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VOLUME XXI

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COLUMBUS RIDICULED.

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THE OPEN COURT

A MONTHLY MAGAZINE

**Devoted to the Science of Religion, the Religion of Science, and
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A RETROSPECT AND A PROSPECT.

BY THE EDITOR.

WITH the beginning of the year 1907 *The Open Court* celebrates the twentieth anniversary of its existence, and so its editor deems it opportune to submit to the public an exposition of the aims, the methods and the spirit of its work, which by a slow but steady increase has gained a goodly number of friends.

THE WORK OF THE OPEN COURT.

The Open Court Publishing Company was founded to serve as a center for an earnest and thoroughgoing reformation of religion under the influence of science, and in working to this end it has combined a fearless radicalism with a reverent conservatism. Its founder as well as its manager, together with most of its friends, are convinced that this is the only correct attitude, and that, therefore, the publications of the Open Court Publishing Company are leading in the right direction on the path of progress, foreordained in the history of mankind by the law of evolution.

The Open Court discusses the philosophical problems of God and soul, of life and death, and life after death, the problems of the origin of man and the significance of religion, and the nature of morality, occasionally including political and social life without, however, entering into party questions.

Since we can not build up the future without comprehending the present, and since the present has grown from the past and finds its explanation in the history of bygone ages, we deem it necessary to discuss not only philosophical problems but to enter also into the questions of the history of religion, presenting the results of Biblical research, of Babylonian and Egyptian excavations, the religions of Egypt, of India and of China, and kindred topics, all of

which directly or indirectly throw light on the origin and significance of our own religion to-day. None of them, be it ever so remote in space or time, but possesses some intense interest to us, either by having contributed to the makeup of our own souls or by affording a parallel to the development of Christianity, or even constituting a contrast to it, so as to become interesting on account of its very difference.

SCIENCE THE REFORMER.

This is an age of science. Science is surely though slowly transforming the world. Science reveals to us the secrets of nature and explains the constitution of the universe as regulated by unfailling law. Science guides the inventor's hands and makes things possible which in former days were deemed attainable only by magic.

Science is the attainment of truth through methods of exact inquiry. Its aim is a statement of truth verified by rational proof, by experience, and experiment.

The influence of science upon practical life is not limited to the domains of industry, commerce, transportation, and the methods of communication by mail, telegraph, telephone, etc., but extends also to the intellectual and moral fields. It does away with ignorance, narrowness and bigotry, but while it overcomes superstition, it will not usher in an age of irreligion; on the contrary it will make the future more intensely religious, for under our very eyes it is bringing about a salutary and much needed reformation.

Now it is true that science applied to religion has wrought much havoc with the traditional interpretation of established creeds. Philosophy recognizes the anthropomorphism of the old God-conception; psychology discredits the traditional theory of a soul-entity; comparative religion dispels the claim of the unique and exceptional position of Christianity; higher criticism proves the human origin of the Bible and disposes of a belief in special revelation. For these reasons science has been regarded as hostile to religion, and so the old-fashioned religionists look upon science as godless and dangerous, while the freethinkers and infidels triumphantly proclaim that science will make an end of religion and the future will be an age of irreligious science.

To a superficial observer the spread of unbelief may appear to be a symptom of decay, foreboding a final dissolution of religion, but a deeper insight will reveal the fact that we live in a stage of transition, and the disintegration of dogmatism is merely preparatory to a reconstruction of our religious faith on a firmer foundation,

—firmer because truer, and it is a reconstruction because it will discard only the errors of the past, but not the good that it contains, not the old ideals, the moral endeavor, and the serious spirit of religious aspirations.

EVOLUTION.

We reject the traditional interpretation of religion because we can no longer believe its dogmas, but we do not join in the hue and cry against religion. While we realize the imperfections of all current creeds, we do not look upon their existence as an evil. On the contrary, we recognize them as powerful factors for good and as an indispensable preparation for the religion of the future. Churches may be deficient in many respects, but they are much-needed organizations, and we cherish no hostility toward them. We are too much convinced of the truth of evolution as a general principle of all life, not to apply it also to the spiritual domains of civilization, morality and religion. We can not begin the development of life over again simply because the present state of things is imperfect. We believe that the future of mankind must be built upon the past, and we must evolve the living present by way of progress and reform; not by a revolution or a destruction of the old traditions and former experiences. The future can not obliterate the past, but must use it as the foundation for a higher and truer religion.

FULFILMENT NOT DESTRUCTION.

We must not identify religion with the religious superstitions of the past; we must bear in mind that all progress leads to truth through error. Truth,—in science as well as in religion,—is first groped after in a search which instinctively divines the right solution and formulates it first in a childlike way, then more and more clearly, until finally an exact statement becomes possible.

The path to truth naturally passes through myth and allegory, through a representation in parables, through mysticism and other visionary approximations, to a scientific comprehension of the actual state of things, and this law of intellectual evolution holds good not only for religion, but also for the sciences and the arts.

Science has not originated fully equipped and ready made as Athene came with her entire armament from the head of Zeus. The mythological period was as much an indispensable phase in the history of science, as in the history of religion. Alchemy prepared the way for chemistry, and a close scrutiny of the history of knowledge will reveal that this law of gradual development holds good

for all the sciences, indeed for all the different domains of life and also for religion.

Religious institutions are more conservative than any other of the affairs of human life; therefore it is natural that the magic conception perseveres longer in the religious domain than elsewhere, but as surely as astrology has changed into astronomy, so theology will become theonomy, i. e., a truly scientific conception of God.

THE ROOT OF RELIGION.

Originally religion is not clear and conscious. It appears first as a vague impulse, but as a rule (though not always) it is an impulse for good. The religious sentiment develops from a quality inherent in all beings, nay in all things. It is a quality akin to gravity that attracts mass to mass and holds together all material things. An analogous law sways the domain of sentiency, for every living soul is naturally endowed with a longing beyond its own self, a yearning for otherness, and an anxiety not to lose its connection with the whole of which it is a part. This sentiment, which may fitly be called panpathy or all-feeling, is the germ from which spring all our ideals, first social and erotic, then religious and ethical, and also artistic and scientific.

Religion is ultimately sentiment, but it is also thought and will. It is in command of the three H's, the Heart, the Head, and the Hand. As sentiment it resides in the Heart, as thought it directs the work of the Head, as will it guides the Hand. In different men it will manifest itself differently in one way or another, but it will not be perfect unless it dominates the whole man, his heart, his head, and his hand.

GOD.

Life is transient and every happening, whether good or evil, pleasant or unpleasant, praiseworthy or detestable, will pass by. Nothing bodily can endure and all things that have originated must come to an end. Man is no exception to the rule, and his individuality rises into being and is doomed finally to dissolution. Yet man possesses the divine spark of reason. He sees the universal in the particular, the eternal in the transient, and the general law in its concrete realization; and so he longs to find his anchorage in the bottom-rock of all existence. Under the influence of the humanity of man, of his reason, and his spiritual comprehension of things, his panpathy broadens into a love of the eternal, the infinite, the all-hood of existence.

This is the ultimate norm of life which dominates the world with the necessity of natural law, irrefragable and without allowing exceptions; this the ultimate authority upon which finally all moral maxims are founded, and this the standard of truth and untruth, of right and wrong, of justice and injustice. We call it God, and we believe that even the atheist will not be prepared to deny its existence. This God is a reality undeniable and as sure as our own being; for without it, reason would be impossible, science would not exist, purposive action could not take place, ideals and moral aspirations would be illusions, and the universe, instead of a law-ordained cosmos, would be a meaningless chaos.

Religion makes man feel himself one with the source of life, it identifies him with the law of being, and prompts him to work for the purport of the whole.

THE DUTY OF INQUIRY.

The idea that our knowledge of religious truth is and should be final is characteristic of the period of dogmatism, but it is an error that is gradually disappearing. Dogmatism with its persecutions and heresy trials is fast passing away. We know now that our interpretation of religious doctrines has undergone changes and that these changes are necessary. Even St. Paul confesses of the message which he had for the world, that "now we see through a glass, darkly," and he understands that congregations in a state of babyhood must be fed on milk but that the time will come when they will put away childish things.

The ideal of a perfect religion is most assuredly not, as a few reactionary advocates of the past would have it, blind faith, being a belief in doctrines even though they be a contradiction of science and a condemnation of all that by application of exact methods can be discovered as truth. Our ideal of religion can only be an actualization of truth itself, and by truth we understand truth pure and simple, not a mystical statement of visions and imaginary revelations, purely subjective conceptions and oracular utterances, impressive though they may be to the large masses of mankind, but truth objectively verified by the maturest and most painstaking investigations of science.

Some devout believers resent the investigation of their dearest beliefs; but would it be advisable to investigate all that appertains to our bodily welfare and regard our religious beliefs as exempt, too sacred for inquiry, and thus leave them to the haphazard of tradition? This would be a mistaken policy. If religion is of the right

kind it must be true, and if our religious conceptions are erroneous, it is our most sacred duty to revise them and make them true.

THE DIVINITY OF SCIENCE.

It is a mistake to look upon science as secular and profane while religious dogmas are deemed sacred. All truth is sacred and dogmas can be sacred only if in the garb of symbolism they contain truths that can stand the test of scientific criticism.

Science, if it be but genuine science, is not human, but super-human. Science is divine. Scientists do not make science, they search for it and they discover scientific truths. Science is a revelation in the true and original sense of the word.

In the history of mankind the recognition of moral truths such as the wisdom of the golden rule, our need of justice, the bliss of righteousness, the power of a heart animated with universal goodwill, have mostly come to man by instinctive intuition, in a similar way as a poet is inspired to give expression to thoughts prophetic which are grander than his age; and therefore we will not say that science alone is revelation; sentiment, devotion, art, poetry, etc., are also channels of the divine spirit; but science (i. e., genuine exact science) is certainly unique in its way because of the sureness of its steps and the reliability of its results. Therefore it can not be disregarded in our religious life and the time in which it will produce most glorious results is near at hand.

THE OLD TERMS IN A NEW SENSE.

Critics of our position in both the ultra-conservative and the ultra-radical fields, blame us for using the old terms of religious nomenclature in a new interpretation, but we answer them that we do so because we are convinced that this is the right method of procedure justified not only by precedent but also by a correct comprehension of the law of progress. Even our scientific terms are an inheritance from a prescientific era. We speak of sunrise still, though every child knows that the sun does not rise, it merely seems to rise; electricians call the oscillations in the ether "currents," as if they were like a flow of water in rivers, yet we know that they are waves passing through a medium that is comparatively stationary. The process is an infinitely rapid transfer of a certain form of motion, but no flow, no current, no streaming of any kind. Yet the word is used and an attempt to discard it would merely elicit smiles for it is next to impossible to have a scientific nomenclature free

from allegory or terms that remind us of the prescientific period of mythical notions.

The truth of the matter is that it is easier to continue using the old terms in a new sense than to invent new terms. It is natural for man to name things as they first strike him and then investigate their nature and describe them in exact definitions.

Religion is not an exception, but in this it simply follows the general law of life. No religious reform will succeed unless the innovations are a product of the past and are felt to be so. In using the old terms in a new sense we are confident that we preserve the old spirit and give it a deeper and better interpretation.

We believe in evolution and believe that man has attained his present position by an intellectual growth which is but the consistent outcome of the old aspirations and an actualization of the ideals of a conviction, formerly regarded as orthodox, of a religion of right doctrine; and the change came about because the salient points of truth, of the attainment of truth, and of the right doctrine were taken seriously.

THE GOD OF TRUTH.

The first condition in religion is always sincerity and honesty, i. e., a love of truth, a free acknowledgment of what must be conceded to be true, and above all an earnest endeavor to actualize the truth in our life.

This is an old aspiration and we simply draw the ultimate conclusion of its consistent application. We read in the first book of Esdras a passage which deserves to be quoted and requested.

"As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

"With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

"Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth."

NO SUBSTITUTE.

Sometimes men who observe and regret the breakdown of the traditional forms of faith, express the desire for a substitute for religion. We sympathize with their sentiment, though we would not brook surrogates, for we want the genuine article. But we claim at the same time that the religion of truth is no substitute. On the

contrary, it is the true religion, and all previous religions have been mere temporary makeshifts; they are preliminary statements whose main value consists in the fact that they should develop into a more perfect form. This more perfect form has to be worked out in the slow process of mental growth, and when it comes, it will fulfil all its hopes, as much as the maturity of a perfect manhood actualizes the fond dreams of our childhood.

Upon the principles here set forth, we advocate a religious reformation with new conceptions of God, of the soul, of immortality, of inspiration, of revelation, and all other factors of our religious life.

Religion is not belief of any kind, it is not church membership, not mere devotion, not the performance of ritual, not the lip service of prayer; religion is part of our own being; it is the dominant idea of our soul, and it is characteristic of religion that it comprises the entire man, his sentiment, his will and his intellect. Religion is always a world-conception in which our relation to the All of life finds its determination. As such it consists of ideas, commonly formulated in doctrines. These ideas, however, are not purely intellectual, they possess an emotional character and are rooted deeply in the subconscious regions of our being. They link our life to the All and represent, as it were, the will of the universe. Being a power within us they are mightier than we and govern our will, frequently in spite of ourselves.

DIFFERENCE AND UNITY IN RELIGION.

The different religions appear from this standpoint as aspirations all striving to reach the same goal. They are by no means equal, for very few of them approach, much less attain to their common ideal. They differ in many respects, especially in their general attitude toward the world. Sometimes the attitude in religion is a matter of interpretation, and it may happen that two sects of different religions possess the same general attitude and thereby become more akin the one to the other than each of them is to other sects of its own faith. Aside from differences of attitude there is an agreement among the several religions in moral maxims which is well-nigh universal, and has given a strong support to the view that they, the moral maxims, are the essential feature of religious life. It is possible, even probable, that all religions on earth,—nay on other planets also, wherever rational beings develop religion with its cosmic ideals,—the same morality will be preached reflecting the same conviction as to the essential constitution of the universe, though

they may be expressed in different symbols. There are incidental features which naturally diverge in different localities, so we must learn to discriminate between the essential and the accidental and must respect the common religious spirit without taking offense at differences.

THE FUTURE.

Mankind is one and has the tendency to become one more and more. Families coalesce into tribes, tribes combine into nations and nations develop international relations from which a cosmopolitan spirit is bound to spring; and as it is in politics so it will be in religion. Rituals and symbols may vary according to taste, historical tradition, and opinion, but the essence of religion can only be one, it must be and remain one and the same among all nations, and they all search for this common ideal, the religion of truth pure and undefiled. The sooner mankind recognizes it, the better it will be for progress, welfare, and all international relations, for it will bring "glory to God in the highest, and on earth peace toward the men of good-will."

We can see as in a prophetic vision the future of mankind; when the religion of love and good-will has become the dominating spirit that finally determines the legislatures of the nations and regulates their international and home politics. Religion is not alone for the churches, but the churches are for the world, in which the field of our duties lies. The churches have to travel the same way as we; religion develops in converging lines with philosophy and science, and at the point where they meet there lies our common goal.

The essentials of religion are always questions of morality, and morality is nothing but an application of truth to the issues of practical life. So far as accidentals are concerned we may without quarrel have as many religions as there are differences in temperament and preferences in externalities, but in all essentials it is possible,—nay it is desirable, and it will finally be necessary to come to an agreement.

Here is the whole religious problem in a nutshell. What we need is truth and what we want is truth; there is no salvation except in truth. The truly religious man is he alone who is truthful, he who seeks the truth, he who trusts in the truth, he who loves the truth, he who identifies himself with the truth, and above all he who lives the truth.

O let us to ourselves be true,
And true to others ever;

The trust in Truth inspire our souls
And dominate our endeavor ;

The spirit of Truth descend on us
With consecrative vigor
To lift us up, to strengthen us,
Our whole life to transfigure.

If we're but truthful, O what bliss!
Life loses all its terror.
For Godward every step will be
And Truthward e'en through error.

ALICE IN THE WONDERLAND OF MATHEMATICS.

BY WILLIAM F. WHITE, PH. D.
State Normal School, New Paltz, N. Y.

YEARS after Alice had her "Adventures in Wonderland" and "Through the Looking-glass," described by "Lewis Carroll," she went to college. She was a young woman of strong religious convictions. As she studied science and philosophy, she was often perplexed to reduce her conclusions in different lines to a system, or at least to find some analogy which would make the coexistence of the fundamental conceptions of faith and of science more thinkable. These questions have puzzled many a more learned mind than hers, but never one more earnest.

Alice developed a fondness for mathematics and elected courses in it. The professor in that department had lectured on n -dimensional space, and Alice had read E. A. Abbott's charming little book, *Flatland; a Romance of Many Dimensions, by a Square*, which had been recommended to her by an instructor.

The big daisy-chain which was to be a feature of the approaching class-day exercises was a frequent topic of conversation among the students. It was uppermost in her mind one warm day as she went to her room after a hearty luncheon and settled down in an easy chair to rest and think.

"Why!" she said, half aloud, "I was about to make a daisy-chain that hot day when I fell asleep on the bank of the brook and went to Wonderland—so long ago. That was when I was a little girl. Wouldn't it be fun to have such a dream now? If I were a child again, I'd curl up in this big chair and go to sleep this minute. 'Let's pretend.'"

So saying, and with the magic of this favorite phrase upon her, she fell into a pleasant reverie. Present surroundings faded out of consciousness, and Alice was in Wonderland.

"What a long daisy-chain this is!" thought Alice. "I wonder if I'll ever come to the end of it. Maybe it hasn't any end. Circles haven't ends, you know. Perhaps it's like finding the end of a rainbow. Maybe I'm going off along one of the infinite branches of a curve."

Just then she saw an arbor-covered path leading off to one side. She turned into it; and it led her into a room—a throne-room, for there a fairy or goddess sat in state. Alice thought this being must be one of the divinities of classical mythology, but did not know which one. Approaching the throne she bowed very low and simply said, "Goddess"; whereat that personage turned graciously and said, "Welcome, Alice." It did not seem strange to Alice that such a being should know her name.

"Would you like to go through Wonderland?"

"Oh! yes," answered Alice eagerly.

"You should go with an attendant. I will send the court jester, who will act as guide," said the fairy, at the same time waving a wand.

Immediately there appeared—Alice could not tell how—a courtier dressed in the fashion of the courts of the old English kings. He dropped on one knee before the fairy; then, rising quickly, bowed to Alice, addressing her as, "Your Majesty."

It seemed pleasant to be treated with such deference, but she promptly answered, "You mistake; I am only Miss —"

Here the fairy interrupted: "Call her 'Alice.' The name means 'princess.'"

"And you may call me 'Phool,'" said the courtier; "only you will please spell it with a *ph*."

"How can I spell it when I am only speaking it?" she asked.

"Think the *ph*."

"Very well," answered Alice rather doubtfully, "but who ever heard of spelling 'fool' with a *ph*?"

Then he smiled broadly as he replied: "I am an anti-spelling-reformer. I desire to preserve the *ph* in words in place of *f* so that one may recognize their foreign origin and derivation."

"Y-e-s," said Alice, "but what does *phool* come from?"

Again the fairy interrupted. Though always gracious, she seemed to prefer brevity and directness. "You will need the magic wand."

So saying, she handed it to the jester. The moment he had the wand, the fairy vanished. And the girl and the courtier were alone in the wonderful world, and they were not strangers. They

were calling each other "Alice" and "Phool." And he held the magic wand.

One flourish of that wand, and they seemed to be in a wholly different country. There were many beings, having length, but no breadth or thickness; or, rather, they were very thin in these two dimensions, and uniformly so. They were moving only in one line.

"Oh! I know!" exclaimed Alice, "This is Lineland. I read about it."

"Yes," said Phool; "if you hadn't read about it or thought about it, I couldn't have shown it to you."

Alice looked questioningly at the wand in his hand.

"It has marvelous power, indeed," he said. "To show you in this way what you have thought about, that is magic; to show you what you had never thought of, would be—"

Alice could not catch the last word. A little twitch of the wand set them down at a different point in the line, where they could get a better view of lineland. Alice thrust her hand across the line in front of one of the inhabitants. He stopped short. She withdrew it. He was amazed at the apparition: a body (or point) had suddenly appeared in his world and as suddenly vanished. Alice was interested to see how a linelander could be imprisoned between two points.

"He never thinks to go around one of the obstacles," she said.

"The line is his world," said Phool. "One never thinks of going out of the world to get around an obstacle."

"If I could communicate with him, could I teach him about a second dimension?"

"He has no apperceiving mass," said Phool laconically.

"Very good," said Alice, laughing; "surely he has no mass. Then he can get out of his narrow world only by accident?"

"Accident!" repeated Phool, affecting surprise, "I thought you were a philosopher."

"No," replied Alice, "I am only a college girl."

"But," said Phool, "you are a lover of wisdom. Isn't that what 'philosopher' means? You see I'm a stickler for etymologies."

"All right," said Alice, "I am a philosopher then. But tell me how that being can ever appreciate space outside of his world."

"He might evolve a few dimensions."

Alice stood puzzled for a minute, though she knew that Phool was jesting. Then a serious look came into his face, and he continued:

"One-dimensional beings can learn of another dimension only

by the act of some being from without their world. But let us see something of a broader world."

So saying, he waved the wand, and they were in a country where the inhabitants had length and breadth, but no appreciable thickness.

Alice was delighted. "This is Flatland," she cried out. Then after a minute she said, "I thought the Flatlanders were regular geometric figures."

Phool laughed at this with so much enjoyment that Alice laughed too, though she saw nothing very funny about it.

Phool explained: "You are thinking of the Flatland where all lawyers are square, and where acuteness is a characteristic of the lower classes while obtuseness is a mark of nobility. That would, indeed, be very flat; but we spell that with a capital *F*. This is flatland with a small *f*."

Alice fell to studying the life of the two-dimension people and thinking how the world must seem to them. She reasoned that polygons, circles and all other plane figures are always seen by them as line-segments; that they can not see an angle, but can infer it; that they may be imprisoned within a quadrilateral or any other plain figure if it has a closed perimeter which they may not cross; and that if a three-dimensional being were to cross their world (surface) they could appreciate only the section of him made by that surface, so that he would appear to them to be two-dimensional but possessing miraculous powers of motion.

Alice was pleased, but curious to see more. "Let's see other dimensional worlds," she said.

"Well, the three-dimensional world, you're in all the time," said Phool, at the same time moving the wand a little and changing the scene, "and now if you will show me how to wave this wand around through a fourth dimension, we'll be in that world straight-way."

"Oh! I can't," said Alice.

"Neither can I," said he.

"Can anybody?"

"They say that in four-dimensional space one can see the inside of a closed box by looking into it from a fourth dimension just as you could see the inside of a rectangle in flatland by looking down into it from above; that a knot can not be tied in that space; and that a being coming to our world from such a world would seem to us three-dimensional, as all we could see of him would be a section made by our space, and that section would be what we

call a solid. He would appear to us—let us say—as human. And he would be not less human than we, nor less real, but more so; if 'real' has degrees of comparison. The flatlander who crosses the linelander's world (line) appears to the native to be like the one-dimensional beings, but possessed of miraculous powers. So also the solid in flatland: the cross-section of him is all that a flatlander is, and that is only a section, only a phase of his real self. The ability of a being of more than three dimensions to appear and disappear, as to enter or leave a room when all doors were shut, might make him seem to us like a ghost, but he would be more real and substantial than we are."

He paused, and Alice took occasion to remark:

"That is all obtained by reason; I want to see a four-dimensional world."

Then, fearing that it might not seem courteous to her guide to appear disappointed, she added:

"But I ought to have known that the wand couldn't show us anything we might wish to see; for then there would be no limit to our intelligence."

"Would unlimited intelligence mean the same thing as absolutely infinite intelligence?" Phool asked.

"That sounds to me like a conundrum," said Alice. "Is it a play on words?"

"There goes Calculus," said Phool. "I'll ask him.—Hello! Cal."

Alice looked and saw a dignified old gentleman with flowing white beard. He turned when his name was called.

While Calculus was approaching them, Phool said in a low tone to Alice: "He'll enjoy having an eager pupil like you. This will be a carnival for Calculus."

When that worthy joined them and was made acquainted with the topic of conversation, he turned to Alice and began instruction so vigorously that Phool said, by way of caution:

"Lass! Handle with care."

Alice did not like the implication that a girl could not stand as much mathematics as any one. But then she thought, "That is only a joke," and she seemed vaguely to remember having heard it somewhere before.

"If you mean," said Calculus, "to ask whether a variable that increases without limit is the same thing as absolute infinity, the answer is clearly No. A variable increasing without limit is always nearer to *zero* than to absolute *infinity*. For simplicity of illustra-

tion, compare it with the variable of uniform change, time, and suppose the variable we are considering doubles every second. Then, no matter how long it may have been increasing at this rate, it is still nearer zero than infinity."

"Please explain," said Alice.

"Well," continued Calculus, "consider its value at any moment. It is only half what it will be one second hence, and only quarter what it will be two seconds hence, when it will still be increasing. Therefore it is *now* much nearer to zero than to infinity. But what is true of its value at the moment under consideration is true of any, and therefore of every, moment. An infinite is always nearer to zero than to infinity."

"Is that the reason," asked Alice, "why one must say 'increases without limit' instead of 'approaches infinity as a limit'?"

"Certainly," said Calculus; "a variable can not approach infinity as a limit. Students often have to be reminded of this."

Alice had an uncomfortable feeling that the conversation was growing too personal, and gladly turned it into more speculative channels by remarking:

"I see that one could increase in wisdom forever, though that seems miraculous."

"What do you mean by miraculous?" asked Phool.

"Why—" began Alice, and hesitated.

"People who begin an answer with 'Why' are rarely able to give an answer," said Phool.

"I fear I shall not be able," said Alice. "An etymologist" (this with a sly look at Phool) "might say it means 'wonderful'; and that is what I meant when speaking about infinities. But usually one would call that miraculous which is an exception to natural law."

"We must take the young lady over to see the curve tracing," said Calculus to Phool.

"Yes, indeed!" he replied. Then, turning to Alice, "Do you enjoy fireworks?"

"Yes, thank you," said Alice, "but I can't stay till dark."

"No?" said Phool, with an interrogation. "Well, we'll have them very soon."

"Fireworks in the daytime?" she asked.

But at that moment Phool made a flourish with the wand, and it was night—a clear night with no moon or star. It seemed so natural for the magic wand to accomplish things that Alice was not very much surprised at even this transformation. She asked:

"Did you say you were to show me curve tracing?"

"Yes," said Phool. "Perhaps you don't attend the races, but you may enjoy seeing the *traces*."

During this conversation the three had been walking, and they now came to a place where there was what appeared to be an enormous electric switchboard. A beautiful young woman was in charge.

As they approached, Calculus said to Alice, "That is Ana Lytic. You are acquainted with her, I presume."

"The name sounds familiar," said Alice, "but I don't remember to have ever seen her. I should like to meet her."

On being presented, Alice greeted her new acquaintance as 'Miss Lytic'; but that person said, in a very gracious manner:

"Nobody ever addresses me in that way. I am always called 'Ana Lytic,' except by college students. They usually call me 'Ana Lyt.' I presume they shorten my name thus because they know me so well."

In spite of the speaker's winning manner, the last clause made Alice somewhat self-conscious. Her cheeks felt very warm. She was relieved when, at that moment, Calculus said:

"This young lady would like to see some of your work."

"Some pyrotechnic curve tracing," interrupted the talkative Phool.

Calculus continued: "Please let us have an algebraic curve with a conjugate point."

Ana Lytic touched a button, and across the world of darkness (as it seemed to Alice) there flashed a sheet of light, dividing space by a luminous plane. It quickly faded, but left two rays of light perpendicular to each other, faint but apparently permanent.

"These are the axes of coordinates," explained Ana Lytic.

Then she pressed another button, and Alice saw what looked like a meteor. She watched it come from a great distance, cross the ray of light that had been called one of the axes, and go off on the other side as rapidly as it had come, always moving in the plane indicated by the vanished sheet of light. She thought of a comet; but instead of having merely a luminous tail, it left in its wake a permanent path of light. Ana Lytic had come close to Alice, and the two girls stood looking at the brilliant curve that stretched away across the darkness as far as the eye could reach.

"Isn't it beautiful!" exclaimed Alice.

Any attempt to represent on paper what she saw must be poor and inadequate. Figure 1 is such an attempt.

Suddenly she exclaimed: "What is that *point* of light?" indi-

cating by gesture a bright point situated as shown in the figure by P.

"That is a point of the curve," said Ana Lytic.

"But it is away from all the rest of it," objected Alice.

Going over to her apparatus and taking something—Alice could not see what—Ana Lytic began to write on what, in the darkness, might surely be called a blackboard. The characters were of the usual size of writing on school boards, but they were characters of light and could be plainly read in the night. This is what she wrote:

$$y^2 = (x-2)^2(x-3).$$

Stepping back, she said: "That is the equation of the curve."

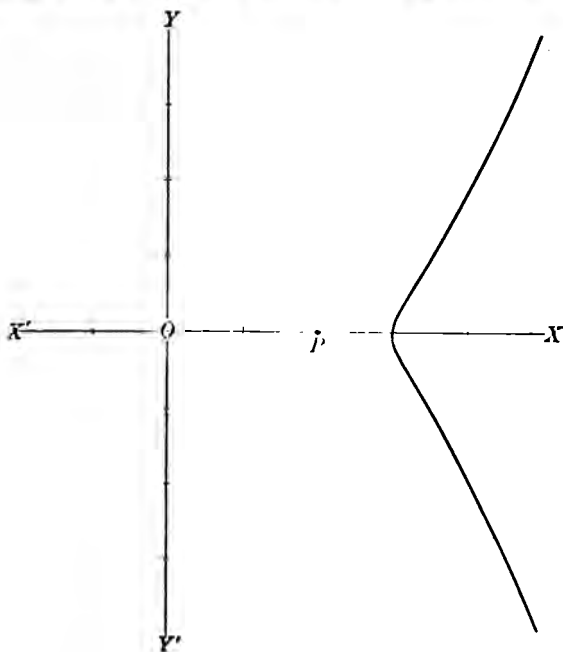


FIG. 1.

Alice expressed her admiration at seeing the equation before her and its graph stretching across the world in a line of light.

"I never imagined coordinate geometry could be so beautiful," she said.

"This is throwing light on the subject for you," said Phool.

"The point about which you asked," said Ana Lytic to Alice, "is the point (2,0). You see that it satisfies the equation. It is a point of the graph."

Alice now noticed that units of length were marked off on the

dimly seen axes by slightly more brilliant points of light. Thus she easily read the coordinates of the point.

"Yes," she said, "I see that; but it seems strange that it should be off away from the rest."

"Yes," said Calculus, who had been listening all the time. "One expects the curve to be continuous. Continuity is the message of modern scientific thought. This point seems to break that law—to be 'miraculous,' as you defined the term a few minutes ago. If all observed instances but one have some visible connection, we are inclined to call that one miraculous and the rest natural. As only that seems wonderful which is unusual, the miraculous in mathematics would be only an isolated case."

"I thank you," said Alice warmly. "That is the way I should like to have been able to say it. An isolated case is perplexing to me. I like to think that there is a universal reign of law."

"*Evidently*," said Phool, "here is an exception. It is *obvious* that there are several alternatives, such as, for example, that the point is not on the graph, that the graph has an isolated point, *and so forth*."

Calculus, Ana Lytic and Phool all laughed at this. To Alice's inquiry, Phool explained:

"We often say 'evidently' or 'obviously' when we can't give a reason, and we conclude a list with 'and so forth' when we can't think of another item."

Alice felt that the remark might have been aimed at her. Still she had not used either of these expressions in this conversation, and Phool had made the remark in a general way as if he were satirizing the foibles of the entire human race. Moreover, if she felt inclined to resent it as an impertinent criticism from a self-constituted teacher, she remembered that it was only the jest of a jester and treated it merely as an interruption.

"Tell me about the isolated point," she said to Calculus.

He proceeded in a teacher-like way, which seemed appropriate in him.

Calculus. For $x=2$ in this equation, $y=0$. For any other value of x less than 3, what would y be?

Alice. An imaginary.

Calculus. And what is the geometric representation of an imaginary number?

Alice. A line whose length is given by the absolute, or arithmetic, value of the imaginary and whose direction is perpendicular to that which represents positives and negatives.

Calculus. Good. Then—

Alice (bounding with delight at the discovery). Oh! I see! I see! There must be points of the graph outside of the plane.

Calculus. Yes, there are imaginary branches, and perhaps Analytic will be good enough to show you now.

That young lady touched something on her magic switchboard, and another brilliant curve stretched across the heavens. The plane determined by it was perpendicular to the plane previously shown. (The dotted line in figure 2 represents in a prosaic way what Alice saw.)

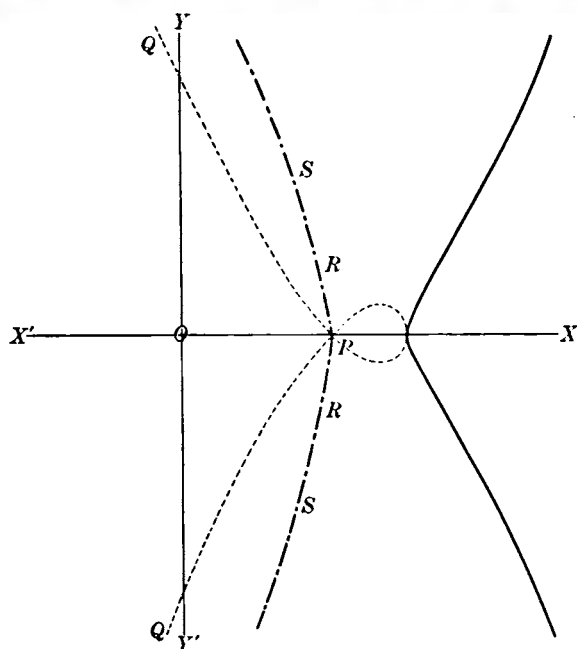


FIG. 2.

"O, I see!" exclaimed Alice. "That point is not isolated. It is the point in which this 'imaginary' branch, which is as *real* as any, pierces the plane of the two axes."

"Now," said Calculus, "if, instead of substituting real values for x and solving the equation for y , you were to substitute real numbers for y and solve for x , you would, in general, obtain for each value of y one real and two complex numbers as the values of x . The curve through all the points with complex abscissas is neither in the plane of the axes nor in a plane perpendicular to it. But you shall see."

(The dot-and-dash line in figure 2 represents these branches.)

When Ana Lytic made the proper connection at the switchboard, these branches of the curve also stood out in lines of light.

Alice was more deeply moved than ever. There was a note of deep satisfaction in her voice as she said:

"The point that troubled me because of its isolation is a point common to several branches of the curve."

"The supernatural is more natural than anything else," said Phool.

"The miraculous," thought Alice, "is only a special case of a higher law. We fail to understand things because they are connected with that which is out of our plane."

She added aloud: "This I should call the *miracle curve*."

"Yet there is nothing exceptional about this curve," said Calculus. "Any algebraic curve with a conjugate point has similar properties."

Then Calculus said something to Ana Lytic—Alice could not hear what—and Ana Lytic was just touching something on the switchboard when there was a crash of thunder. Alice gave a start and awoke to find herself in her own room at midday, and to realize that the slamming of a door in the corridor had been the thunder that terminated her dream.

She sat up in the big chair and, with the motion that had been characteristic of her as a little girl, gave "that queer little toss of her head, to keep back the wandering hair that *would* always get into her eyes," and said to herself:

"There aren't any curves of light across the sky at all! And worlds of one or two dimensions exist only in the mind. They are abstractions. But at least they are thinkable. I'm glad I had the dream. Imagination is a magic wand.—The future life will be a *real* wonderland, and—"

Then the ringing of a bell reminded her that it was time to start for an afternoon lecture, and she heard some of her classmates in the corridor calling to her, "Come, Alice."

CONQUEST OF RIVER AND SEA.

BY EDGAR L. LARKIN.

Director of Lowe Observatory, Echo Mt., Cal.

[We are sorry that the work of which Professor Larkin writes in the following article is seriously endangered and may prove a useless expense instead of a victory which at Thanksgiving time could so confidently be predicted. From *The Chicago Tribune* we quote the following dispatch, dated at Los Angeles, Cal., December 10:

"With the breaking of the Colorado River yesterday through a \$1,000,000 dike, just completed by the Southern Pacific, settlers in the Imperial Valley have given up practically all hope of saving their rich farm lands from inundation. As most of these farms lie from 70 to 200 feet below sea level, there is little prospect of the waters being drained off unless government engineers evolve a plan to turn the river back into its channel. Where to-day are rich towns and prosperous farms, the future seems to portend only a huge salt inland sea, hemmed in by mountains. The city of Imperial will be from fifty to seventy feet under water should the waters not be dammed shortly. The transcontinental line of the Southern Pacific is doomed already. Orders were issued to-day to rush 2,000,000 ties and rails to Mecca to build a new line beyond the mountain ranges for a distance of forty miles. Gangs of men have been ordered to begin operations immediately upon receiving instructions from General Manager Calvin. Southern Pacific officials are of the opinion that the railroad will give up the struggle with the waters, as it is estimated that \$2,000,000 more would be required in a second attempt to turn the river back to its old channel. Even then there is no assurance of the permanency of the work. Should the Southern Pacific abandon the fight the entire region is doomed unless the government will take immediate steps. To add to the gravity of the situation, the river may scour its way back through Deep Cañon and carry away the \$3,000,000 government dam at Laguna, ten miles above Yuma. Should this dam go out no human agency can raise water from the river to irrigate the surrounding lands again, for it will speedily cut a channel from 80 to 100 feet deep through the yielding silt, leaving the farms and fruit orchards high above water."

Steps have at once been taken to save the endangered strip of land. The citizens of Imperial propose to give \$1,000,000, the Southern Pacific Railroad \$1,500,000, and it is expected that the United States Congress will assist with \$2,000,000 to repair the dam and prevent further mishaps.—ED.]

"**W**ATER has stopped pouring into the Imperial Valley," said the telephone in a little hut of poles, thatched with willows, on the brink of the subdued river. And the twelve thousand people below heard all about it in an incredibly short time. Almost two years of brooding anxiety had been their fate, but suspense and care turned to joy in the space of one-fifth of a second when the

news came. One of the most remarkable engineering problems of this or any other age had been solved.

If the reader will turn to the account of the great disaster—the bursting out of the Colorado River—in *The Open Court* for September, 1906, he will secure a faint idea of the magnitude of this work in skilled hydraulic engineering. Here is the problem, and the engineers in charge were frankly told by some of their brother engineers, that the break in the river bank could not be closed. A stream of water saturated with silt, whose width was 3000 feet had to be cut off. The depth of the water was from 9 to 12 feet, with a



IMPERIAL AVENUE, CALEXICO, CALIFORNIA.

5151

This street which crosses the International Boundary line and enters Mexico shows fine silt from Colorado Canyon. Tall trees four years of age stand where once the "desert reigned in solitude." This soil is rich beyond comparison, and vegetation grows in almost tropical luxuriance.

velocity of flow of 12 feet per second. But the bottom, banks and adjacent lands for square miles round about are composed of pure silt. This substance is ground as fine as flour, and dissolves almost instantly when water touches it. The silt is of great, but unknown depth, certainly not less than 2000 feet, possibly 5000. It came from Colorado and Utah and was ground in that great mill—the Grand Canyon of the Colorado, during hundreds of millions of years. Piles driven in it to hold up a railroad, could not be depended upon for a day. The stream was growing wider and deeper minute by minute,

and costly fields of grain, grass and fruit were being hurried away to the Salton Sea. Annual floods in the Colorado were sure to come and make the break miles in width, forever beyond hope of filling.

Epes Randolph, H. T. Cory, E. Corillo and Thomas J. Hinds stood on the bank of silt and wondered how the devastating floods could be conquered.

"Central, please." "Hello." "Give me the Southern Pacific, Los Angeles," said Mr. Randolph, speaking into the receiver of the telephone in the now historic hut.

History may never record the words spoken to and fro, but here is what happened right away. Two grand divisions of the Southern Pacific Railroad instantly went out of the goods-carrying business. Every car filled with any kind of freight was unloaded at once, and no more were received for shipment. Telegraphs and telephones everywhere began to speak. Now let us see what other events at once took place.

Thousands of men seized bars and picks, and with steam-drills and great cranes attacked granite mountains in every stone quarry within 350 miles. Dynamite and giant powder thundered at the rocks by night and by day. Every quarry was rushed with cars. Goods-cars, coal-cars, flat-cars, lumber-cars, steel-cars, cars, no end of cars, filled every siding. The entire southwest was stripped of cars. Passenger trains often gave way to monster trains of stone-cars. When the battle with the flood was at its height, stone-laden cars were attached to express trains. Only mail trains had full right of way. Before this, a spur railway from the main line had been laid to the brink of the flood. Before the thousands of cars from the quarries arrived, new sidetracks were put down everywhere on the silt beds on which to store cars for the approaching conflict.

Excitement grew, and so did the width of the river. And then 2200 cords of tall slender willows were cut and piled high on the bank where the end of the enormous dam was to begin. A large flat-boat or barge was anchored by the shore close to the willow heap. A straight row of piles was driven across the stream and five-eighth inch braided wire steel cables were attached to them. These held the barge from going down stream. Twelve "dead-men," great logs, were buried in the silt banks. Twelve colossal spools of cable were placed on the far side of the flat-boat. Skids, or inclined planes, smooth on top, were placed between the spools and edge of the boat near the shore. The ends of the cables were anchored to the "dead-men." Many cords of willows were placed on the boat.

Then hundreds of men made fascines—bundles of willows 20 inches in diameter and 90 feet long bound with wire. Twelve cables nearly eight feet apart were twisted around the bundles in double loops. The fascines were the woof and the cables the warp of a leafy carpet 90 feet wide and 3000 long. When a strip had been woven of suitable length, a steamer pulled the barge into the river. The spools revolved, the cables unwound, the beautiful Brussels carpet slid down the skids, dropped into the water and sank to the bottom, anchored by cables to the row of piles up-stream. A pile driver followed and put down the carpet-tacks—piles from 40 to 60 feet in length—through the willows and tacked this Ax-



WEAVING FASCINE MATS.

6150

At California Development Company's lower heading, Imperial Canal. The fascines are being woven on the flat-boat. When the boat is drawn across stream, they slide into the water and sink to the bottom where they are pinned down by piles.

minster to the soft floor of silt. And then silt began immediately to settle in between the twigs and leaves. Then two rows of piles were set across the river; heavy timbers were laid on the tops, then the ties and rails of a railroad of great strength were placed on this massive foundation, quite necessary, as will be seen later.

BYPASS AND THE ROCKWOOD GATE.

Before any of these preparations had been made, a bypass 50 feet wide had been cut around the place where the north end of the dam was to start. A massive head-gate was placed in this pass at a cost of \$55,000. The purpose of this cut was to carry part of

the water from the front to the rear of the dam while building, and relieve pressure as the dam rose higher and higher. The gate was to have been kept open until the big dam was completed, and then closed. This and the dam would cause the water to rise and pour into its original bed and go smiling on its way to the Gulf of California.

BUILDING THE GREAT DAM.

When the side-tracks were filled with thousands of cars of rock, activity began. First, a long train moved from the north side of the river across to the south. This was occupied by hundreds of men armed with steel bars and pikes. The huge stones were pried off the cars, when they fell with crash, rattle and roar into the river and settled on the carpet. A train on the north end of the railroad was emptied at the same time; and then more trains, and still more. On they came without cessation, day or night. Thus the dam advancing from both ends kept narrowing the space between the approaching bulwarks of massive stones. When this space contracted the speed of the water began to increase. With more contraction, the river above the dam commenced to rise slowly, and then a little faster.

AN APPARENTLY CRUSHING DISASTER.

The water got its shoulder under the Rockwood gate and away it went with rush and roar. Consternation and dismay filled every mind—except those of the four engineers. Gloom spread throughout the Imperial Valley. It is not known what thoughts raced through the minds of the four; but the 1050 workmen could not detect one trace of fear. Instantly every man left the great dam and attacked this unlooked-for danger-problem. For unless the bypass was closed immediately, the silt banks would vanish and the two cuts would join into a break a mile wide or more, and forever seal the doom of Valley Imperial.

Sleep disappeared, piles were driven, and a railroad was thrown across the bypass in haste. And then rocks rained. Trainload after trainload went out of sight in the boiling flood. And trainloads of gravel, clay and sand. Finally, the heap appeared above the water; and then more trains emptied on the crest to bring it up to level with the banks. The floods in the deep cut were thus conquered, and then they backed around in front.

ALL HANDS BACK TO THE GREAT DAM.

The diverted Colorado River that had been displaying its rage at the dam in low, sullen, but ominous tones, now began to roar. As the ends of the dam drew nearer, the roaring grew louder. The water surged, boiled and seethed in anger. Its speed increased with every trainload of rock hurled into its face. Water weighs 62 pounds to the cubic foot; and when in rapid motion, its momentum becomes one of the most formidable powers in nature. When the gap grew narrower, not only did the velocity of the flood greatly



PILING FOR THE RAILROAD TRACK.
(Photograph by W. J. Lubken.)

5152

Across the Colorado River, at the California Development Company's dam, just below the old river bed of the Colorado River, which is now 10 feet in elevation above the present channel. The river is to be diverted back into its course again, if possible. Velocity of water as shown striking the piles, is 12 feet per second. The edge of a vast bed of pure silt is seen in the foreground.

accelerate, but the river began to rise; and pressure on the dam became enormous.

At sunset November 3, the time for fear, wavering and faltering came. No hope of help from the bypass; all the water that went through that, now had to be dealt with in the center of the great dam. The destruction of the gate changed every plan. Suppose one to be engaged in building a house by plans made by an architect; and that when half finished, something should suddenly occur

to prohibit the use of the specifications ; but circumstances were such that the house must be built in haste, or a vast sum of money would be lost. The chances are that the scheme would fail and the loss ensue. The Assyrians and Babylonians in their engineering along the Tigris and Euphrates, and the Egyptians with the Nile, had ample time. But there was not a minute to waste on the Colorado.

Here is the case : 1,500,000 acres of land in the Imperial Valley, pronounced by U. S. Government experts to be as rich as that in the delta of the Nile, were in danger of reverting back to a desert waste, forever deprived of water. The homes of 12,000 people, square miles of rich grains, grasses and fruits, six little cities, hundreds of miles of railway track, and thousands of domestic animals, these and more, were on the verge of destruction. For already the bottom of the diverted river was lower than its primeval bed by 10 feet ; and still cutting lower. The fact stared them in their faces that the costly system of canals would soon be destroyed ; and that the awful desert conditions would assume dominion ; and that every human being and animal must leave the beautiful vale, never to return.

SHILOH AND GETTYSBURG AT NIGHT.

Rays from the falling sun just before they were cut off by the vast granite rim of the Salton Sink, fell on four faces and brought out lines of determination set and fixed as though cut in flint and adamant. These were the engineers "cumbered with a load of care." For the eyes of every hydraulic engineer were watching from afar every move to see which would come out victor, man or river. And the sun's fainting light fell on the faces of 600 men of the Caucasian race, and 450 Indians—all selected men, trained like soldiers for this dangerous war : Americans, Spaniards, Mexicans, Frenchmen and Germans, together with Cocopahs, Mariposas, Pimas, Diguones, Yumas and Mojaves, who formed the largest number of American Indians ever at work in one body.

When darkness fell the electric lights flashed upon the weird and entirely unique scene. The river was rising and the impetuous flood roared louder than before. The terrific speed of the pent-up water was fearful to look upon, even ; to say nothing of man's audacity in attempting to stop its wild career. No shadow of fear, discomfiture or dismay appeared on the bronzed features of the engineers. For, if there had, it is probable that a panic would have ensued at once. It was just before a real battle, fraught with danger. These men had to go out over the awful flood 1500 feet

from either shore. Who could say but that the dam might go when the water came up to the carwheels and sink every train on the tracks? Burning oil under the locomotive boilers roared hot words of defiance to the floods beneath; and the water hurled back derision and scorn to the roar of fire and hiss of steam, to exploding safety valves, and exhausts of monster engines and the hideous grinding of a thousand carwheels on granite grit. No such combine of noises was ever known on earth. "Go," was a word of command. Two



GREAT DAM IN THE BREAK IN THE WEST BANK OF THE COLORADO RIVER, MEXICO.

5149

Looking north. The distant mountain is Pilot Knob, California. Length of dam 3000 feet; height, 44; width at bottom from 250 to 300; cost \$1,250,000; time of building 86 days. The steamer Searchlight is opposite the final gap closed on Nov. 4, 1906. When the view was taken, Nov. 11, the pumps on board were forcing water through a hose, at high pressure, against a trainload of clay under the upper railroad track. This washed the clay into the interstices between great rocks and small gravel in the main dam. The Colorado River is one mile to the right. The water all passed through the break here shown, to the Salton Sink, to the left at a distance of 76 miles.

entire trainloads of rock hailed into the jaws of the torrent. The floods howled in rage and rose a little higher. The empties moved to shore, and two more long trains came over the gap and hurled their loads into the teeth of the dragon below. Pelee was rivaled in the art of stone-throwing and Vesuvius, for a new Gettysburg was raging. Then long trains of enormous weight, of cars called "battleships" loaded with hundreds of tons of gravel rolled over

the tempest of water. These cars are made of steel; and their sides are suspended on hinges. At the word of command, both sides of both trains flared out and a rain of gravel fell, the like of which was never seen. These small stones filled the interstices between the large. This caused the river to rise faster, and the awful current to increase its fury. And pressure grew apace. At midnight a wonderful word of command was heard, "Faster."



GREAT EXCAVATION IN SILT MADE IN MEXICO BY THE COLORADO RIVER.

5153

(Photograph by Litchfield.)

Width 2000 feet, depth from 50 to 80 feet. The village of Mexicali once stood here. The ruin at the left is 300 feet in Mexico from the boundary line. The flood cut backward through this great cut at the rate of one-half mile in 24 hours. The village of Mexicali cannot be found, its debris is in the bottom of the Salton Sea, 40 miles away. The track of the Southern Pacific Railway is in the deepest part of this "scooped-out place."

More oil went into the fires, steam could do no more. Pikes and bars of steel were grasped with renewed energy by many tribes and kindreds of men. Human hands could not move faster. "We must have large rocks now," was the order at 1 A. M. For rocks now began to be deflected out of a vertical line and go down

stream somewhat. "Bring the five-ton rocks." One of these, weighing $5\frac{1}{2}$ tons was watched when it dropped. The water clutched the mass when it rolled and tumbled over similar rocks down the side of the dam sixty feet. It is still there—a witness to the momentum of running water. "More rocks!" was the incessant cry.

Behold! there was light in the east. It was dawn, the progress of time had not been noticed. More trainloads of heavy rock brought the crest of the dam up to the tracks. Then train after train of "battleships" expanded and thundered down gravel. As the sun rose, so did the river, and faster if possible came the rock and gravel. Here is the record of the battle when at its height. One car of stone was thrown in during each interval of $4\frac{3}{4}$ minutes! This broke the world's record. The throats of *Ætna* and *Cotapaxi* may have done better at times.

"Oh look! The river is not rising," shouted some one. "The water is stationary," said another. And "it is beginning to fall," another. And then a triumphant shout, a shout of victory was heard in the wilderness. What had happened? Nothing but this: The Colorado River had been hurled back into its original bed by the hands of human beings,—and it was then on its way to the Gulf of California, away from the Salton Sink. Imperial Valley—worth \$100,000,000—was saved. And the Southern Pacific Railroad was saved. And now they are getting up a big International Celebration to be held in Calexico in December. The victorious shout rose above the chained and conquered river on Sunday, November 4, 1906, at exact noon. Let this date be written in every history of the United States; and let the plans of the colossal work be placed in every college text-book on engineering, civil, hydraulic, and geological.

ITEMS OF THE DAM.

Length, 3000 feet.

Width at bottom, 250 to 300 feet.

Height when finished, 44 feet.

Cords of willows used, 2200.

Piles 40 to 60 feet in length, 1100.

Feet of railway trestle built, 3800.

Miles of $\frac{5}{8}$ -inch steel cable, 40.

Tons of rock in dam, 70,000.

Cubic yards of earth by cars, 200,000.

Cubic yards of earth by horses and mules, 300,000.

Locomotives employed, 8.

Men employed: Caucasians, 600.

Men employed: Indians, 450.

Cost of dam, \$1,250,000.

Time in building actual dam, 86 days.

Acres of rich land saved, 1,500,000.

Miles of canals saved, 300.

Value of all that was rescued, \$100,000,000.

The latest estimates of damages report 30,000 acres of land washed into the Salton Sink; and 30,000 more acres injured by gullies. Part of the land was under cultivation. Eighty miles of railway tracks were submerged. The town of Mexicali in Mexico was four-fifths washed into the sea. Millions of dollars in value of salt in the bottom of the sink is covered by silt. At this writing—on Thanksgiving day, the area of the Salton Sea is 500 square miles; and its greatest depth is 78 feet. The average rate of evaporation is 7 feet per year at Yuma, Arizona. At Calexico, the evaporation in 1904 was 8 feet 8 inches and in 1905, 7 feet 4 inches. So the sea will be with us for some time. And this is the way that man waged a severe battle with Nature.

GOD AND HIS IMMORTALS.

BY LAWRENCE HEYWORTH MILLS.

AHURA.

AHURA, the life-Spirit-Lord, existed as a word in its form of Asura from immemorial ages in the common primeval home of Veda and Avesta; and no name could be nobler for a holy God. It is better than Deus,—Zeus, which referred to the shining sky; better than “God,” far *better* in its origin at least; for, curiously enough, it expressed the same supervening ideas that we have in the Hebrew Yahveh which was later thought to mean “the being One,” the “I am that I am.”¹ This is the very same concept which lives essentially and etymologically in Ahura; for He is the source and interior of being, *Ahu-ra*; and, so far as I can remember, this is the deepest epithet that has ever been prominently applied to Deity. With this we have the other name Mazda, “the Great Creator,” or with tradition the “Great Wise One.” No words could be more impressive nor more interpenetrating.²

THE AMESHA SPENTA.

While the six characteristics—virtues would not be the proper word—are absolutely the main laws of a righteous universe, clear and pure. Simple indeed they are, as all things universal must be;—common too, as the breath-air that we breathe, for life is common; they are the most interior and elevating forces in all that we really know, or so to us they should be. Here they are in a sense collected; and in them all that is fittest for expression speaks to us. Not of themselves only do they thus impel us, once merely uttered, and then left wandering, scattered as it were amidst an innumerable host of other similarly treasured spiritual things. Gems of imperishable cost they would be, or they are, even then as so dispersed.

¹ An unquestionably later interpolation of Exilic origin.

² Nor have any more impressively effective appeared in history.

and so existing to us, though almost irretrievably hidden amidst the throngs of other beauty from our most eager sight. And so indeed they actually once lay strewn like jewels of first water all dull and unpolished and rarely recognized in the bed-rock of their unwrought mines or buried in their native clay;—vague surmises were they ever even then of the eternal way in which the beneficial powers sometimes work for us for good. But here, as seen, they are gathered up for us; not like the glittering objects in a diadem,—that would be *indeed* too low an image,—not like the flowers upon a full-flushed tree, but like the solar systems around their central orb. Like this these all-pervading order-forces revolve around the throne of their Great Sovereign;—nay more, they actuate the very Person of the God Omnipotent,—in honor—they are not His decorations; far from it,—God forbid. They are His very Nature. He is the self-dividing, all enclosing Prism of them all,—the One of glorious hues that fold and unfold themselves in everlasting light. They are in a word God's character, than which no further thought is thinkable. And as the eternal ideals of all truth and order, they are those essential conditions of well-being, toward which all sentient subjects spiritually gravitate and should forever yearn;—and they are here enthroned,—made dominant,—set over everything in a way pre-eminent, though they have indeed evolved themselves through long preceding ages, nay rather, though they have gathered crystal-like in their clusters through previous cycling æons.

ASHA.

Asha, the very first law of all our better consciousness, here even seriously gains in its application, marvelous as such a thing may seem to some of us to be.

It, Asha, is indeed itself and in itself, Heaven's and nature's first moral guide, here declared also to be the first principle of God's eternal being: It is lifted up by all that there is in the conception of the divine personality,—brought into operation,—becoming at once when established among the Six a mighty challenging idea flinging its defiance at that one gigantic, but malign element, its opposite, the Lie, a spirit demon which withers us on every side. It proclaimed the Truth in the post-ultimate meaning of the word, asserting that there was indeed such a thing as a law actual,—and this not as a pointless sentiment, feebly fluttering, but as the very first instinct of God's character. From eternity past it has been the same, so in the vital present, and to all coming futurity will it abide unchangeable.

If we, who struggle to maintain honor, believe God to be indeed a person, here is a support immeasurable for us. The great crucified but risen Christ of faith cheers all our efforts on, for it has an almighty mind to harbor it and to guard it, to assist it, and proclaim it in the very ultimate essence of its worth;—for of such a mind is it indeed an all-controlling, dominant, though merely regulative part.

What a consolation indeed for those who think Truth possible and who believe in God in any sense of Him;—to think that there is at least one person who is True,—and *such a Person!* And we see how beautifully such a creed applies itself. Here we have a God omnipotent to protect us, and to further us, and to bless us;—but He consists, in part at least, of fidelity; and we have no connection with Him save as we are faithful. Abandon honor and He vanishes. There is no God but the *true God, the Asha-God.*

But like all things of its nature the growth of this great but simple principle, in its recognition of course I mean, was, as I say, but gradual.

It developed at first slowly enough indeed, as we may both most readily conjecture and concede, with languid signs of life as its first glimmer shone among the vague dreams of sentient beings, glowing feebly into fuller light. And elsewhere and aside from either, it seems to have been in fact the very last and most remote of all the ideas to be recognized as concentered and so elevated in the forms of ancient creeds, as at all in any way a particular trait of any one of all the beings called "divine," not even of the chief of them, so luxuriantly depicted as they are in the wreaths of our immortal song.

Even in the pre-Gâthic age it, Asha of the Holy Truth, was of course surmised dimly as a universal regulative power;—but only by degrees did it unfold itself into clear consciousness as it grew, as all things like it must. That is to say, the very first idea of it as a concept developed but tardily as our race rose from its animal predecessors.—Some sort of consecutive sequence may indeed have even revealed itself to the instincts of the higher animals; the next beneath us; but it is better to confine ourselves to man.

The observed regularity in the sequence of natural phenomena first riveted attention as we grew human;—especially the heavenly bodies seemed to follow some rule, chief of all and naturally the God-like sun, which was often seen quite unclouded for long periods in lands called Iran. Its august reappearances followed Law even in its supervening changes in situation and intensity, with occasional

eclipse. It never failed, and on its fidelity the balance of all existing necessary objects seemed to hang. Without one phase of it planting would be impossible, without another harvest, without a third the source of tonic health.

Soon the moon, its brother luminary, for the moon is masculine both in Veda and Avesta, took up the tale with his five changes, and with these the reverting atmospheric modifications seemed to harmonize.

The main features of the advancing year-time seemed ever calculable. The great wind-storms of the Marutis, with their driven clouds flying on before them, seemed to arrive at certain intervals in many regions including India, with the return of ice and snow elsewhere and mostly hated,—the periodic rains torrential or soft and fertilizing, the dews and the flowering earth itself:—these all followed one another at seeming regulated intervals;—it was Asha, order. Endeared among all else was the inextinguishable fire not only blazing in the ever self-consuming God of day, but in the very bowels of the earth, known too in the caloric of plants, flaming also in forked lightning in the heavens, snake-like in figure;—again it was the friend of man on hearth and altar. Asha became its very synonym, and so from this its sacredness, from regularity; it was indeed "God's son."³ Then too the great ocean tides, to recall again the waters, with their ever measurable ebb and flood, could not have been altogether unknown to them, our early forebears, through hearsay, though living inland:—so too the spring freshets with swollen streams were ever to be looked for in their times. All was the unvarying circling forms of recurring certainty;—it was Asha, *rita*, "rhythm." It reigned supreme in the terrific as in the genial.

What wonder then that they began to think that the thoughts of God were similar, supposing always that they had at that time any distinct idea whatsoever of a God,—that His law in some of its interior elements would harmonize with this rhythm "as to thought, as to word, and as to deed";—that is to say, that it should be "perfect, converting the soul."

All was symmetric in its movements; that is, all was Asha. It was "nature" always and everywhere, *natura* "to be born," and to be born again, *natura*, not *futura* merely, but *natura*, to be rhythmically born in a reappearance never unreasoned in its process,—seed, stem, leaves, fruit, to seed, stem, leaves and fruit again,—stream, mist, cloud, rain, to stream, mist, cloud, rain again,—spring freshness, summer bloom, autumn harvest, winter frost with cheer

³ A frequent expression as applied to it in the late Avesta.

or misery—to spring, bloom, harvest, frost again. It was law forever fulfilling itself,—Asha, Rita, Rhythm.

So in the old Veda in those early days, when man had however somewhat begun to form himself; Rita was so distinctly recognized that the very ceremonial service to the Heavenly Spirits followed its course in imitation. "Rite" appeared as Rita; that is to say, regularity in disciplined religious action in a form spectacular, presented ceaselessly and seldom varying, never abruptly, strictly and strenuously carried out by priests with closest care, consecrated for the ceremonial in sacrifice and praise.

But it was only in the stern Gātha, rough and sparse but glorious, that the Rita, Asha, became so exalted as the passionate honor of an Holy God in a sense supreme, a deity whose creature, the very foremost of all the other divine beings it was declared to be.* What an exaltation, let me again assert it, for simple but awful justice, the first pure principle of all sane consciousness at least in man, and as we see, the first spiritual force in God. He is not an "infinite person," which could only be the language of inadvertence, for a "person cannot be infinite,"[†] but He is a *universal person* in whom we live and move; the Great Omnipotent, Omniscient, All-holy;—and He is *ashavan*, no liar.

VOHU MANAH.

Then Vohu Manah, the "Good Mind," was again a thing enthroned, and for that alone, if for nothing else, made eminent. This was again too a curious thought in a savage age in far off Persia to be placed in such position—for then it was that the gods of Greece wrangled like vulgar households and even our Jewish Yahveh was a "consuming fire."

Vohu Manah;—it was a deep yearning in the universe toward all the good, making what was best in their sentient longings real. It was more than a tame negation, a lifeless acquiescence; it was a warm breath of active sympathy, a passion pervading conscious nature everywhere like a befriending instinct, a slender thread of sweetness in all the intricacies of interior feeling that gives us hope through the maniac jars of this thing which we call life. Vohu Manah;—it was all that is holiest in emotions, fervor in pure breasts and brains; the quiet force in the love of man for his brother; the power in the noble love of man for woman so deep and so trans-

* Mithra, a noble God indeed like the most exalted of our Archangels, whose cult rivaled Christianity for a long time.

† Definition implies limit; see below.

forming, fierce too also at times, past holding;—Vohu Manah—it is the father's solemn all-giving watchfulness which makes the name of "son" our deepest word.

Above all else it is the mother-love, that nerve of all controlling tenderness planted in every female soul over a little thing endowed for that very reason with a charm unspeakable,—to win and keep. And this Vohu Manah is again not left,—according to the Gātha,—a blind, unguided force, though beatific, in the world of sentient being;—it is an attribute and emotion of a Supreme Person (morally supreme)—Vohu Manah,—it meant the deep love of Almighty God for all the righteous living under His holy eye;—His creatures all the good were, and so was, in a still nearer sense, each one of them His child.

KHSHATHRA.

With Khshathra we come upon the deeply fundamental element of *Rule*.

Not men, nor angels can persist without it. Some forceful form of right is needed to control and maintain the Law and Love, shaping their every application.

Khshathra, government, administration!—without it chaos would ensue. With anarchy all property would turn worthless; no man could earn his bread; progress would be imperilled. Khshathra is command, severe indeed at times. Strength must emerge from commonplace while commonplace resists it. Conspiracy is unveiled by government—law put in force, Khshathra as "strength" meant discipline, combination with organization;—without it rallying points would be difficult, and the dush-Khshathra would sweep the isolated hordes away. Fields could not be cultivated safe from Aeshma, "Raid fury of the bloody spear." And Khshathra rules in fact in every sentient being from the mammoths to the ant-tribes, while man is paramount because of it. And what a satisfaction have we here again, who believe the Gātha. Khshathra is not alone a universal law—though marvelous indeed as such he would be, or he is—part of the moving crystallization of the ever re-forming universe; the forceful way in which things come and hold together, while like the flying blood they circulate. It is more: it is the *rule of our Sovereign God over us*. Where would be, indeed, the Truth—instinct of sincerity though it is? where the Love, to lead us on, if there be no actual accordant *Power*. In Gātha it is the *authority of God*, as universal Monarch, exercising His might throughout His all-world and at every pulse.

We at times indeed lose courage, recalling our human administrations;—but if we believe that *God is King*, our hopes revive. According to the divine doctrine, and in the full implications, every needed office in every government, as well as every official, was and is in the very fact energized and vivified by Khshathra as the controlling force in the Life-spirit-Lord. He stands through Khshathra in every court of justice seeing that the wronged are protected. With His Khshathra He controls the voice of evidence, the judge's faith. He is present in the arm of execution, bars the prison gates, and strikes the oppressor dead. In the wide conflicts of politics He is above all things dominant, as Khshathra. In war He orders the compact mass through it;—straightens the flagging lines. It is His Khshathra that brings on *verethraghna*, victory, saving an imperiled land;—and in the result His authority supports the well-won, or the long established, throne. God is everywhere supreme according to the doctrine, always as implied⁶—through this authority; without His firm grasp all rules would be reversed.

ARAMAITI.

And then there was the Aramaiti, the Toil-Mind, the *ara*-thought of God; vivification of the holy, sacred forces just depicted, the self-movement throughout all better things; motion perpetual,—the eternal nerve indeed of holiness never for an instant left relaxed.

The Ara-mind of the Truth and Love and Power,—first stirring the ploughshare in the mould,—to *ar* in *aratrum*,⁷—making fair life possible, displacing murder, theft and arson.

It was in fact in the first keen idea of it, *holy work*,—and above all that of husbandry, first deed of virtue; the very earth itself from this took on the name in both Veda and Avesta. With it she also is Aramaiti, and as such sacred. Aramaiti should be to us the point of everything, the practical application of the other noble three. It was the central open secret of all the Gâthic existence; and it was vital. It was the life, virile thought of effort as against lazy theft. It found the tribes swept by the murderous raids of ferocious neighbors drunk with greed, their homes destroyed, their crops devastated, and their holy herds driven off, by Aeshma. Retaliation threatened to turn them too to murder; but the Gâthic voice arose, as ever fresh, calling for civilization with honest toil. The

⁶ Here I treat once for all the mental forces implied everywhere;—seldom are these things actually expressed in Avesta as to their preciser point;—but everywhere *implied* in every line.

⁷ This is my suggestion.

armed saint of the Gāthic battle was the *fshushyant* par eminence as against the *afshushyant*,—this distinctly.

He was "the cattle-breeding husbandman" toiling in the field with *ara*—thought, as against Aeshma. Where was the use of the Law, the Love, the Authority with hordes of starving families on land abandoned, derelict,—with savage bands rushing often headlong in, filling their barns with the plundered crops and raided flocks of murdered husbandmen?

How could the Law prevail without something in which the Law could have its exercise,—a nation. Aramaiti in one keen sense of it, and at its first idea was "industry," as I insist—without it no householder could accumulate the very means of civil life; for it is the persistent, wise, practical and so accumulating citizen, who builds up his country, as we know. Blustering disturbers, even when half well-meaning, waste the bread. The first duty of a human creature is to earn its living; if it does not do that, it eats some other being's food, makes others poorer, is the cause of famine.

Enough has been said to make my idea clear. It was energetic occupation and first of all for the one thing needful, bread, honest bread for the hungry, tilling the Holy Earth, herself the sacred Aramaiti.* This was the idea's origin, as I think; and it was a worthy and noble one, becoming soon exalted even in that far-off day till it took its place upon the very brow of Deity among the Creator's attributes. Here too it gave the keynote to the rest.

As it was the sacred instinct of mind-directed labor settling the destiny of man toward manhood, stopping his tendency to remain a beast of prey; so it became zeal, the "zeal of the Lord of hosts" in other cycles of idea—spontaneous instigation, instinctive planned activity. It was the main-spring of the never erring mechanism, driving on the mother-love with ever-living thrills of tenderness, moving on forever keen and fresh the father's active thoughtfulness. It impelled the fire of mind in the expressed emotions of the singer and composer;—filled out the organizer's schemes, kept up the ardor of the scholar keen and rapid and maintained it discovering, advancing. It was the quickness of the soldier, combining movements at a glance,—the genius of invention, building out the world's capacities. It was the *ara-maiti*, self-toiling thought, stirring the hand and ear of creative passion everywhere. It was, in a word, our *Inspiration*.

In God, the divine instinct of activity, the essential force in spirit-motion; in man inspired obedience, in woman, piety, mild

* So too in Veda.

indeed, half unconscious, but still strenuous through all. No wonder that in pleasing memory God called it "daughter." It is the burning soul of the other three, the friend of Truth, the sister of Mercy, the handmaid of Command.

HAURVATAT.

Haurvatat was the completeness of it all, again made here magnificent. She was the realization of the ideal, the wealth of health, and the health of wealth, in fact that very vision of perfection that should float as an ideal on the surface, or above every optimistic scheme to help it on and to make it actual. It was, in a word, *Fruition*. Who has not tasted somewhat of it at fleeting moments? It meant that justice should be more than a delusive subterfuge, hiding the sinister approach of theft forever creeping towards us. It meant that Love's longing should sometime touch their dearest goal, that just power should really reach dominion, that all nature's good instincts should succeed. It was with another's word, "to be satisfied." The name itself means All-ness, Haurvatat, the Vedic *sarvatat*, the great wall of full attainment enclosing the other Four. And goal and aim of all we hope for, we have again the satisfaction of it. *This Allness is again of God*: and if He be the Haurva, sarva, All, surely there is some expectation left to us that we may one day gain what our better instincts wish.

AMERETATAT.

While Immortality, as ever lifted up in Attribute, should be the permanence. God has no beginning, and so we all shrink with Him from an ending. Death is to some of us, delusively, woe's ultimate. One can scarce refrain from citing the schooldays' rhymes so beautiful, though sad, of Halleck:

"Come to the bridal chamber, Death!
 Come to the mother's, when she feels
 For the first time her first-born's breath!
 Come when the blessed seals
 That close the pestilence are broke,
 And crowded cities wail its stroke!
 Come in consumption's ghastly form,
 The earthquake shock, the ocean storm!
 Come when the heart beats high and warm,
 With banquet song, and dance, and wine!
 And thou art terrible!—the tear,
 The groan, the knell, the pall, the bier,
 And all we know or dream or fear
 Of agony are thine."

..

But the holy faith held out its banishment. The glory of the Truth, the deep satisfaction of the Love, the sense of safety from the Power, the Inspiration and the Fruition should not end in inanity. The cup was not to be put to the lip only to excite desire, and to be dashed from it. There was to be an Ameretatat—death-absence. Like the Aditi of the Veda, Ahura was without beginning of days, and so consequently without end of years:—Eternity, Oh Eternity!—this, in another sense. As there was no beginning in God, so there was never a beginning to His works. He had put them forth from past eternity, and He will continue to do the like on to endless futurity, the same;—and so the life of the holy man should be deathless to a degree even here; but it should be also supernaturally immortal;—and this, when pointed, awoke everywhere the deepest hope, “bringing life and immortality to light.” Strange as it may seem to us, the other life came largely from Arya, from Iran from India. Veda with Avesta first pointed its significance. The Semites could at first see little reason in it. The great doctrine however is the vital force of Christianity, and the habitable world, so far as it is Christian, has lived on it for nineteen hundred years. Such are the immortals of the Gātha in their ideas expanded, well-called the “august,” as they are. This only, be it noticed, is their meaning in the first keen conception of them in the first department of the Gātha;—and they are as I need hardly linger to re-asseverate, the sublimest conceptions of their particular kind that the world had till then ever seen,* for here they were signally assembled for us,—and doubly re-consecrated, as the essence of all holiness in a pure God personified.

* In such remarks I refer, as I always try to make it plain, to well certified written lores.

A PUZZLING CASE.

A STATEMENT OF DR. O. O. BURGESS, COMMENTED UPON BY
DAVID P. ABBOTT.

[We have received the description of a curious seance from Dr. O. O. Burgess who suggested that this "Puzzling Case" be submitted to Mr. David P. Abbott. While Mr. Abbott abstains from touching upon mediumistic manifestations which he has not witnessed himself, the comments which he has to make throw light on all performances of the same class. ED.]

THE STATEMENT OF DR. BURGESS.

ONE would hardly expect any proof of the future life to reach his ear in the dark through an aluminum horn. But if it was not what it purported to be, the puzzle is to know what else it could have been. Like your valued contributor, Mr. Abbott, I have usually had little trouble in arriving at a solution of such puzzles. But this one stumps me, and I should be glad to have him help me out, if he will kindly do so. For I am satisfied that the "spirit" in this exceptional case did not inhabit the medium's body, and Mr. Abbott seems as anxious as I am to be convinced that the spirits of departed friends may really live without any bodies whatever. It is a plain proposition that there can be no life without wear and tear upon the means of its production. To believe in the future life, therefore, one must confess that he believes in something that utterly passes his comprehension. But we not only believe in many uncomprehended things but know them to be true. Just as we will believe in this trumpet affair—that it was done by spirit agency—unless some one can point out how else it could be done. There will be doubting Thomases in any event; but the writer, with seventy-five years of life behind him, cannot help feeling that he will soon be in a position to know the truth of the matter—or else to be lost in the depths of utter knownothingness.

The puzzling occurrence alluded to took place at a trumpet

seance which, for precautionary reasons, was held at my own house; and the medium and members of my own household were the only persons present. None of those present except myself had ever seen the medium before, and I had simply met her once to make arrangements for her coming. She was an intelligent, middle-aged woman of somewhat reserved but agreeable manners, and she came alone to the seance bringing no paraphernalia with her except the trumpet. She never to my knowledge advertised herself or gave public seances.

She readily consented to be bound to her chair in such a way as to effectually prevent any movement of her hands or body, and the tapes she was bound with were finally tacked to the floor so that the chair itself could not be moved without detection. In fact, in the stillness of the room it would have been impossible for any person to move about without attracting attention. Having taken these precautions, it seemed a foregone conclusion that any trickery or collusion with confederates on the part of the medium was simply out of the question.

The trumpet occupied a position several feet in front of the medium, and after a tedious wait in the dark, we were finally startled by hearing it move. Shortly afterward faint whispers were heard through it which soon became so strong as to be partly or wholly understood. And now jocularity gave place to intense interest, and the anomalous character of the proceedings was lost sight of as the names of friend after friend were feebly given. No one could help sympathizing with them in their heroic efforts to be heard and understood. And not all of these efforts were made through the trumpet. Clearly some of the whisperings were outside and independent of it.

Not much of details will be necessary to my present purpose. Suffice it to say that, one after another, the trumpet came close to every one of us, giving the names of departed friends and relations most of whom had never been within thousands of miles of San Francisco. But the marvel was how the trumpet could move about so rapidly and unerringly in the dark, caressing us gently on the hands, cheeks, top of the head and elsewhere, and occasionally dropping to the floor with a thud as though the force which sustained it was well nigh exhausted. Once, indeed, it fell near me with sufficient force to drive the two sections of it together so that I had to pull them apart again before the performance could be proceeded with. As a further illustration of the mysterious forces employed, raps, some of them loud and jarring, were occasionally heard upon

the doors and walls of the room in various places, and once the tall doors of my bookcases were rapidly swung back and forth a number of times as if to make sure that it had attracted attention. No person in the room was in a position to have swung the doors or made the raps without leaving their seats, and thus attracting attention. Many remarkable things were said by the trumpet voices, but I pass them by as merely cumulative evidence.

The puzzle is to account for the remarkable doings of the trumpet which were as much or more mystifying than its sayings.

It is needless to add that when the lights were turned on the medium was found securely bound in her place as we had left her when the lights were turned out.

MR. ABBOTT'S REPLY.

I have read the communication of Doctor Burgess, and it is evident that he is quite critical, and that this case is worthy of attention. I have attended trumpet seances quite recently; also rope- and tape-tying seances, but have not attended a seance where the two were combined.

I take it for granted that the persons present were all so nearly related to the Doctor, that the possibility of confederates being employed was entirely out of the question.

As the Doctor says, I should be glad to prove personal immortality in any manner if possible to do so, yet I should want to be quite certain that there was no resort to trickery in the case. I have investigated so many cases and found so much fraud that naturally I always expect to find it.

It would be no reflection on the Doctor, if he were deceived by a clever trick, for the most intelligent are easily deceived by an art with which they are not familiar.

It would be impossible for me to explain the exact method this medium used, unless I could see her work. I can only describe work of a similar nature with which I am familiar, and explain how it is done. I am aware that this does not prove the present case to have been clever trickery; yet if this work is duplicated frequently by trickery, it is strong evidence that the medium resorted to the same means in this case.

In regard to rope- and tape-tying, I will not enter into a detailed explanation of the various tricks of the kind used by professional mediums and conjurers, as this would require altogether too much space. Suffice it to say that the Davenport Brothers originated the first rope-tying experiments. They were bound in

the most thorough manner, and left in their cabinet; when the most marvelous manifestations would take place as soon as the curtains were drawn. It was supposed that spirits appeared in the cabinet through the occult powers of the Davenports, and performed these maneuvers in order to convince unbelieving mortals. It was many years before the secret of their original tie was discovered. I will refer the reader to the work, *The Spirit World Unmasked*, by Henry Ridgely Evans, for a full account of this.

Soon after the appearance of the Davenports, other mediums experimented and invented many different ties. Finally the conjurers took the subject up, and the secrets of such ties became common property. One has but to witness Kellar, the magician, on the stage using his best spirit tie, to realize the possibilities of this art. The committee tie his hands together behind him very tightly; yet he will instantly bring either hand forward and exhibit it, place it behind himself, and turn his back; when his hands will be seen to be tied together as tightly as ever. The committee think that they tie his hands in their own way.

Yost & Co. of Philadelphia, dealers in magical apparatus, spiritualistic secrets, etc., advertise for sale the secret of a tie which they call "Kellar's Best Tie."

It is doubtful if any rope-tying experiments ever performed were equal to that of the Davenports. Their work was surely the greatest mystery of the kind ever exhibited before the public. The following passages I quote in full from *The Spirit World Unmasked*.

"In the dark seance, flour was sometimes placed in the pinioned hands of the Davenports. On being released from their bonds, the flour was found undisturbed.

"This was considered a convincing test; for how could the brothers possibly manipulate the musical instruments with their hands full of flour. One day a wag substituted a handfull of snuff for flour, and when the mediums were examined, the snuff had disappeared and flour taken its place. As will be understood, in the above test the Davenports emptied the flour from their hands into secret pockets, and at the proper moment took out cornucopias of flour and filled their hands again before securing themselves in the famous slip-knots.

"Among the exposés of the Brothers Davenport, Hermann the conjurer, gives the following in the *Cosmopolitan Magazine*: "The Davenports, for thirteen years, in Europe and America, augmented the faith in Spiritualism. Unfortunately for the Davenports they appeared at Ithaca, New York, where is situated Cornell Uni-

versity. The students having a scientific trend of mind, provided themselves before attending the performance with pyrotechnic balls containing phosphorus, so made as to ignite suddenly with a bright light. During the dark seance when the Davenports were supposed to be bound hand and foot within the closet and when guitars were apparently floating in the air, the students struck their lights, whereupon the spirits were found to be no other than the Davenports themselves, dodging about the stage brandishing guitars and playing tunes and waving at the same time tall poles surmounted by phosphorescent spook pictures.' "

Tape-tying was not originated until after rope-tying had become quite common. Annie Eva Fay used a tie called "The Cotton Bandage Test." She was seated on a stool which was placed against a wooden post, the latter being screwed tightly to the floor. Her wrists were bound tightly with cotton bandages, and the spectators were allowed to sew the knots thoroughly and place court-plaster over them. These bandages were tied tightly together behind her and fastened securely to the post, the knots being sealed. She bewildered a committee of English scientists, yet the secret of her tie is well known to conjurers at the present time.

The reader can find a full explanation of this tie in *Shaw's Magical Instructor*, or in the above-mentioned work by Mr. Evans from which I quote the following:

"One of Annie Eva's most convincing tests is the accordion which plays, after it has been bound fast with tapes and the tapes carefully sealed at every note, so as to prevent its being performed on in the regular manner. Her method of operating, though simple, is decidedly ingenious. She places a small tube in the valve-hole of the instrument, breathes and blows alternately into it, and then by fingering the keys, executes an air with excellent effect."

There is a celebrated medium in Kansas City who submits to a tie allowing the tapes sewed to the carpet, and corn meal is placed in his palms, where either it or other meal will be found after the performance. The manifestations are very convincing, yet recently a "spirit" was "grabbed" at one of his seances, and it proved to be the medium. This was written up in a daily paper there, as among those who grabbed him was a reporter.

I have an acquaintance, an ex-medium, who is quite expert at the tying tricks. He permits himself to be tied to his chair, yet he can instantly release, and replace himself in the ties. It is very instructive to watch him do this. There is no doubt but that a clever

artist, in the art of rope- and tape-tying, can instantly release himself from almost any tie, and as quickly replace himself.

Such being the case, the fact that the medium was well tied in the Doctor's case can hardly be regarded as evidential. While this lady may not have done so, yet the probabilities are that she either escaped bodily from the ties, later replacing herself; or, that she secured the free use of her hands, so that she was enabled to perform the necessary maneuvers.

In case the lady escaped, she probably slipped around the circle handling the trumpet. She could thus drop the trumpet, recover it, whisper through it, etc. She could also make the raps with it, or with a "telescopic reaching rod." This latter is made of aluminum and when closed is but little larger than a lead pencil. Such appliances frequently extend six feet or more when fully drawn out. Being of aluminum they are very light. They have a hook on the end for hooking into the handle of the trumpet or other objects to be floated.

Sometimes the rod is made as a tube. The medium can then insert a small mouthpiece and whisper or speak in the end of it. The voices will appear to be at whatever location the farther end of the tube occupies at this time. Sometimes this tube is inserted into the small end of the trumpet; and in such cases the trumpet can go very high in the room, even to the distant corners, and at the same time have a voice in it.

The reader will readily see that it would only be necessary for the medium to get the free use of her hands to manipulate this tube; and that she would be able to produce the raps with the end of it, swing the book-case doors, etc. As the tube is but little larger than a lead pencil when closed, it would be very easy for her to conceal such an appliance in her clothing, and as soon as her hands were free, proceed to conduct the manifestations.

It would not be necessary to leave her chair at all. The aluminum trumpets are very light, and for this reason they can be manipulated so that the touches on the sitter's heads are but little more than a caress, and it is very easy to manipulate them. They and the telescopic tubes can be purchased at the mediums' supply depots for a nominal sum.

The mediums who perform the most marvelous appearing work use the telescopic tubes very frequently. They do not all submit to being tied but quite frequently allow a sitter to hold their hands and feet. This is regarded as more convincing than if the medium be trusted beyond the sitter's reach, although he may be securely tied.

In some of my articles I have described these holding tests, and the little deception by which the medium gains the free use of one arm with perfect safety.

In some cases the medium has a cage of iron tubing, or heavy wire large enough to cover his person. He is seated on a stool, and the cage is placed over him and securely screwed to the floor. Wax is then placed on the screw heads and sealed. The trumpet and other articles are placed near the cage and all of the manifestations take place when the lights are put out. He reaches the telescopic tube through the open-work of the cage and manipulates the articles.

I had an acquaintance with a medium who talked through a trumpet very often. She informed me that it requires considerable practice to talk well through a trumpet and let no sound escape near the mouth. It is an art of its own, as it were.

In some trumpet seances the lights are not put out but merely lowered until quite dim. The trumpet is laid on the floor in front of a cabinet, and voices issue from it. This usually occurs at the medium's own home. In such cases a concealed rubber tube lies under a loose rug; and when the trumpet is laid on the floor, this tube is secretly slipped into the small end of it. This tube runs into the cabinet where sits the medium, who inserts a mouthpiece and does the talking. In case of the medium hearing any sudden movement among the spectators, she quickly draws the tube into the cabinet, and conceals it in a pocket under her clothing.

In some cases the trumpet is laid on a chair in front of the cabinet and voices seem to issue from it. In this case there is no connection, but the medium in the cabinet has a second *telescopic* trumpet concealed under her clothing. When the curtain is dropped, she secures this trumpet and extends it, holding it near the curtain directly behind the other one. The sounds seem to listeners outside to issue from the trumpet on the chair. This illusion is perfect, as the sounds have the tone of the trumpet, are in line behind the one in view, and the attention is directed to the trumpet on the chair just as a ventriloquist directs the attention of the spectators to his "figure."

I am digressing some, as these last methods could not have been used in the case the Doctor describes; but I believe the reader will pardon this digression, for the sake of this additional information. While I am dealing with the subject of trumpet seances, independent voices and dark seances, I shall take the liberty of describing some more work of this kind.

When a medium works in his own home, it is an easy matter

to have speaking tubes whose openings are masked by picture moulding or other objects. These lead to the confederate who can, by a system of switches, send the voices into the room through any or all of the tubes at will. Such sound appears to come out of the very air and is difficult to locate. The origin of sound is difficult to locate anyway, and in such cases it is much more so.

At one time I heard a report of a case where independent voices followed a young girl out in the open air, and would on occasions converse with her. A certain party accompanied her to a well, and heard a voice speak out in the open air and address her. I do not know if such report were entirely true or not, as the opportunity to investigate the case was lost when I heard of it; but the idea occurred to me that it would be very easy to lay a small iron pipe under ground from a house, and have it terminate in a well near the surface. Its termination could easily be masked and a confederate in the house could send voices into the top of the well at will. To one unacquainted with the secret, the voice would be extremely difficult to locate. Of this I am certain, from some experiments I once conducted, wherein I sent voices through some hundreds of feet of pipe which ran through a public hitching rack. Passers-by at the farther end would think themselves addressed by some one near them, and would look around in a very foolish manner in search of the speaker. We boys thought this great sport.

By this means, voices can be made to appear on a lawn in the open and will seem very mysterious to a small party. A small half-inch pipe can be laid under the ground near the surface and terminate under an urn, the roots of a tree, or even in the grass just below the level of the earth. It can be kept corked to prevent moisture from entering when not in use, and if the grass be a trifle long and the entrance of the tube a trifle below the surface of the ground, it would escape discovery. Of course it should only be used in the evening, in a dim light, *and then used but sparingly*. If two or three of these were located in different positions, and used sparingly, marvelous reports would go abroad, of the mysterious voices heard in the open air by persons when there. After using, the cork should be re-inserted, a little moist earth placed over it, and the grass rearranged and sprinkled.

I have a letter from a gentleman in Oldtown, Kentucky, who reports to me a seance where in the twilight he saw a trumpet move across the floor, out into the yard and up into the branches of the trees. I have the name of the medium who produced this manifestation. I do not know the means she used, but I know a means by

which I have caused other articles to move across the floor. The secret was a thread pulled by a concealed assistant, and which of course was invisible. If I were producing this manifestation, I should lay a strong black linen or silk thread on the floor, out of the door, on the lawn, and then up over a limb in a tree. From there I should lead it to a concealed assistant, who at the proper time should draw it in. I would have a soft copper-wire hook on the end of the thread, which I should secretly bend around the handle of the trumpet when laying it on the floor. When the trumpet should catch in the branches of the tree, the assistant could, by pulling on the thread, straighten out the wire hook, drawing it in, while the trumpet would drop to the ground. In case the trumpet had no handle, a small hole near the rim would attract no notice. The wire hook could be passed through this hole. I have no doubt that this was the means employed.

At one time I fitted up my home with a number of mechanical rappers under the floor in different positions. The threads that operated them all entered the room through some tiny holes in the floor back of a couch. My wife lay on this couch, apparently resting, and secretly manipulating the threads. I had most marvelous raps which would seem to move to any position asked for by the spectators, and would answer questions intelligently. The effect was very great, although I always afterwards informed my spectators that it was not spirits. I had one set of strings which caused a piano to voluntarily strike chords when I should desire. I have seen nervous ladies greatly frightened by these manifestations.

Mediums claim that spirits have a horror of light-waves and that certain manifestations can only occur in the dark. It is true that the *manipulating spirit has a horror of the light*, and that certain manifestations can only take place in darkness. If any one will have the courage at such times, to suddenly flash a pocket electric light on the trumpet, it will not be necessary for him to be a performer in order to discover the secret of the manifestations. There is not a reliable report in the country, where at any time any one suddenly flashed one of these lights on a trumpet seance, that he did not find the medium or the confederates at work producing the manifestations in a very simple manner. It seems to me that if in any instance such a phenomenon were genuine, there would some time be a case where these expositors would find something not a trick.

A lady medium from Lincoln, Nebr., recently informed me, that the dark seance is rapidly losing prestige since the manufacture of the pocket electric light. She said that these were being used

on the trumpet mediums all over the country with disastrous results, and that the profession would soon have to drift into other channels of trickery. She also told me of a medium who uses his chandelier to bring voices secretly into his room; and that he hangs the trumpet on the chandelier and the voices appear to issue from it, while in reality they issue from a number of tiny holes in different parts of the chandelier.

I look at the question of spirit communion somewhat in this manner: We all have a spirit while we live. This spirit cannot perform a physical miracle. For it to talk, nature has found it necessary to develop vocal organs. Without these no living spirit can talk. To move objects, physical contact and force are necessary. Without these, no living spirit can move objects. Why should any disembodied spirit, (if such exist), be able to execute any act which it could not execute if in the body; or, in other words, why should it be able to perform a miracle?

The theory of certain psychical researchers whom I know seems to be something like this: Spirits of the dead can only manifest themselves through the organism of some person fitted for their control. Such organism is what they term a medium; and they are very doubtful about any physical manifestations being genuine.

As to the information which the voices gave the Doctor, I am not in a position to judge; for I do not know what opportunity the medium may have had secretly to learn the history of those present. However, many tricks are used successfully, even in this feature of the work.

EDITORIAL CONCLUSION.

Dr. Burgess having read the proofs of Mr. Abbott's reply writes:

"I like the tone of Mr. Abbott's reply. He is certainly master of the subject in hand. But the puzzle still remains unsolved for none of the tricky methods he speaks of will apply in this particular case. This is not to say that, had he been present, his wide experience and special aptitude might not have uncovered some other fraud. But I doubt it."

On behalf of Mr. Abbott, who cannot see this comment of Dr. Burgess before the present number goes to press, we will repeat that he expressly refrains from explaining any particular seance which he has not himself witnessed, yet he discusses enough parallel cases to indicate that the one in question is no more mysterious than others.

"PIOUS FRAUD."

BY THE REV. A. KAMPMEIER.

THE term "pious fraud" often used by advanced thinkers when attacking traditional religious belief, is of course repudiated by those yet holding to traditional religion as entirely unjustified, as only springing from hatred and as being a mean way of attacking religion. But this term is also considered as too hard and strong a term and as an impolitic one by just such advanced thinkers as those using it.

Is the term "pious fraud" then unjustified? I think the term is fully justified in many cases, and will give a few striking examples from the Bible.

The second epistle of Peter in the New Testament pretends not only to have been written by Peter, the intimate disciple of Jesus, but it even says, referring to the story of the transfiguration of Jesus on the mount: "The voice: This is my beloved Son, in whom I am well pleased, we ourselves heard come out of heaven, when we were with him in the holy mount." (Chap. i. 18.)

It has long been known that this epistle is entirely spurious. Even in the fourth century it was believed by some to be spurious, and these doubts have again and again turned up, till now no unprejudiced Biblical scholar accepts it as authentic.

The general belief in its authenticity, and for which it was taken up into the canon, was very probably due, besides the mention of the name of Simon Peter in the address to the readers, to the before cited words in that epistle, by which the writer fully asserts himself to have been an eye-witness of that miraculous event of the transfiguration related in the Gospels.

Sincere believers in Christianity thus argued: "Would a man have been such a liar as to call himself an eye-witness of that event if he had not been,—a man who wrote an epistle of such religious earnestness and spirituality?" Sincere believers in the truth of

Christianity instinctively felt that the writer of the epistle, if he had not been an eye-witness, would have been a liar. Rather than accept such an immoral act on the part of the author of the epistle, the writing was accepted as authentic in spite of its many contradictions.

It is a well-known fact now that the first centuries were full of such literary productions ascribed to immediate disciples of Jesus and others of his contemporaries, which have deceived people even to our own time, and the so-called second epistle of Peter is one of them.

That this epistle is still accepted as authentic by the majority of Christians is only due to its fortunate admission into the canon and the reason that it is a writing of earnest admonitions only, an epistolary writing, instead of a narrative. In a narration of incidents proofs for unauthenticity could have been found much more easily as any one knows is the case with regard to the apocryphal Gospels which are outside of the New Testament canon. But let us take another example. The book of Daniel in the Old Testament expressly claims to have been written by a certain Daniel living in the time of the Babylonian Exile. It is well known now, that this book was written almost 400 years later during the time of the Maccabees. This was even proven to be so by the neo-Platonist Porphyry as early as the third century, for which reason his books were later burned by order of the Emperor Theodosius, in order that his criticism of the book of Daniel should not become generally known. Since the beginning of the last century, however, the authenticity of the book has been given up more and more, and no unprejudiced Bible scholars accept it any longer. And yet that book has misled the most eminent men since it was written, because it exerted such an enormous influence in the formation of Christianity by being the first of the books of the Old Testament to give prominence to the idea of a kingdom coming from heaven through the appearance of the "Son of Man" in the clouds. We may almost say, Christianity is based upon this book alone. If it had not been for this book and the reverence in which it was held in the time of Jesus on account of its supposedly genuine prophecies, Jesus would very probably never have been moved to his career. We may say that Jesus in believing in the divine character of this book was deluded by it as many others have been since his time. Even such eminently acute minds as Isaac Newton were so misled by the apparently genuine prophecies of the book which predicted the most minute historical details four hundred years ahead, that he spent

much time on this book and considered his calculations based thereon of more value than any of his scientific discoveries. And what an amount of useless work was spent by other men on that book as well as on the book of Revelation which is based upon it! And all this was because the unknown author of that book played his part so well in fabricating fictitious prophecies without the least foundation of truth.

Another example: We all know that Deuteronomy came out about 650 B. C. in the reign of the Jewish king Josiah, (that is, the essential part of it), in order to influence King Josiah to begin that radical reform which made the temple in Jerusalem the only place of worship and abolished all other places of worship throughout the limits of the kingdom of Judah and those of the former kingdom of Israel. That book was given to King Josiah as a writing which had come down from Moses himself, who had forbidden any other place of worship but the one which Jehovah had chosen, and declared that all the evils had come upon the Hebrews because they had transgressed that command—Deuteronomy being filled with curses predicting in detail what ills would come as a consequence of disobeying this command of Jehovah through his servant Moses.

Until the time of the appearance of Deuteronomy even the most pious Hebrews and prophets had worshiped Jehovah without any scruples in other places outside Jerusalem. They never knew of any such command given by Moses, as to worship only in one place and no other. Now with one stroke a matter was introduced, which had never been known before. A book purporting to have been written by Moses was suddenly discovered and brought to light. If this wasn't pious fraud, what was it?

Another example: The Fourth Gospel of the New Testament purports to be a writing of John, a disciple of Jesus, and his most intimate one. Although it does not say this expressly, it is written in such an ingenious way, that any reader receives the impression that that Gospel has come from the most intimate personal connections with Jesus. This book, on account of its seemingly greater spirituality than the other Gospels (though in fact it is very materialistic as witness the resurrection of Lazarus, already in a state of decomposition) and on account of the very mysterious and mystical air surrounding it, has played its part so well, that it has charmed all but the most cool and impartial critics. Only these have seen through its unhistorical garb, and the so-called Gospel of John is more and more accepted as a most ingenious fiction on

the person of Jesus with perhaps very little historical fact underlying it.

Now' what are we to call such writings, as I have mentioned and which every unprejudiced man now knows to be unauthentic?

Can we say, that the pretention of being written by men like Moses and Daniel, centuries ahead and prophesying things to happen many centuries later, or pretending to be eye-witnesses, as the author of 2 Peter and the Fourth Gospel, is only an innocent device, which the author has used to express his thoughts and is of no importance at all? Can we say, that those unknown writers had to use some external machinery or frame by means of which and in which to set forth their ideas? Are we to think that the authors of these books thought that the garb of their books was of no importance at all but only the religious and moral ideas uttered in them? Surely not.

It was not for this reason alone, i. e., to have a suitable frame in which to set their ideas as novelists and poets do, that they chose their special garb, but they knew very well that just the pretence of being genuine prophecies relating events from eye-witnesses, would have a most convincing influence upon the reader; that in fact this seeming genuineness so ingeniously worked out, would be the most important thing to the reader.

And if this is so, what else can we call this proceeding but pious fraud? I at least do not know of any other term which would describe it more correctly and strikingly.

Most believers in these books believe in them because they sincerely consider them as authentic as they appear to be, and because their minds have not been critically trained. But as soon as they discover their unauthenticity and are convinced of it after thorough study, their former sincere belief will change into the very natural attitude of righteous anger, because of having been deluded by only apparent truth and that not only of an insignificant kind but of a kind from which, as long as it seemed to be fact, the most far-reaching and most important inferences were to be drawn.

If, then, the term "pious fraud" is used by advanced thinkers, let us be careful how we condemn them; let us consider that it is the righteous anger of honest, upright and truth-loving minds which leads them to use this expression.

I truly believe, that if the Jewish religion and the Christian also, had not made use of such devices, as I have shown by the examples selected, they would have been of the greatest benefit to the cause of true religion, and would have prevented much of that

bitter controversy between religious tradition and the progress of science.

If there ought to be the most scrupulous conscientiousness anywhere, it is in the field of religion. There more than anywhere else "honesty is the best policy." According to my opinion religious mystification is most to be condemned. To teach religion which pretends to be true, with equivocal means is dangerous. The great majority of Christians believe in the Bible not in the first place on account of the religious and moral truths in it, but on account of the seemingly divine inspiration found in it. An uncritical mind for instance does not know that the whole Hebrew history as represented in the Old Testament as having taken place under the special divine guidance of God, and entirely different from the natural development of any other people, as well as the host of prophecies found in the Old Testament which later were fulfilled, were only a makeup of the Jewish priests after the Exile. I am here referring especially to those many prophecies occurring in the historical books, the Pentateuch, etc., for instance the prediction of the Macedonian empire already in the time of Moses. (Num. xxiv. 24.)

If the origin of these historical books, as the science of Biblical criticism teaches it, would be known to the great majority of Christians, there would be nothing but the unanimous outcry of "pious fraud," and this outcry would be fully justified as things are.

We must admit that the ancient Jewish mind, though deeply religious, lacked an essential of the true religious spirit. Else it would have recoiled from using equivocal means in teaching religious truths. One of the essential things of true religion is scrupulous truthfulness, to teach truth in a straightforward way.

The ancient Jewish mind does not seem to have had the least scruple about manufacturing fictitious prophecies and history. And it was equally so with the early Christian writers. Fiction in the cause of religion, pretending to be true history and fact, seemed to them perfectly justifiable. This trait is also reflected to a smaller degree in another way in the New Testament. It is well known that the New Testament writings are filled to the brim with the most unhistorical and unnatural twistings of passages of the Old Testament to suit any idea that is intended to be expressed. This rabbinical art, which to us now is nothing but pure sophistry, was not even disdained by Jesus. The saying of God to Moses: "I am the God of Abraham, Isaac and Jacob," is cited by him as a proof for personal immortality, although any one knows that nothing of the kind is implied in that passage. But to the times of Jesus and the first

Christian centuries such things seemed perfectly natural and right. The modern mind has evolved to the point of a greater scrupulousness in regard to straightforward methods of teaching religious truth, and this without doubt is due to the influence of science upon religion, for science seeks nothing but pure and naked truth and permits not the least prevarication.

The term "pious fraud" is an outflow of this modern, more truthful and scrupulous spirit. This spirit does not use the term indiscriminately for any myth or legend of ancient times, which has developed gradually and naturally, but it uses it only, when intentionally a false garb has been used for the furtherance of religious purposes, by which consequences have followed which have proved dangerous for the cause of truth.

MISCELLANEOUS.

OUR FRONTISPIECE.

In the history of civilization Columbus has become a representative of man's confidence in the reliability of the reasoning faculty. He boldly ventured into the open and unknown ocean never crossed by sailors before him, and he did so against the common belief, firmly established in his days, in the unfeasibleness of the undertaking, because he had faith in science. In this sense Schiller praises him in these lines:

"Sail, O thou sailor courageous!
Ne'er mind that the wit will deride thee,
And that thy boatswain will drop
Wearied of work at the helm.
Sail, O sail on for the West:
There the land must emerge from the ocean.
As thy vaticinal mind
Clearly perceiveth e'en now.
Trust to the God who thee leadeth,
And cross the mysterious ocean.
Did not the land there exist,
Now would it rise from the deep.
Truly with genius Nature
Has made an eternal alliance,
What he has promised, forsooth,
She, without fail, will fulfil."

BOOK REVIEWS AND NOTES.

DIE WAHRE EINHEIT VON RELIGION UND WISSENSCHAFT. Vier Abhandlungen von J. H. Ziegler. Zurich: Art. Institut Orell Füssli. 1904. Pp. 192. Price 4 marks.

Dr. Ziegler publishes his book on the "True Unity of Religion and Science" because he is convinced that he has something of importance for the public. But we fear that he is over sanguine. In the preface he complains of the indifference of certain representatives of science who showed his lucubrations the cold shoulder, rejecting them as the fantasies of a *dilettante*. Dr. Ziegler comes to the conclusion that nature is a self-evident substance

(selbstverständliche Substanz), or a substantial self-evidence (substanzielle Selbstverständlichkeit), and his conclusion stated on page 17 is summed up in the sentence that the beginning of true wisdom is the end of all folly.

The second part is devoted to the "True Character of So-called Gravitation." The third treats of the "True System of Chemical Elements" and their combination according to the universal world-formula, and a diagram of concentric circles inserted at the end of the book is the graphic representation of this system of chemical elements. The fourth treatise is on the "Sun-god of Nippar" and has for an appendix a few interesting illustrations, among which we note especially that of an antique German sun-chariot in bronze.

THE FINALITY OF THE CHRISTIAN RELIGION. By *George Burman Foster*. Chicago: University Press, 1906. Pp. xiii, 518. Price, \$4.00 net.

This book comprises two courses of lectures delivered in 1902 and 1903 before the Harvard Summer School of Theology. These lectures have been enlarged and the popular style of the platform has been replaced for the most part by a more formal treatment. The book, as it stands, portrays the development of the author's own experience. He believes that many thoughtful people are passing through similar experiences and hopes by this record of his own to be of some comfort and assistance to them. For a motto he takes Kant's words on religious criticism: "Our age is, in every sense of the word, the age of criticism, and everything must submit to it. Religion, on the strength of its sanctity, and law, on the strength of its majesty, try to withdraw themselves from it; but by doing so they arouse just suspicions, and cannot claim that sincere respect which reason pays to those only who have been able to stand its free and open examination."

By the criterion of science which "knows no other law than its own and no other authority than truth," the book undertakes to investigate the reasons for believing that Christianity is the ultimate religion of mankind. After a chapter containing the history of thought on the subject, the discussion is divided into two parts, the one destructive, the other constructive: "Authority-Religion (= supernaturalism) and Naturalism," and "The Finality of Christianity and the Idea of Development." In the first part the rise, development, and disintegration of Christianity as authority-religion are treated and also the history and critique of naturalism. This part the author feels may antagonize many of the ministry and in his introduction he enumerates several considerations which he thinks will justify his attitude in their eyes. He says also that "after generous allowance has been made for exceptions, the ministry, in matters where science has the right to adjudicate, is too sure where science doubts. Veraciousness of character, the sense for truth, verity and purity of personal conviction, courage and power of disposition—these are the great desiderata of the ministry in modern culture, and these qualities can be developed and matured, in the case of many, by encouraging them to face, at the cost of honest pain, the scientific doubt as to the finality and indispensableness of our Christian faith." From thoughtful people among the laity he anticipates less opposition.

The second part is devoted to the constructive side of the task. To this end the respective merits of the dogmatic and the religio-historical methods are examined; and finally "in the light of the mystery and underivability of personality, on the one hand, and of evolution, on the other," the problem of the book is discussed. As the discussion in the previous part in its negation of the religion of authority might fail because of its destructive mission to win the support of clericalism, this section, devoted to the religion of personality, the author expects will arouse opposition on the side of "naturalism."

THE MEDICAL FEATURES OF THE PAPYRUS EBERS. By *Carl H. von Klein*. Chicago: American Medical Association, 1905.

Dr. Carl H. von Klein has published a pamphlet on *The Medical Features of the Papyrus Ebers* in which he gives an account of the discovery of this remarkable manuscript, and point out that at the time when it was written down, about 1600 B. C., the Egyptians must have been in possession of a fair knowledge of anatomy and pathology. He makes reference to other documents of a medical nature, and publishes the pictures of two medicine chests belonging to Egyptian queens, one the wife of Pharaoh Menuhotep of the eleventh dynasty, 2500 B. C.; the other a stone chest the date of which is not determined. Dr. von Klein also refers to the anatomical and medical knowledge of Moses and other Biblical writers, but without making use of the critical apparatus which he could find in the modern theological literature on the Old Testament. His theory that Moses owes all his knowledge to Egyptian priests, will scarcely be tenable.

The author also states that he has translated the Papyrus Ebers into English, and he expects to have established the fact that medicine up to the time of Hippocrates, and from that time until the present day, has been built on the foundations of that of the ancient Egyptians.

CONTRIBUTIONS TO THE STUDY OF THE BEHAVIOR OF LOWER ORGANISMS. By *Herbert S. Jennings*. Washington: Carnegie Institution, 1904. Pages, 256.

This volume of the Carnegie Institution publications contains the result of investigations which were carried out by the aid of certain grants from the Institution. Some of the subjects treated are as follows: Reactions to Stimuli in Certain Organisms, The theory of Tropisms, Physiological States and Methods of Trial and Error in the Behavior of Lower Organisms, and The Movements and Reactions of *Amœba*.

EVOLUTION: RACIAL AND HABITUDINAL. By *John T. Gulick*. Washington: Carnegie Institution, 1905. Pp. 269.

In this volume the author brings together the results of his investigations concerning the factors of organic evolution. The body of the volume contains an exposition of the fact that all evolution as we now observe it is divergent, and that other factors besides natural selection are absolutely necessary for the origin and continuance of this divergence. The appendix contains portions of his theory of divergence, formerly published in the Linnean Society's Journal and now carefully revised. The subjects treated are, broadly, Biologic Laws, Evolution of Natural Species, Divergence Under the Same En-

vironment, The Four Segregative Principles, and Principles Producing Allotomic Evolution.

BEHAVIOR OF THE LOWER ORGANISMS. By *H. S. Jennings*. New York: Columbia University Press, 1906. Pp. xiv, 366. Price, \$3.00.

This work by the Assistant Professor of Zoology in the University of Pennsylvania forms the tenth number in the Columbia University Biological Series, and is the result of a year of uninterrupted research by the author in the Carnegie Institution of Washington. It was designed primarily as an objective description of the known facts in regard to the general bodily movement of lower organisms, especially animals, that would be useful as a companion to actual laboratory experimentation as well as to the general reader. Parts I and II, "Behavior of Unicellular Organisms," and "Lower Metazoa," undertake to present simply biological facts that would include facts required for a refutation of the author's own theories, if such a refutation is possible. These theories are presented in Part III, with an analysis of the facts contained in the first two parts. The book is furnished with a bibliography which includes most of the more important papers on the lowest groups, and a very thorough index.

UNE LEÇON ÉLÉMENTAIRE SUR LE DARWINISME. Par *L. Errera*. Brussels: Lamertin, 1904. Pp. 85.

The author is professor at the University of Brussels and a member of the Royal Academy. This is the second edition of his "Elementary Lesson on Darwinism" and is considerably revised and enlarged, in order to utilize a number of interesting and suggestive facts which have come to light since its first publication. Most important of these M. Errera considers the results of the investigations of Professor De Vries. He holds that this great scientist's theory of mutation forms a complement to Darwin's evolutionary theory instead of overthrowing its hypothesis as is superficially considered to be the case. This "Elementary Lesson on Darwinism" is preceded by a history of the evolutionary idea and the intellectual crisis which the author claims Darwinism has brought about.

LA DEROGABILITÀ DEL DIRITTO NATURALE NELLA SCOLASTICA. Da *Alessandro Bonucci*. Perugia: Bartelli, 1906. Pp. 292.

Professor Bonucci of the University of Camerino presented this work on "The Disrepute of Natural Law in Scholastic Philosophy" as a thesis for his doctor's degree which was unanimously awarded him by the Philosophical Faculty of Rome *cum laude*.

He considers that the history of natural law will show two main periods in its development, the Grecian period where it had its origin, and the period of the Scholastics who disregarded its importance. In his discussion he treats first the predecessors of the Scholastics, Aristotle, Plato, etc., and then the first period of the scholastics. Then follows the period from Alexander of Hales to Albertus Magnus with a chapter devoted to St. Thomas Aquinas and Duns Scotus, after which follows a chapter on the influence of nominalism and another on the jurists and their attitude towards natural law.

THE TRUE DOCTRINE OF PRAYER. By *Leander Chamberlain*. Foreword by *Rev. William R. Huntington*. New York: The Baker & Taylor Co., 1906.

The volume before us is an exposition of the orthodox conception of prayer, which is prefaced by the Rev. Dr. William R. Huntington, Rector of Grace Church, New York. He insists in his Foreword on the paramount importance of prayer, saying: "Gladness goes out of religion just in proportion to the rate at which we lose faith in prayer. It is impossible to serve happily a God with whom we are not on speaking terms."

We are not orthodox, certainly not in the sense of traditional dogmatism, and yet we find much that is good and true in the present volume; yea, in the most important points, there is a great agreement that might appear unexpected in consideration of the difference in our view-points. Though we have replaced the traditional God-conception by one which to the childlike believer appears as pale and abstract, we yet retain the faith in the reality of this omnipresent and all-efficient deity, and we have no objection to a conception which remains "on speaking terms" with God. We have in prior explanations, for instance in our booklet *Religion of Science*, insisted that prayer in the sense of begging is to be abolished, and that practically the Lord's Prayer is a petition for weaning from the prayer-craving. Prayer ought to be no praying at all but a method of self-discipline. It should not be an assimilation of God to us, but an attuning of ourselves to God. In this sense Jesus taught his disciples to pray a prayer that would lead them to dispense with praying for the fulfillment of their own wishes, and it is in this sense that Mr. Chamberlain has written his book, which is sufficiently characterized in the following quotation:

"Suppose that in deference to the suggestion of a 'test' of prayer for physical results, Christians should assemble to pray for rain from a clear sky, or for rushing wind while the normal conditions of wind are absent.

"If they really pray, they must, in effect, sincerely say, 'Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. If, in thy perfect wisdom and love, thou dost deem it best to send rain from cloudless skies, or wind from air unmoved by heat and cold, in order that thus, to those who require a 'sign,' may be given the proof which they think will be convincing, then we plead that thou wilt send the rain and cause the wind to blow. Our desire is that to all minds and hearts thy gracious ways may be savingly known. But if the required results are not in furtherance of the highest good of all thy universe, we pray that they be not wrought. Thy will be done.'

"Let it still be remembered that true prayer of essentially other sort than that is impossible; that the divinely imparted and divinely revealed nature of prayer forbids aught else."

POEMS OF PERSONALITY. By *Reginald C. Robbins*. Cambridge: Riverside Press. 1904.

These consist of twenty-nine imaginary soliloquies, whose speakers vary in time and condition from Moses and Pharaoh of old to Nansen and Tesla. In method they are clearly inspired by Browning's inimitable monologues, although no attempt is made to introduce such external realistic features of

scene or companionship, as help to make analogous poems of Browning a triumph of dramatic art.

The viewpoints taken by Mr. Robbins, however, are often interesting and well-imagined. Pharaoh is represented as Descendant of the Sun, Lord over all, who long had pity on his subject people. He regrets that he did not forbear this one time more to drive them to the deserts and their death, but feels that he was impelled to this unworthy action by the sorceries of their own leaders. He finally sends for his chariot and bowmen with the kind motive of bringing back the Israelites to his protecting power. Buddha, in meditation, conceives a new faith similar to his own, whereby in some future life he might lighten the world's burden by suffering for others. Pilate discusses the conflicting arguments that lead to his final decision, and Judas' remorse causes him to give thanks that others are to be saved "by my perdition through the Master's word!" Hegel is made to discuss whether or not he would wish to be called Christian, Wordsworth still discourses on immortality, Browning comments on over-appreciation of his poems, while Dreyfus is made to accept his doom without petulance or desperation. Each gives the pros and cons of the subject in connection with which he is best known in the world, but all use the same diction, whether prophet, artist or scientist, of whatever century or continent.

The Right Honourable Lord Reay, President of the Royal Asiatic Society, in the course of his address at the Anniversary meeting, published in the present current number of the *Journal* for July, etc., page 769, made the following remarks:

"It is with great pleasure that I allude to the excellence of our *Journal*, and to the way in which it holds its own among other similar publications. It is the representative of the Society in the world of Orientalists everywhere . . . the number and especially the quality of those who contribute to the *Journal* cannot be said to be upon the down grade. I should like to call attention to the articles by Professor Mills of Oxford on the Pahlavi texts of the Yasna. They are especially valuable as it is now recognized that no further labor upon the Avesta of an exhaustive nature can be attempted until all the Pahlavi texts have been treated in a similar way. . . .

"The Arabic articles from the pen of Professor Margoliouth, of Oxford, are of great value to scholars; Persian is represented by Professor Browne of Cambridge, whose knowledge of Persian poetry is unrivaled.

"He has dealt with the lives and writings of two hitherto little known poets."

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THE CHARITY BALL.
By L. P. de Laubadere.

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THE NATURE OF MATHEMATICAL REASON- ING.¹

BY WM. F. WHITE, PH. D.

WHY is mathematics "the exact science"? Because of its self-imposed limitations. Mathematics concerns itself, not with any problem of the nature of things in themselves, but with the simpler problems of the relations between things. Starting from certain definite assumptions, the mathematician seeks only to arrive by legitimate processes at conclusions that are surely right if the data are right; as in geometry. So the arithmetician is concerned only that the result of his computation shall be correct assuming the data to be correct; though if he is also a teacher, he is in that capacity concerned that the data of the problems set for his pupils shall correspond to actual commercial, industrial or scientific conditions of the present day.

Mathematics is usually occupied with the consideration of only one or a few of the phases of a situation. Of the many conditions involved, only a few of the most important and the most available are considered. All other variables are treated as constants. Take for illustration the "cistern problem," which as it occurs in the writings of Heron of Alexandria (c. 2d cent. B. C.) must be deemed very respectable on the score of age: given the time in which each pipe can fill a cistern separately, required the time in which they will fill it together. This assumes the flow to be constant. Other statements of the problem, in which one pipe fills while another empties, presuppose the outflow also to be constant whether the cistern is full or nearly empty; or at least the rate of outflow is

¹ Condensed from an address given by the author to the advanced section of teachers' institutes.

taken as an average rate and treated as a constant. Or the "days-work problem" (which is only the cistern problem disguised): given the time in which each man can do a piece of work separately, required the time in which they will do it together. This assumes that the men work at the same rate whether alone or together. Some persons who have employed labor know how violent an assumption this is, and are prepared to defend the position of the thoughtless schoolboy who says, "If A can do a piece of work in 5 days which B can do in 3 days, it will take them 8 days working together," as against the answer $1\frac{7}{8}$ days, which is deemed orthodox among arithmeticians. Or, to move up to the differential calculus for an illustration: "The differentials of variables which change non-uniformly are what *would be* their corresponding increments if at the corresponding values considered the change of each became and continued uniform with respect to the same variable."²

Mathematics resembles fine art in that each abstracts some one pertinent thing, or some few things, from the mass of things and concentrates attention on the element selected. The landscape painter gives us, not every blade of grass, but only those elements that serve to bring out the meaning of the scene. With mathematics also as with fine art, this may result in a more valuable product than any that could be obtained by taking into account every element. The portrait painted by the artist does not exactly reproduce the subject as he was at any one moment of his life, yet it may be a truer representation of the man than one or all of his photographs. So it is with one of Shakespeare's historical dramas and the annals which were its "source." "The truest things are things that never happened."

Mathematics is a science of the ideal. The magnitudes of geometry exist only as mental creations, a chalk mark being but a physical aid to the mind in holding the conception of a geometric line.

The concrete is of necessity complex; only the abstract can be simple. This is why mathematics is the simplest of all studies—simplest in proportion to the mastery attained. The same standard of mastery being applied, physics is much simpler than biology: it is more mathematical. As we rise in the scale mathematically, relations become simple, until in astronomy we find the nearest approach to conformity by physical nature to a *single* mathematical law, and we see a meaning in Plato's dictum, "God geometrizes continually."

Mathematics is thinking God's thought after him. When any-

² Taylor's *Calculus*, p. 8. Ginn, 1898.

thing is *understood*, it is found to be susceptible of mathematical statement. The vocabulary of mathematics "is the ultimate vocabulary of the material universe." The planets had for many centuries been recognized as "wanderers" among the heavenly bodies; much had come to be known about their movements; Tycho Brahe had made a series of careful observations of Mars; Kepler stated the law: Every planet moves in an elliptical orbit with the sun at one focus. When the motion was understood, it was expressed in the language of mathematics. Gravitation waited long for a Newton to state its law. When the statement came, it was in terms of "the ultimate vocabulary": Every particle of matter in the universe attracts every other particle with force varying directly as the masses, and inversely as the square of the distances. When any other science—say psychology—becomes as definite in its results, those results will be stated in as mathematical language. After many experiments to determine the measure of the increase of successive sensations of the same kind when the stimulus increases, and after tireless effort in the application of the "just perceptible increment" as a unit, Professor G. T. Fechner of Leipsic announced in 1860, in his *Psychophysik*, that the sensation varies as the logarithm of the stimulus. Fechner's law has not been established by subsequent investigations; but it was the expression of definiteness in thinking, whether that thinking was correct or not, and it illustrates mathematics as the language of precision.

Mathematics is ultimate in the generality of its reasoning. By the aid of symbols it transcends experience and the imaging power of the mind. It determines, for example, the number of diagonals in a polygon of 1000 sides to be 498500 by substitution in the easily deduced formula $n(n-3)/2$, although one never has occasion to draw a representation of a 1000-gon and could not make a distinct mental picture of its 498500 diagonals.

If there are other inhabited planets, doubtless "these all differ from one another in language, customs and laws." But one can not imagine a world in which 3×5 is not equal to $8 + 7$, or e not equal to 2.718281..., or π not equal to 3.1415926535..., though all the *symbols* for number might easily be very different.

In recent years a few "astronomers," with an enterprise that would reflect credit on an advertising bureau, have discussed in the newspapers plans for communicating with the inhabitants of Mars. What symbols could be used for such communication? Obviously those which must be common to rational beings everywhere. Accordingly it was proposed to lay out an equilateral triangle many

kilometers on a side and illuminate it with powerful arc lights. If our Martian neighbors should reply with a triangle, we could then test them on other polygons. Apparently the courtesies exchanged would for some time have to be confined to the amenities of geometry.

Civilization is humanity's response to the first—not the last, or by any means greatest—command of its Maker, "Subdue the earth and have dominion over it." And the aim of applied mathematics is "the mastery of the world quantitatively." "Science is only quantitative knowledge." Hence mathematics is an index of the advance of civilization.

The applications of mathematics have furnished the chief incentive to the investigation of pure mathematics and the best illustrations in the teaching of it; yet the mathematician must keep the abstract science in advance of the need for its application, and must even push his inquiry in directions that offer no prospect of any practical application, both from the point of view of truth for truth's sake and from a truly farsighted utilitarian viewpoint as well. Whewell said, "If the Greeks had not cultivated conic sections, Kepler could not have superseded Ptolemy." Behind the artisan is a chemist, "behind the chemist a physicist, behind the physicist a mathematician." It was Michael Faraday who said, "There is nothing so prolific in utilities as abstractions."

THE DEVIL.

BY F. W. FITZPATRICK.

(Illustrations by the author.)

“..Resist the devil, and he will flee from you.”
James, iv, 8.

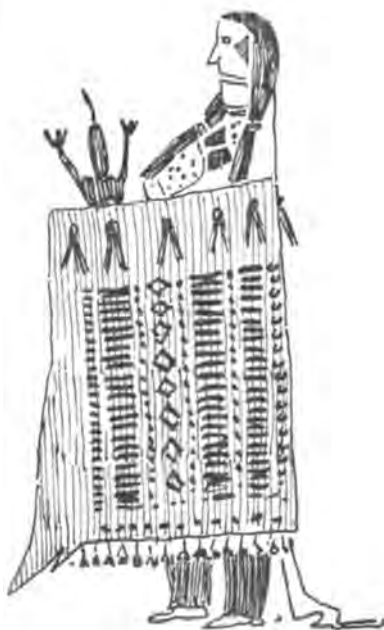
THE reader will kindly note the absence of an exclamation point after the rather startling heading of this paper. It is not therefore an expression of surprise nor of anger. I write it in most respectful spirit, aye, almost reverential, for are we not mentioning one who was once great? True, he has fallen from his high estate, but we must not forget that for æons and æons of time has he ruled supreme over that vast kingdom of the Infernal regions and held a sort of co-regency over our own affairs terrestrial. Nor should we forget that even prior to that was he a prince of Heaven itself.

My purpose is purely biographical. The task is larger than it is difficult. Material is superabundant; it in fact becomes a really serious matter to discriminate in what to take and what to leave alone, there is so very much. The traditions of every savage tribe are replete with his doings; scarce a page of history, be it of ancient Assyria, Egypt or Greece, or of our own times, but that mentions his name; all religious faiths of all times award him a most exalted place, denouncing him, true, but advertising him tremendously nevertheless. And then, too, we have His Satanic Majesty analyzed, dissected, viewed from every aspect and in every detail by wise fathers of the Church, philosophers, scientists and essayists, men like Bossuet, Roskoff, Sheinck, Langley and Réville. All this, and right at hand! Indeed is my task rather that of an editor than that of a writer.

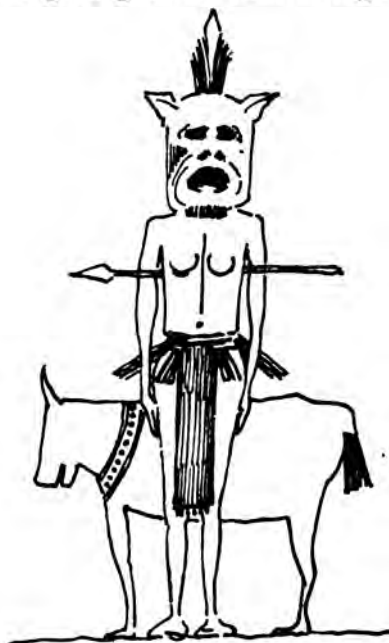
* * *

We must seek for the origin of the belief in a devil at the origin of man, who developed in an environment that was sometimes favorable

to him and at other times hostile—Nature. Man's very first breath is painful, for the child invariably cries directly after taking it. It is after a succession of struggles that he walks, talks and even learns to eat. His whole life is a struggle, his very conservation is at the price of an almost constant labor. However savage he may be, there is a religious vein in him, it is inherent, and it is not long before he deifies the phenomena he perceives all about him. He will soon have good gods and bad gods. The sun, the stars, vegetation, life-giving showers, on the one hand; storms, thunder, night and devouring beasts on the other. The good gods are held in high



CHEROKEE MEDICINE MAN.
(From an Indian Drawing).



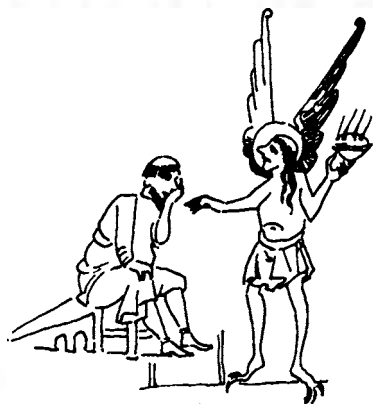
A CHILIAN DEVIL.

esteem, but they may safely be depended upon to go right ahead being good, and that without much urging: but the bad gods are to be feared, they deal in surprises and may pounce upon one at most unexpected times, so they must be propitiated in order to be kept as little harmful as possible. So it is that we see the Devil occupying a secondary place but, after all, constantly present, uppermost in the mind of primitive man.

These gods are without any moral character. They do good and harm because it is their nature to do so. In that they resemble

their worshipers. Man has always made his gods after his own ideals. He can build no higher. The gods of a savage are necessarily savage gods. We are reminded of the story of the swineherd who was asked what he would do in the place of Napoleon. The poor fellow thought for a long time and finally replied as if an inspiration had suddenly struck him, "I'd tend my pigs on horseback!"

It is only as we go higher in the order of humanity, among the more civilized peoples, that we find that the gods of good order invariably overcame disorder and the evil spirits, but there is still that dualism, only carried up to a more refined degree, in the mythologies of India, of Egypt and of Greece: Indra overcame the stormy cloud, Horus avenged the death of his father Osiris, and Chiva ruled pretty much everything about, good and bad. Yet do



THE DEVIL TEMPTING JOB.
(From a 9th. century Bible).



A MAORI'S COMBAT WITH AN
EVIL SPIRIT.

we not still find a tendency to propitiate the bad gods, a sort of buying them off so that they will allow themselves to be the more easily vanquished by the good gods? There was still a fear that if they exerted themselves they would put up too good a fight, and so "hippodrome" methods had to be resorted to. You see how ancient a precedent our prize ring and other sportive circles have for very reprehensible methods.

Among the more advanced of the ancients this dualism of their gods was often the attribute of the one, or one class of their divinities. Phœbus Apollo was a god of light, protector of the arts and all that, and yet was he pitiless in his vengeance; plagues, pestilence and storms were as likely to be used by him as were his good offices. So with many others who united the good and the bad in their one

personality, but all through the Hellenic list of deities, from Jupiter and Juno to Pluto and his charming spouse, Proserpine, will you find the good and the bad gods holding almost equal places in the esteem or fear of their worshipers. Later mythologies show us the same condition of affairs; the Slav had his white and his black gods, the Gaul and the Scandinavian, nearly all have had some far from prepossessing divinities.

One ancient faith that bore a remarkably close analogy to the modern idea was the Persian religion of the Zendavesta. The two classes of gods, the good and the bad, were constantly at war, and they waged it upon the surface of the earth. Ormuzd planted good things and Ahriman pulled them up and sowed evil. And was it not through the perfidy of that same Ahriman that evil originated in the world of man in the shape of a serpent that tempted man, and the latter fell into original sin? A few scholars go so far as to claim that the Hebrew recital in Genesis of a parallel case was bodily borrowed from the Babylonians. Other sages—and most of us incline to their belief to-day—explain that “both faiths went on back, far anterior to Hebrew or Persian times, to when Semite and Iranian lived together in the shadow of Ararat.” We are so prone to accuse one man, or a nation, of copying from another whenever we find points of similarity between them and give so little credit to the theory that peoples of a connected ancestry are prone to have the same ideas, to develop the same traits and beliefs. What more natural than that men should think alike under similar conditions, however far apart they may be, when we consider the similarity of all men and the common origin of man? A day spent in the Patent Office will perhaps illustrate this point better than anything else.

Still, as soon as the Jewish Satan did make the acquaintance of his Persian cousin, Ahriman, he certainly did very quickly ape the latter in nearly every particular, the personnel of his infernal court, his manners, his avidity for human souls.

Of all the ancients, however, the Jews were certainly the most monotheistic. With Yahveh, who ruled the storm and the sun, rewarded the good and cruelly punished the wicked, placed temptations in the way and then gave his followers strength to resist them, there was scant place for any dualism. Indeed, in spite of what I said about a devil being mentioned upon nearly every page of history we must admit that, excepting the books of Job, Zachary and the Chronicles, there is scant mention of the Devil, if any at all, in the earliest books of the Old Testament. We find a remainder of that old duality however in certain ceremonies and unwritten laws of

that ancient people. For instance that expiation ceremony, where the high-priest loaded the scape-goat with all the sins of the people and then sent it forth as a sort of peace-offering to Azazel (surely a devil) who roamed the desert seeking whom he might devour.

The real beginning of Satan, as we have been taught to know him, was when Yahveh found it necessary to deal harshly with man



A PURELY DECORATIVE DEVIL.

French work of 16th. century.

and set aside one of his court, an angel and still a member of the heavenly body, to do that part of the work. It was an angel who punished Saul, and one also who, a flaming sword in hand, appeared to Balaam. And this angel's name was Satan, "the adversary," rightly translated; he, too, who appeared to Zachary, and who got David into the scrape of counting his people. If we follow up his

history closely we find that this angel, still a good angel, mark you, degenerated into a tempter, a misleader of men.



THE JAPANESE DEVIL HEDJI.

Passes through the country on certain occasions carrying evil tidings.

Then we find him merged, by I know not what metamorphosis, into the Satan who can also be traced back to a time long anterior to

the supposed creation, when, at the head of an army of mutinous and wicked angels, he rebelled against God and was cast into Hell: the same Satan who tempted Eve and ever after was a hater of man as well as of God, the same Satan who was the primal cause of death and all its attending horrors as well as all the other ills to which the flesh has become heir.

It was not so long ago that certain diseases, the more mysterious, those in which there were few external symptoms, epilepsy, St. Vitus' dance, and others of that class, were directly attributed to some Satanic influence, the sufferers were "possessed of a devil."

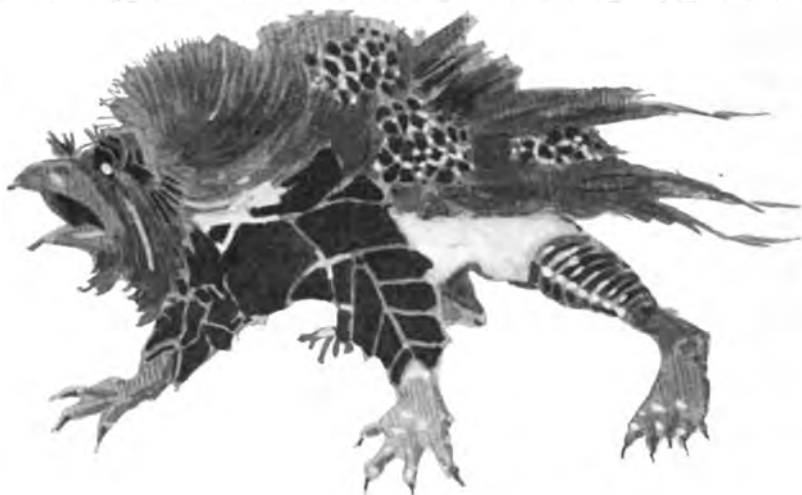
There were demons, agents of Satan, everywhere, demons of the night, demons of the desert, demons who, thirsting for blood, got into human bodies and lived off of man's substance. Whole tribes of people became possessed, herds of swine! Demons? Why there were legions of them. And yet, while they deviled poor man and got into the way of Yahveh's will being done never do we find record of Satan or his minions waging a war against or even facing God directly. In fact a most efficacious exorcism was any prayer or series of phrases in which the name of the Almighty was mentioned, when Satan invariably had to retire. At all times, indeed, the circle in which he operated—Mephistopheles gives us an illustration of it—was well defined and always respected by him.

Satan lived in the fear of God, but that fear did not comprehend the Son of God, the Messiah. We find that it was permitted him to *tempt* Jesus. Jesus typified all that was good while Satan was the worthy representation of all that was bad—the old, old dualism! It was a constant struggle between them, and Jesus could never have established his Messianic character among his people, had it not been for those struggles in all of which, of course, was he signally victorious over the "enemy of God and of man."

Theologians have therefore been somewhat at a loss to account for the scant attention Jesus seemed to give to Satan and his office. It was not in accordance with the customs of the time. Temptations, sin, evil thoughts were, according to His people, the direct inspirations of Satan. Jesus, on the contrary, attributed them to man's own evil disposition or weakness. Nowhere did He speak of Satan as a reality. He used the name at times, but in the form of a parable, merely that His followers could more clearly understand His words. He did not even warn them to beware of Satan. He "virtually eliminated Satan from His teachings." His chroniclers have much to say about His exorcisms and His combats with Satan, but in the reports of His preachings and His works He is made to

say little or nothing anent Satan. So with Paul. The latter never combated the popular belief in a Devil but neither did he ever encourage it.

From the beginning of our era, however, can we date the great prominence, the most considerable part the Devil has ever played upon the stage of our world's affairs, a part that he has kept up until less than a hundred years ago with scant abatement and but short waits between the acts. Who says that he was not a pretty important personage twenty years ago even? He played to smaller audiences, perhaps, but he was still a conspicuous character. The same old Devil, he assumed new guises as occasion demanded; he had changed somewhat from the time when he was a dual spirit with



THE EVIL SPIRIT OF THE WIND.
A Japanese conception.

the god of light, but "still the same old Satanas of our fathers, their nightmare, in whom was concentrated all impurity, all ugliness, all lies, all that was wicked, in fact the ideal of evil."

Far from remaining in the semi-oblivion of symbol and personal inutility to which he had been relegated by Jesus and Paul, Satan grew to most wonderful prominence in the days succeeding their time. The Devil was indeed a palpable personality, the arch-enemy of the human species. He was elevated to being considered almost a rival of the Almighty's, his pretensions were of course ridiculous, yet he *was* pretty powerful, He "thirsted for honors and domination and had imitated, well as he could, divine perfection, only to make an odious caricature of it, but a caricature that sufficed, neverthe-

less, to blind the world." Tertullian's epigrammatic description of Satan was an apt one; he intimated that Satan spent his time trying to imitate God's powerful ways.

Nor was Christianity alone in giving so conspicuous a place to Satan. The world over morals had become pretty corrupt, kingdoms were decadent, the natural consequence was a reaction and a tendency among zealots of every race to asceticism, "a condition where one slowly kills the body under the pretext of developing the spirit," a condition "where hunger becomes the physiological generator of imaginary beings having every appearance of reality." Devils were evoked under every shape and in every clime. The rich were devils, the sensuous were certainly possessed, those who worshiped differently from him who looked upon them were as certainly offering prayer and sacrifice to devils, and so it went. Apollonius of Tyana exorcised devils just as much as did the sainted recluses and hermits of the Church.

The Jewish Messiah had become for Christianity "the saviour of culpable humanity," and that is why the radical antagonism of Satan and the Messiah was reflected as it were, in the first doctrine of the redemption. It culminated, during many centuries, following the second A. D., into a grand drama in which Christ and Satan were the principal actors. Not only did the Son of God go down into hell and, being the stronger of the two, overcame the Devil and forcibly saved the souls of all those who had been awaiting his coming since Father Adam; but, by some inexplicable but well defined rights, all men—so taught Ireneus—since the Fall of man, were the rightful property of the Devil and had to be saved through some sort of bargain between Jesus and him. This may sound almost blasphemous, but I am only quoting the first fathers of the Church. Origen in fact goes further still and tells us that there was some trickery in that bargain, and Satan was not the guilty one!

The Devil in those times was a constant preoccupation to every Christian. When a child was baptized he "renounced the Devil and his works" and when any one was excommunicated he was "delivered to Satan."

He soon after became palpable, a personality who readily assumed the appearance of flesh and blood. Augustine believed in a visible Devil, St. Victorian saw him in the guise of a charming maiden, St. Martin saw him masquerading as the Saviour Himself, and there were few saints who did not see him at least once in their lifetime.

Not long afterwards it became a sort of fad to make compacts with the Devil. St. Theophilus did and sorely repented it, and Satan who had gone up still another step in popular esteem, became a very Shylock in demanding that those contracts be fulfilled to the letter.

Christianized countries were ravaged by barbarians, and the Christians in turn conquered other barbarians; there was more or less mixing up with strangers, and weird, gross, polytheistic notions were interwoven with the Christian, and Satan was promoted another step. The Church tried to stem the tide but it was of no avail and soon the Church itself was contaminated.



A THINKING DEVIL.
From a Japanese Painting.

In the early ages there was something noble, elevating about the belief in a Devil; in the Middle Ages that belief became a stupid drivél. Every one could see him, saint or sinner; he strode about in human shape, horns upon his head, a cloven-hoof and spear-pointed tail, usually carried upon his left arm. Or, when more convenient to get about and into every corner, he assumed the form of a rat, a mouse, a black dog, a toad, or, more frequently still, his pet guise was as a wolf. Ah, what a holy deed it was to kill a wolf then!

There were three chances in five that you got the Devil as well as the wolf.

The Mohammedans, in the development of their theology, or whatever it can be called, introduced much "devilish" incantation and exorcism. For instance at Mecca, every year, each pilgrim during the feast of Kurban Bairam (March 29th) goes out to Muna, six hours away, and throws seven tiny pebbles at each of the three columns, as Abraham did of old, "to drive away the devil."

With the Jews just before our era, Satan was the direct antagonist of the Messiah who was to come; with the early Christians he confronted the Saviour of men, but "during the Middle Ages Jesus was far away, up in Heaven, and to His Church was bequeathed the task of undoing Satan's work." For several centuries then did the Church well wage that war. But it had to show results, people were not satisfied with exorcism and the assurance that the Devil had been cast out. So with Satan himself and his works the Church bothered itself very little; it turned its attention chiefly to ridding the world of those unfortunates who were "possessed" of devils. The Jew either was a devil or contained one, the heretic was undoubtedly possessed, the excommunicated man or woman certainly was and neither was there any question about the sorcerer and the witch. Some few were in part possessed, or for certain periods, for these there was some hope; prayer, fasting and, of course, the payment of certain sums to the Church could be depended upon to cure the ill; but, with the others, destruction was the only cure.

It is difficult for us to fully realize how all-pervading this Devil was during the Middle Ages. Did a door creak upon its hinges, or did a fly describe a zig-zag in its flight, the Devil had something to do with it, it forboded something. The Abbé Richeaume, in his *Revelations* of 130 chapters anent the Devil, written in 1270, tells us that devils are as thick about us as there are drops of water about a man in swimming. There was no parable about this, he was a high authority upon all matters diabolical and gives us some mathematically exact figures and most painfully accurate details about the subject. He also prescribed methods to rid one's self of many of these myriads of devils; prayer, holy water and salt were the best. Salt was a particularly good disinfectant, as it were. Devils could not abide salt. Indeed it was so very effective that much of it was placed in the holy water to help the latter out. A custom that still obtains, but I believe the salt is now added to keep the water from becoming stale.

This great familiarity with Satan soon bred contempt for him. Monks and priests and even laymen could easily get ahead of him in a bargain. He, it seems, was far from astute. The architects for the cathedrals of Cologne and of Aix-la-Chapelle got their ideas of those Churches from him, upon certain conditions that they were shrewd enough to finally wriggle out of. They got their plans and, as the small boy would say, the devil "got left." Contracts made with him were usually signed with the blood of the party of the



A DRAGON DEVIL OF THE 13TH CENTURY.
Conventionalized into an Architectural Ornament.

first part. If a man's enemy met with success or good fortune all one had to do to get even with him was to accuse him of a pact with the Devil, the courts and the Church did the rest. Such accusations became powerful political weapons. We find much of that sort of thing being done from early in the fourteenth century. As soon as a Templar began to grow too powerful his rivals shook their heads and said they feared Satan had something to do with his wonderful

progress. Such reports quickly spread and grew, and the fortunate one was indeed lucky if he got off with a whole skin.

Popes John XXII, Gregory VII and Clement V were suspected of sorcery or dealings with the Devil. Joan of Arc, Euguerand de Marigny and other as illustrious names were connected with his. Success in the field, in the arts, at the bar, anywhere, meant sooner or later that some one would, "in the name of Satan" drag one down.

Angela de Labarète was the first victim of this diabolical craze, an earnest, intelligent, high-minded and pure woman, she was nevertheless accused of sorcery and was burnt at the stake in Toulouse in 1275.

From 1320 to 1350 in Carcassonne alone there were four hundred such executions, for no other crime than that of being *accused* of dealing with Satan! But even then such horrors were mostly confined to a few localities where anti-Devil zealots did mostly congregate. It was in 1484 that all Christendom went crazy upon the subject. Innocent VIII in his act of that year, aimed at all those "who indulged in the dark arts of sorcery, or were otherwise agents of Satan," may be said to have "unloosed the dogs of hell." Then later, in 1523, Adrian VI added the commas and periods of refinement to that original bull and there was then in truth a very hell upon earth.

At Worms, at Geneva, at Hamburg, Ratisbon, Vienna, and in nearly every city of Europe were there such executions, judicial farces ending in the murder of innocent people, chiefly women,—it was claimed by the clergy and other connoisseurs that woman was far more prone to give herself away to the Devil than was man and in the light of to-day we can hardly find heart to blame her for preferring the Devil to such men, if she did.—In Italy a hundred such murders, in a city of ten thousand people, per year was not extraordinary. In Spain it was even worse. There a great number of people were condemned to the flames upon the testimony of two little girls of nine and ten years old, who declared they could see the Devil in the right eye of any one possessed of him, a sorcerer or a witch. Hundreds of suspects were marched before them and they *picked out* the victims, some of whom were little children of only six or seven years!

In England and Scotland it was nearly as bad. There were fewer cases but there was an aggravation, for politics were openly mixed in with religion and every one knew that the word "sorcerer" meant also some one's political rival to be gotten rid of.

One judge, in 1697, Nicholas Remy, used to boast that he had

committed nine hundred sorcerers and witches to the flames in fifteen years.

About this time, too, in Germany, this burning of witches, after forcing them to confess that they *were* possessed of devils, inspired some wise man with the notion that torture would be a splendid



A CAPITAL FROM THE CHURCH OF VÉZELAY.

11th. century. Showing the rich man being torn from his castle by devils.

adjunct to a court to extract the truth from unwilling witnesses, and so it was enacted. Another, though indirect effect, or ill, we may lay to the door of our much maligned friend the Devil.

Of course, as in all crazes, there was a reaction. Small but in-

telligent forces had long been at work. There *were* some sane men even in those times. To hold notions contrary to those of the masses and their recognized leaders and teachers was, however, a good deal like breasting the surf in a terrific ocean tempest. Still, there were men who did it. A king of Hungary forbade his people to bother with the Devil, for there was none, he said. An old Lombard law said there should be no prosecutions of sorcerers there, such actions were *persecutions*. Agobard, archbishop of Lyons, declared that belief in sorcery was a relic of pagan absurdities, that the Devil was only a figure of speech to describe to the meanest intellects the evil that was *in* us. Father Spee, a learned Jesuit, by word and by writing denounced the crusade being waged against sorcery. He did succeed in having that fiery archbishop, Schoenborn of Mayence, moderate his edicts somewhat. A learned doctor, John Weier, wrote splendidly logical works against the craze, for craze it was. So did that famed French physician Gabriel Naudé.

Luther, for a reformer a sensible man, was disappointingly partial to the Devil and laid great stress upon the latter's prominent part in our affairs. He thoroughly believed in a real, old-time, live Devil. Calvin, of a more analytical turn of mind, cool, logical thinker, accepted the Devil as a sort of necessity of the times, more or less of a fact, but took him with very large doses of salt. He rarely mentioned him, excepting in the broadest allegorical or figurative sense.

To Balthasar Bekker, a pastor in an obscure Dutch church, belongs the honor of doing the most lasting work in getting rid of the Devil. He published a book in 1691 that appealed to the cooler minds, a celebrated work; inside of a few months it had been translated into every European language, was preached upon, commented upon, discoursed far and wide. To-day, in the broad light of modern thought and philosophy, that book still remains a very gem of logical refutation of all theories diabolical. It is full of such aphorisms as this: "...There is no sorcery excepting there where one believes there is; do not believe in it, and there will be none..." Poor Bekker! He was too liberal, he was thrown out of his church and died in distress and oblivion, but his book "went marching on."

The thinkers of the eighteenth century ridiculed the existence of a Devil, sorcery and the like; but ridicule is a poor weapon to use: you may make a man ashamed to acknowledge his belief before you, but you have not shaken his belief a bit, and furthermore you have made an enemy of that man. There was less inquisition, fewer

wholesale persecutions, but the Devil still cut a pretty considerable figure in things generally.

With the dawn of the nineteenth century there came a more widespread knowledge of nature: geography and astronomy were no longer closed books excepting to a very few who gloried in keeping the information a dark secret. People busied themselves with such matters, they no longer gave their whole attention to tilling the fields and to cutting each other's throats when it suited the purposes of their rulers. With that growing intimacy with matters material, the certainty that Heaven was not located above a visible strata of clouds, that Hell was not in the bowels of the earth, there came a realization of the all-sufficiency of God, the Almighty Element, the Incomprehensible Fountain of all life, the Genius and Universality of all things, and men began to understand the true constitution of the universe, and that understanding dissipated the illusions that were the indispensable settings for the scare-crow that had been frightening them for ages, the old Satan.

In this twentieth century of ours there is still less place for him. Satan, as we have glanced at him in the last few pages, can truly be said to be a "has-been." He may have served a purpose. It may have been expedient at one time to clothe our imperfections in such a guise and call our temptations, our evil inclinations, our worse selves by such a name. The mistake, the, for him, fatal mistake, was made when he or it, or whatever we wish to call whatever it is, was given a *personality*. The ultra-orthodox still cling to a semblance of him in that form, but it is only the spectre of a Devil. With visions, and miracles, and the other creepy, hair-raising, boogified things of our youth as a race, he, too, has been well to the front of the stage, scaring us the more every step he took toward us, until, getting too near the lights, it has been discovered that there was but a sheet-covered manikin worked by a man! The discovery created indignation, surprise, such tumult and uproar that the management has had to ring down the curtain for fear the people would *tear* down the house.

The Devil? Why, the man who worked the manikin did not even have time to pull the string that would have caused IT to give us a parting bow, as IT was unceremoniously hustled out of the way of the descending curtain.

THE POSITION OF FRANCE ON THE SEPARATION LAW.

FROM AN ADDRESS OF M. BRIAND BEFORE THE CHAMBER OF DEPUTIES.

[On the 9th of November M. Briand spoke in the Chamber of Deputies on behalf of the Government's position with regard to the recent Separation Act. He is the man who drafted the law, and it is his province as Minister of Public Instruction and Religious Worship to execute it. For a long time the people of France had been waiting expectantly for this speech which would be the official declaration of the Government's attitude at this crisis. We feel confident that our readers will welcome the following report of his speech as it appeared in the *Paris Journal* of November 10. Mr. Briand spoke continuously for an hour and nearly as long again after a short intermission, so it is not possible for a newspaper report to be otherwise than fragmentary, although there is no doubt but these selected paragraphs give a satisfactory impression of the real attitude of the State and the difficult situation in which France now finds herself. ED.]

I WISH I could say to this Chamber of Deputies that I will be brief, but that is not possible. Indeed it is my desire to make known as precisely and completely as possible the intention of the government and the measures it has taken or proposes to take in execution of the law of the 9th of December, 1905. I will do this with all frankness and with all loyalty, and I will ask the majority of this Chamber, and especially you Republicans, for the support which the government must have in order to accomplish its task well and to assume the responsibilities that are incumbent upon it. In thus stating my position I do not require of you a merely half-hearted assent, but a confidence absolute and without reservation.

We propose to execute the law in its entirety but we shall take it in the spirit in which it has been voted by the Parliament, and accepted by the country. Therefore it is very essential that the people at large should be informed in regard to the position of the government towards the Church.

What is the State's duty towards the Catholics? It owes them liberty of conscience, the freedom to express their religious beliefs in all their rituals and observances without interference. If the law

should not give them this freedom it would be a bad law, a law of tyranny and persecution. But those who say that this law is a law of persecution are mistaken. The State must be neutral toward all faiths. It is not irreligious, it is "areligious." It must examine its relation to the Church from two points of view, because the activity of the Church is twofold.

The laity of the Church is obliged to be anti-clerical in order to guarantee its own protection and authority, because the Church by its own act has endangered the supremacy of the State in departing from the religious domain and intruding upon political ground.

If the Church would remain on its own ground,—if the faithful ones that cluster around it would content themselves with expressing their religious sentiments in the various observances of their worship, then it would indeed be a sacred domain; and if the State would then try to intrude, law in hand, to interfere in the services, it would become the most insufferable of tyrants. If the government took such a position I would not be here on this platform to represent it.

When the report of this great reform was entrusted to me it was in this spirit that I accepted it. My intention has been clearly understood since the first day. I knew the difficulties under which I labored with reference to both parties in this assembly, the Republicans as well as the Catholics.

This means that we are not absolutely in agreement on our understanding of this reform. The separation seems to some of us to be a new and unheard-of thing which would not take place in the country without bringing in its train an upheaval of existing conditions. There must needs be some lightning and thunder; the elements must be roused before some people can grasp the idea of a Church free from the control of the State.....

On the day after the Encyclical there was a disturbance throughout the country. Certain people imagined that the Pope's letter was a defiance against the Republic. I have been reproached for not having taken a firm enough stand against it. I do not know just what was expected of me. If I may be permitted to say so, I have kept the true attitude of a separatist. I have regarded the Papal letter as if it had never been written. I have not been ignorant of its existence, but I have wished to ignore its source.

I confess that I experienced a happy moment when I observed in the newspapers that M. Allard took his text from the Encyclical itself when attempting to justify the action of the government. A debate over this Encyclical would have been a negotiation with

Rome, and would accord the Pope an authority greater than has ever been ascribed to him. From the very first my opinions have been well known to the members of the government. I have said repeatedly that this Encyclical has not changed matters, and that the law would be executed in its own spirit and on its own terms.

I have been told "Your law is dead, it has now become inapplicable. Change it."

Pardon me, I do not bring to this debate any vanity as the originator of this law. My attitude is not influenced by the rôle that I have been privileged to play in its preparation.

The law of 1905 has already gone into effect and its principle results are clearly evident. Separation is the neutrality of the Republican State on matters of faith, and has been consecrated by law. It is the abrogation of the Concordat, the suppression of the religious budget. The priests have become citizens like the rest of the nation.....

This law has been adopted by an immense majority of parliament and ratified by the country. If we glance back we can see that it has already done its work, and it is appreciated by those most interested, since twenty-five Catholics, the highest in authority, have proclaimed that as a whole the Church would be able to adapt itself to the law.....

We had reason to prophesy that the law would be accepted. Did the first assembly of bishops deliberate without referring to the Holy See? I think not. With reference to the reproach which you Catholics addressed to us for having consulted our mandators, what reproaches would the bishops not have deserved if they had made a decision without the consent of the Holy See!

What then has happened? I am sure I do not know. Have the decisions of Rome been influenced by the situation of a neighboring state? Must the peace of our own country be the price of a better condition elsewhere? Neither do I know this. I can affirm nothing; but it is my right and my duty to place this problem before your consciences as the Catholic representatives of this country. I do so moreover without bitterness, and I will not say, as certain members of this assembly have done, that we propose to consider you as strangers because you have a Catholic guidance outside of this country, but neither should you interpret it against me if I exercise the right to consider the significance and range of this guidance.

You are familiar with the second Encyclical. It rejected the religious associations, but I may add, against the will of the French

clergy and Catholics. Left to themselves they would have been ready to conform to the law and thus bring peace to the country, and to-day in a disciplinary movement whose gravity I am far from disregarding, they are sadly becoming resigned. I have seen much of them and have appreciated their scruples to the utmost. I have seen how bitter they have become, and know not how to speak of those who have made them so. If my responsibility in executing this law is heavy, the time will come when these counselors will feel the full responsibility of the situation which they themselves have contributed to create.

We are all facing an important problem which we have no right to laugh away or to joke about, but if some day the Catholics under the control of evil suggestions depart from their present loyalty, I will know how, sadly but firmly, to show myself energetic to even a greater degree than I have hitherto shown myself conciliatory and generous. It would be a painful task which I hope I shall not have to perform. We are in a period of transition. You still have the floor, French Catholics, and can yourselves inform the country of its true situation, and without violating your consciences may speak loud enough to make every thought penetrate to the farthest boundaries.

There is something terrible in your situation. Within one year a commission in which you have been fully represented has operated, and its doors were never closed to enlightened counsel. Only one priest ever ventured in and yet he was pardoned for his indiscretion. Is it not a shame that in a country where peace might be the price of a law you take issue between your consciences as Frenchmen and your obligations as Catholics? Why you are not even sure that you will not be blamed for having made these propositions that you are now formulating.

I do not say that the Pope is a foreigner to you. I fully understand what his relation is to you. To you French Catholics he is a Catholic and French; to the German Catholics he is a Catholic and German; to the Austrian Catholics he is a Catholic and Austrian; and when I consider the Pope in his relation to France I do not see him as a sovereign, as your king. Instead I identify him with yourselves; I confound him with the mass of the French Catholics; to my mind he is one of you. The law could not have been passed without the co-operation of the Catholics. It is to be regretted that a voice from without should have brought confusion. A separation act establishing religious associations was passed in Prussia. The bishops disapproved but Pius IX accepted it. This

time it is the Pope who does not consent. It is really incomprehensible.....

The Church has refused to accept the Separation Law in one of its most important points. It does not want religious associations. It demands the common law. It was on this common law that the original plan was based. But the Catholics perceived that by articles 5 and 6 the law of 1901 would allow only *pro rata* assessments and not special revenues for masses, pews and so forth, and it would not do to deviate from this law if it was to be accepted as a basis for the new situation. For this reason a supervision was established like that over parish property. In what particular would this be inimical to the Catholic hierarchy?

If the State were permitted to enter into the internal organization of the Church, and attempted to impress upon it a constitution or the interpretation of a dogma, you might well rise in indignation. But since you have permitted the consolidation of enormous capital and its further increase by new privileges, you have no right to say to the government that it can not consider itself the owner of this property; that its ownership is of a special kind, and this property established by the faithful because of their religion, must not be turned aside from its purpose to be cast in the political battle and to make the State an instrument of tyranny.

What objection could you have to this supervision if you had only in view the free exercise of the observances of your religion? If you were without ulterior motives, what harm could it do you, or how would it be an outrage to the Catholic religion? You do not attempt to say. You prefer to consider the law a troublesome one, and you raise objections to-day against the safeguard of religion, that is to say, against the protection of religious observances.

We have to deal with a Church which is cautious,—which has been hurled many times into political warfare, and has undertaken to play a political part (which it has a right to do but upon which it is the duty of the State to keep a watchful eye), to put its hand on education and public interests in order to assure its supremacy.....

The constitution of the Church is monarchical in its very nature. It can not adapt itself to a sovereign State, which deliberates above it and without it. Need we recall that the Church has condemned all the liberties of this country and anathematized universal suffrage and repulsed the liberty of the press? And still you enjoy these liberties in spite of the Encyclical, but the fact nevertheless remains that the Church has always tried to play a dominant part. It was its right, but it was ours to take indispensable precautions against

its possible, if not certain, intentions. We have taken these precautions in establishing the fact that the churches which belong to the State or to the community shall be put at the disposition of the clergy for a definite end; that the priest in the pulpits with the authority that they still possess from long collaboration of Church and State, could not preach sedition against the law without exposing themselves to the danger of making the Church lose the property which has been put at its disposal. Why should the priest complain if you have no ulterior motives?.....

But we must not forget that the law of 1905 together with the common rights of the law of 1901, gives Catholics additional resources which are not contained in the latter law, and that it gives the vestry-boards discretionary power to restore the property they have withheld to whatever associations they may choose.

The law of 1905 regards religious services as public assemblies regulated by the law of 1901. Accordingly they belong to the rights common to all.....

I will not say that I arranged the law with regard to the possible refusal of the Pope. That would be false. If I had wished to confine religious worship to associations nothing would have been easier. I need only have inserted in Article 18 some such suggestion as this: "Religious services can be held only in connection with Associations."

I did insert such a proposition at first, but I removed it. And why? Paragraph 2 of Article 9 presupposes the case where an association is dissolved because of violation of the law, and then I said to myself, "If we are compelled to dissolve an association what would happen before the formation of a new one? We must not interrupt worship."

I then removed that portion of the phrase, and I considered that by this means according to Article 25, religious services would be included under the name of public assemblies. The law would not be less applicable after the Encyclical. If the citizens came together conforming to the requirements of the law of 1881, they would not commit an illegal act. Religious services would still be permitted. I might have explained this point of view sooner, but I refrained from doing so, and purposely.

I have been criticized for my communications to the press. I have been a journalist, and probably shall be again. Therefore I have much sympathy with the press and I have made use of it. I have wished to touch the Catholic public, and in an interview I pointed out that at the moment when there would cease to be re-

ligious associations there would cease to be religious worship. And then all the Catholic journals have protested against that which I appeared to deny. "We are citizens like the rest," they said, "we will practice the liberty of assembly."

When I thought that I had been treated long enough as a tyrant and a persecutor, I said to them, "Be satisfied. This is your right, and the government recognizes it as such."

Then their attitude changed. First they said, "Oh! the government surrenders. It is humiliating itself," so as to render the task of the government an impossible one if it had been tempted to take this method.

But the government did not try it, and then they said: "The churches will remain open; the faithful will continue to attend; masses will be heard as formerly; we have been duped. When the Catholics see the churches open the day after the 11th of December they will say 'there is still some liberty. The law of 1905 did not put a stop to this, and therefore it is not a tyrannical law.'"

And then they change their cry and say, "You are giving us great liberty. We must make a declaration; we must appoint officials."

This is the condemnation of your thesis. It is the proof that everywhere and always the Church is unwilling to make use of the liberty which is granted to all.

Very well! It is easy to conform to the common privilege according to the law of 1881. I am certain that the Catholics will conform to it and that they will measure their actions according to the rights which have been accorded to them by the law of their country. I hope they will not try to raise new difficulties on this point. At any rate we will not give them any pretext for increasing the means which they would need for war. We have Catholic public opinion on our side.....You may raise the signs of battle upon your fortifications; but the faithful ones,—the Catholic women who see in religion only religion itself,—will not permit you to lead them to battle. They will make use of the liberty which we offer them and if your priests refuse it these faithful ones will not understand why, and will lay the blame upon you.....

HALF HOURS WITH MEDIUMS.

BY DAVID P. ABBOTT.

I.

IT is probably due to the scientific training of the present age that there are those amongst us who can not accept the promise of immortality on faith alone. Such as these require something in the nature of a positive proof for any belief which they may entertain. They seem unconsciously to realize that the chances of any unproven proposition or statement being untrue are vastly in the majority.

Such persons seem to feel that if a race of thinking beings were slowly evolved upon a flying world, the majority of ideas which such beings would evolve in their minds, if unproven, would not correspond with objective facts; that only those which could be proven in some manner would possess a value; that the chances are greatly against the probability of the truth of unproven ideas of things and existence in general; also that minds which could in a superstitious age evolve and believe in such superstitions as witchcraft, sorcery, etc., might in the same age evolve and believe in other superstitions that are unwarranted by the facts, although pleasing to the individual.

Such persons as these would solve the mystery of mysteries by the power of their intellect alone. Such as these would unlock the lips of nature and rob her of her secret, but to such as these no answer framed in words of hope has ever come.

"We ask, yet nothing seems to know;
We cry in vain—
There is no master of the show,
Who will explain,
Or from the future tear the mask,
And yet we dream and yet we ask.

"Is there beyond the silent night
An endless day,
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate
We do not know, we hope and wait."

"If a man die shall he live again?" This question of questions still appeals to the human heart with the same strength that it did in the days of old. Many solutions to this problem of problems have been offered, many times has man answered this question; yet it ever and ever repeats itself in the human heart.

If the structures which are our bodies must dissolve at death, does the innerness of these structures which is spirit vanish utterly? Does death hold for us but the promise of the same unfathomable gulf of blackness out of which we came at birth? Is the eternal future to be to us the same as was the eternal past? Is life but a temporary abode on a peak that is touched by the fingers of light for a day, while all around yawns an infinite, shoreless gulf of impenetrable darkness, from one side of which we appeared and to whose other side we hurry to meet our destiny?

We feel certain that both our material and spiritual parts are actualized by elements eternal and indestructible. But does that something, other than these elements—that which they actualize, that creation which appears as a result of their combination in a special form, that something else which is ourselves—vanish utterly with the dissolution of the elements which temporarily actualize both our bodies and our spirits?

Not long ago I saw an aged father lying in a coffin,—a pale, waxen figure, silent and cold. Around his bier stood the weeping relatives while the minister recited these lines:

"Some time at eve when the tide is low,
I shall slip my moorings and sail away,
With no response to the friendly hail
Of kindred craft in the busy bay.
In the silent hush of the twilight pale,
When the night stoops down to embrace the day,
And the voices call in the water's flow—
Some time at even when the tide is low
I shall slip my moorings and sail away.

"Through purple shadows that darkly trail
O'er the ebbing tide of the unknown sea,
I shall fare me away with a dip of sail
And a ripple of waters to tell the tale
Of a lonely voyager, sailing away

To mystic isles, where at anchor lay
The craft of those who have sailed before
O'er the unknown sea to the unseen shore.

"A few who have watched me sail away
Will miss my craft from the busy bay:
Some friendly barks that were anchored near,
Some loving souls that my heart held dear
In silent sorrow will drop a tear.
But I shall have peacefully furled my sail
In moorings sheltered from storm or gale,
And greeted the friends who have sailed before
O'er the unknown sea to the unseen shore."

I thought, as I listened, "Is this true? Shall we greet again the friends that have gone before?" The cold facts of science and philosophy are poor consolation in a time like this. Then it is that but one promise can satisfy the longing of the human heart.

When one lays a life-long companion in the tomb; when one looks for the last time on the pitiful, pinched little face, and realizes that never, never again will the loved one answer to one's voice; then it is that the darkness of despair settles down on the night of the soul. The desire to again meet the loved one may be but a sentiment to which nature's answer will finally be, if not its gratification, the extinction of the sentiment in annihilation; yet the heart craves but one answer to its longings.

Is it strange that the tired and weary soul, worn with its despair, should at times turn its breaking heart to these mystic priests of occultism for consolation—to these mysterious beings that claim the power to summon from the silent abysses of emptiness, the shades of our loved ones who have vanished and are but a memory? It is the consolation of feeling beyond a doubt that one's dear one still exists, together with the love of the miraculous which lies in every nature, that makes it possible for these persons to perpetuate their religion. This religion requires a seeming miracle for the proof of its truth, but it is not the first religion in which miracles have played a part.

One gray winter afternoon as the north wind was howling down the streets and swirling clouds of snow against my windows, I thought of some place to spend the evening that would break the loneliness. I noticed in a daily paper an advertisement of one of the high-priests of this strange religion, and I determined with a friend to visit the realm of the supernatural that evening.

II.

Accordingly, my friend and I, together with some thirty or

more other guests, assembled in the medium's parlors at eight o'clock. The Rev. Madam E., "Celebrated Occultist, Trance Medium, Clairvoyant, Possessor of the Sixth Sense, etc., etc.," delivered the opening sermon. This sermon was certainly unique in its entire absence of ideas. I was involuntarily reminded of the passage in Hamlet where Polonius says, "What do you read, my lord?" and Hamlet replies, "Words, words, words."

I will however modify this statement. There was one idea which seemed to impress the spectators favorably, and its logic seemed to entirely satisfy them. It was the statement that "there never was an imitation of anything until after there had existed the genuine thing to be imitated; that accordingly there never was a fraud until after there was something genuine of which the fraud was an imitation; now as there is fraud in mediumship, there must also be the genuine mediumship of which the fraud is an imitation."

This seemed to thoroughly convince the listeners, so the "Occultist" proceeded with her tests, giving every one in the room a test, which performance was really very effective.

I will now describe the tests. Slips of paper were passed around with the request that each sitter write on the slip of paper given him a question which he desired to have answered. The sitters were also instructed to address the questions to a spirit, and to sign their own names to them. After writing they were requested to fold the slips in halves with the writing inside. This was done.

The manager then collected these questions in a hat and turned them out on the center table. The billets made quite a display in quantity as they lay carelessly on the table, and the medium paid no attention to them whatever. The medium now invited some spectator to blindfold her; and taking a lady's kid glove, she first placed it over her eyes as an additional precaution, and then placing a large handkerchief over the glove she had the spectator tie it tightly behind her head. She then held her face to the audience and asked them if they were satisfied that she was properly blindfolded. As there seemed no doubt on this point the medium proceeded.

She first informed the sitters that she would make no attempt to answer the questions asked, or even to read them, but that she would simply give them the impressions which she should receive from them, no matter how they applied or to what they referred. She also requested that each spectator speak right out and identify his message as soon as he should recognize the same as being for him. She now felt her way to the table, and took a seat

at the side opposite the audience, so that she faced the audience with the table and billets between her and the spectators. She next nervously fingered a few of the billets; and opening a few of them, she stacked them on the table, smoothing them out.

She now took one of the billets, and smoothing it out, pressed it tightly against the bandage on her forehead and began:

"I get the vibration of a man who passed out very suddenly. It was entirely unlooked for, and I get the name of Fred."

"That is for me," remarked a spectator.

"Do you recognize him?"

"I do."

"Yes, he was shot—shot right through here," said the medium, placing her hand to her breast. "Do you recognize this as a fact?"

"I do," replied the sitter.

"There was a baby, was there not?" asked the medium.

"There was," replied the sitter.

"Where is this baby?"

"That is what we want to know," the sitter answered.

The medium then said, "I see that she is well and growing. She is in the care of an elderly lady who is kind to her. She is east, for I go east to get the vibration. She was taken by a younger lady and given to this elderly lady. Are you satisfied?"

"I am," replied the spectator.

The medium now took another slip of paper, and pressing it tightly to her bandaged forehead, gave the second test.

"I get the influence of a younger lady. Her name is Mary."

"That is for me," remarked an aged lady among the spectators.

"You recognize her, do you?"

"I do."

"You are her mother, for she comes to me as your daughter."

"That is right," replied the lady.

"You recognize this thoroughly, do you?" asked the medium.

"I do."

"She says, 'Tell mother that nothing could have been done for me,'" said the medium.

"She says that, does she?" asked the lady, as she began crying.

"Yes, she says, 'Mother, nothing could have saved me; you did all that it was possible to do,'" answered the medium.

"Thank God for that," said the lady, with tears rolling down her aged cheeks, and her withered hands trembling violently. "I have worried much about that; I thought that perhaps she might have been saved."

"No, she could not have been," answered the medium.

The medium now took another slip of paper, and pressing it to her forehead, gave the third test.

"I feel the influence of a lady around me, a rather young lady who died of consumption. I get the name of Priscilla."

"That is for me," replied a spectator.

"You recognize her, do you?"

"I do."

"She was your sister?"

"Yes."

"She had high cheek bones and tawny brown hair, did she not?" asked the medium.

"She did."

"Several of your family had consumption, did they not?" asked the medium.

"Yes, there are three dead," replied the spectator.

"All from consumption?"

"Yes."

"There are four of you alive," stated the medium.

"Only three," corrected the sitter.

"I get the vibration of four, or rather seven in your family: I am certain of this," stated the medium.

"There were but six," corrected the gentleman.

"There were seven. There was a little child of whom you do not know," asserted the medium.

It was impossible for me to remember any more of the tests literally; but these three are a fair sample of some thirty or more, all about equally successful. The audience was visibly impressed and affected with this seance. The three tests I have given above are very accurately reported just as they occurred, for I exerted my memory to its utmost to fix them literally in my mind. She made a few errors; but when she discovered she was following the wrong clue, she quickly adopted another course. She explained her error by saying that the vibration was broken or the influence weakened. When asked what good it did her to have written questions if she did not answer or read them, she replied that this helped her to get "concentration," whatever this may mean. Later on she came to my question, and gave me a test, as follows:

"Mr. Abbott, I get for you the name of James. I feel the vibration of an elderly man with short chin whiskers. He is quite portly built, has very bright eyes, and was always sarcastic. Do you recognize him?"

"I do," I replied. (I hope to be forgiven in the hereafter for this statement, but I did not want to throw discouragement on the seance.)

"I see you give something wrapped up to this James, but I can not make out what it is," she said.

"You are correct," I replied.

I was thoroughly convinced that she was reading the questions, and that she was getting her information from the questions asked. I was sure that she took what information she could from each question and added to it from her fertile imagination and from the replies of the sitters; and that thus she produced the effect, which was certainly quite great, with the audience.

Accordingly, after the seance, I sauntered around to the center table, and got an opportunity to read a few of the questions that were written on the slips of paper.

One read: "Fred: Who fired the fatal shot? Where is the baby?" This was signed, "George." This was the question from which the first test was given. If the reader will compare the first test given with this question, it will be seen that there is no information contained in the test, that could not be surmised from the question itself by a shrewd person.

One question read, "Mary: Could anything have been done that would have saved you?" This was signed, "Mother." This question was the one from which the second test was given. It can be compared with the test with the same results as in the first case.

Another question read, "Priscilla: Are we all to die of consumption?" This was signed, "James H—." In this case I feel sure that the medium knew, by the gentleman's voice and position in the room, whom she was addressing. The writer of this question had high cheek bones, and hair of a color that would indicate the description that the medium gave of his dead sister. It is possible that this gentleman had attended her former seances and that she knew him from former experiences. I feel sure that the medium studied the different characters in her room thoroughly while the company was gathering; and that she remembered the peculiar looks of each, and in some cases, their voices.

In one test she said, "I get the name of Frat or Prat, or something of the kind. I can not quite catch it." A spectator replied, "That is for me. It is Frat."

I found that this question and the name were poorly written so that one could not tell with certainty whether the name began with an "F" or a "P." This proved that her difficulty *was not in*

hearing the voice of the spirit, but in reading the writing of the mortal.

As to my own question, I addressed it to the name of a dead friend. The name was "Will J—." I wrote it hurriedly with no support for the paper but my hand, and the last name resembled the name "James," but it was another name entirely. I signed my own name plainly, and the question read, "Did you read what I sent you?" It can thus be seen that the test given me had no bearing. Mr. J— was a young man and wore no whiskers. I know of no "James" answering her description.

And now to explain the method she used in reading the questions. This is an old and well-known trick in a new dress. The trick of which this performance is a variation, is known to the profession as "Washington Irving Bishop's Sealed Letter Reading." I have performed it many times and I recognized it at once. In the first place I noticed that she used a lady's kid glove when being blindfolded. This is precisely the method of blindfolding given in the instructions for the above-mentioned trick. The kid is a little stiff; and it is an easy matter for the blindfolded person to look down upon the table from under the bandage. There is thus a strip of the table top some six inches wide easily in the view of the medium. It is also easy to shift a bandage of this style slightly upward by a motion of raising the eyebrows.

A close observer would have noticed that the medium first unfolded a couple of papers, smoothed them out and laid them on the table *writing side up*; that these lay between the pile of unread papers and herself; that she next took another paper and pressed it to her forehead, and at the same time placed her right elbow on the table and apparently rested her head in her right hand, which at the same time pressed the paper against her forehead; that when she did this she leaned forward on her hand and thus the part of the table on which lay the opened papers came directly in range of her concealed eyes. When she gave the first test, *she was reading the question on the table under her eyes, and was not getting it from the paper against her forehead.*

As soon as she finished the first test she laid the paper in her hand on top of the opened ones, *writing side up*; and opening and placing another one against her head, she gave the second test. Meanwhile she again leaned her head in her hand so that she could read the writing on the paper she had just laid down. She was thus all the time one billet behind in her reading, and was really reading the one under her eyes, while pretending to draw inspiration from the one

pressed against her forehead. A close observer would have noticed that she invariably held the side of the paper on which the writing was, next to her head. The spectators thus never could see the writing and thereby discover the deception. She could tell the writing side of the papers by feeling, as this side was folded inward in all cases.

A few evenings after this seance, I attended her Sunday night meeting. The hall was packed, and even standing room taken. The tests given were of the same character as those given at her seance; and as she gave them, they met quick responses from persons over the hall. The effect was really fine, and I was surprised that such an old and well-known trick could affect so many persons so seriously. When writing my question, I tore the slip of paper given me into halves, and wrote on half of it. I later saw the medium with half a slip in her hand while giving another test. When she laid down this half slip and took up another, she gave me my test. I thus verified what I already knew in regard to the manner in which she read the questions.

On both occasions, after the meetings, when the guests were departing, I noticed the manager gather up the questions and place them carefully in his pocket. I knew that this was in order that next day they might be studied and catalogued.

I might mention that at the Sunday night meeting some tests were given before the medium began her regular tests. She merely said that certain spirits came to her, gave their names and other details, and said that they wished to communicate with some one in the room. The medium asked for whom each test was; and as certain spectators recognized each test, the effect was very fine on the audience. In one case, after a gentleman had identified one of these tests as for him, the medium asked, "Is your name Mr.—?" The spectator replied that it was. "Correct," said the medium, "I see that name written right over your head." These tests were in the nature of "Blue Book" tests, but I do not think this medium has a book of Omaha. I think that she got her information from questions asked her on slips of paper at the previous meetings, seances, and private readings; also from gossiping with different persons who called during the daytime for private readings. I understood that she frequently visited with such persons after giving them a reading, and that she was accounted a very friendly and sociable person. It is very easy to gain information by keeping all written questions and studying them after the meetings.

That this method is generally used, I know from the fact that

some time ago a certain medium came to grief in Omaha. The police confiscated his paraphernalia, in which was found a "Blue Book" of Omaha. The public was invited to call and see this book; and believers could go and read their own questions, written in this book, with their own names signed to them. Yet, notwithstanding all this, the persons of that faith are ready to be duped again, so great in the ordinary man is the love of the occult and the desire for positive proof of individual immortality.

III.

I know a lady in a country place who recently received a letter which read as follows:

"Mrs. S. E. J—,
C—, Neb.,

Dear Madam: At one of our seances recently the spirit of a young lady made her appearance and gave her name as Mary E. J—. She claims to be your daughter and strongly expressed a desire to communicate with you. If I can be of any service to you, you may command me.

I remain faithfully yours, ———."

This letter was signed by a professional medium at that time located in Lincoln, Neb., and was written on a letter-head which contained the information that the writer was a famous trance medium, etc., etc.

The lady, on receiving this, was greatly impressed by such a letter from an utter stranger in a city some distance from her. There was no reason why she should be known to this medium in any way, as she had never heard of him. She had a daughter, Mary, who had died of typhoid just before graduating from a certain school; and her heart had been nearly broken over the loss. She had passed a few weary years grieving over her dear one; and after receiving this letter, her mind continually dwelt on its strange contents. Finally she could stand the strain no longer; so she determined to make a visit to the city, and learn what this mysterious person could reveal to her.

Accordingly she made the journey and in due time arrived at the residence of the medium. While waiting her turn at the home of the medium, she fell into conversation with another lady from another place who was waiting for the same reason; and who had received a letter similar to the one described above.

When her turn came she was invited into a private room of

the medium, where she was informed that he charged one dollar for his time; that, however, he was at the lady's service; and while he made no promises, he would do the best he could for her.

She paid the medium his fee, and he brought out a box of envelopes. He first handed the lady a sheet of paper, and directed her to write a letter which he dictated. It read something like this:

"Dear Mary: Tell me if you are happy over there. Can you see me and your brothers, and are there wonderful sights to see in the realms where you are? Did you suffer much when you passed out?

Your mother,

S. E. J—."

The medium now took an envelope from the box of stationery, and opening it up, requested the lady to breathe in it so as to magnetize it. This she did, and incidentally noticed that it was empty. The medium now requested her to place her letter in this envelope which she did. He immediately sealed it before her eyes without removing it from her sight for one instant; and taking one end of it in the tips of the fingers of his right hand, he requested the lady to hold the opposite end in her fingers so as to "establish connection, and the proper conditions."

They sat in this manner for probably five minutes during which time the medium discoursed on the truths of spiritual science. At the end of this time the medium said, "Let us see if we have anything." Taking the envelope in his left hand, he tore open its end with his right hand, and removed the letter the lady had placed in the envelope, handing the same directly to her. She immediately unfolded it and to her surprise found that her writing had utterly disappeared, and in its place was the following letter:

"Dear Mother: I am happy, oh, so happy, over here! I can see you and my brothers at any time, and I visit you every day; but you do not know it. You can not tell at what moment I am looking at you all with my invisible eyes and listening to your voices. I will be waiting to meet you when you come over, and you will be so happy to see the wonderful sights there are here. My suffering ceased the moment I began to die, and I knew nothing but the greatest joy.

Yours with love forever,

Mary E. J—."

The lady said she never could express the joy she felt on reading this communication from her beloved daughter, and that to her

dying day she would treasure this missive. The medium immediately handed her the envelope in which it had been sealed, and told her she could keep all in memory of her daughter, which she did.

She remarked that the writing did not seem quite natural to her, and the medium explained that his "guide" did the writing, while her daughter merely dictated the communication. The lady never had been a spiritualist but now is certainly greatly impressed with this religion of wonders.

I will now explain the method used by the medium in this performance. He uses a box of envelopes of the ordinary business size or a trifle smaller. He takes one envelope and with a pair of scissors cuts a small margin off the ends and bottom of it. He now discards the back side of the envelope, and uses only the front side with its flap which is attached to it. This half of an envelope will now slip inside of another envelope, and the two flaps will fit each other very accurately. By moistening the flap of the complete envelope it can be sealed to the flap of the "dummy." This the medium does so neatly that none but the sharpest eye could detect that the envelope has a double front and that the flap really consists of two flaps stuck together neatly. Before fastening the two flaps together the message is prepared and placed in the compartment between the two fronts.

After all is prepared, the envelope looks like an ordinary one; and if it be taken from a box of envelopes, there is nothing to give an idea of preparation. The medium always sits in such manner that the subject is between him and the light, as otherwise the subject might see the paper in the concealed compartment of this prepared envelope.

The medium now gives the sitter a sheet of paper on which to write the letter he dictates. This sheet of paper is an exact duplicate of the sheet in the prepared envelope, and if the subject were a close observer he would notice that this sheet had been previously folded. The object of this is that the subject may fold it up at the same creases, so that when it is folded it will be the same in appearance as the duplicate. When the medium asks the subject to breathe in the envelope and magnetize it, this is for the purpose of calling to the sitter's attention the fact that the envelope is empty, and at the same time not use words to do so. Should the medium make the statement that the envelope is empty, this statement would suggest trickery, and might cause an investigation that would reveal the secret. If, however, in breathing in the envelope, it be held so that the subject can see the entire interior of the envelope, it will

be remembered afterwards and cited as evidence of the impossibility of trickery of any kind.

When the lady places the letter in the envelope the medium is holding it open. He immediately seals it himself and taking it in the tips of the fingers of his right hand, requests the sitter to hold the other end of the envelope. When the medium is ready to produce the message, he tears the end of the envelope off himself; and holding the envelope in his left hand, he reaches in the front compartment with the fingers of his right hand, bringing out the message which he hands directly to the sitter, with the request that it be examined for a message. The moment the sitter sees the message, the excitement of reading it is so great that it is exceedingly easy for the medium, with the left hand which contains the envelope to slip into his left pocket the envelope just used and take therefrom the duplicate. His left side is away from the sitter; and he has ample time to make the exchange and bring out a genuine envelope with the end torn off, which, now as the sitter finishes reading the message, he takes in his right hand and presents to the subject.

After the performance, it is most usual for the sitters to forget that the medium dictated the letters which they have written; and they will almost invariably tell one that they wrote a letter themselves and received one in reply to their own questions. This is a most effective trick, and is the entire stock in trade of this medium. Of course he has a means of getting information in the little towns about certain persons, and to these he sends his circular letters. This can be managed in many ways. The medium can visit the different towns and get his information from the files of local papers, graveyards, etc. Or he can have a man who is canvassing for something, to secretly send in the information with the names; and he can pay such person part of the proceeds for his work. Such a person frequently learns much about certain citizens, by adroit questions addressed to other citizens, in the course of his stay in the towns.

When the medium sends out a circular letter, he immediately prepares an envelope with a suitable message, and labels it on a separate slip of paper. He also writes on this slip a note which reminds him of what the letter must consist, which he is to dictate to this subject when she arrives.

All persons do not respond to these circulars; but a goodly number do respond, and when one arrives, she usually introduces herself or else presents to the medium the letter which he wrote to her. As soon as a subject introduces herself and states her busi-

ness, the medium retires to another room to get his box of stationery and of course selects the properly prepared envelope and places it in the box where he can easily choose it. He also reads his notes and is now prepared to dictate the letter for the subject to write.

I have known other mediums to use this same trick, but not in so effective a manner as this medium uses it.

IV.

A first-class medium is not only expert in the performance of certain particular tricks, but is also very resourceful when occasion demands it, and is particularly expert in the use of language. I can not better illustrate this than by giving a short account of a private reading which a certain medium of considerable renown gave to a gentleman in Omaha some five years ago.

The medium was traveling under the name of Dr. Lee H—. He was really very expert, and simply mystified all with whom he came in contact. His tricks, from what I can learn of them from descriptions given to me by observers, were surely very superior.

My informant, an advertising agent for a daily paper, is a mutual friend of the medium and myself, well versed in trickery and mediumistic work, and the medium kept no secrets from him. This friend of mine was an eye-witness to the scene I am about to describe, and I am indebted to him for the details of the experiment, for he happened to visit the medium when a gentleman called for a reading.

The room was a very large one with a large bedstead standing across one corner of the room, with its head next to the corner. The medium beckoned to my friend to step behind the head of this bed, which he did; and from this point he saw all the details of some of the finest mediumistic work that is ever performed off-hand. The sitter could have seen my friend, had he observed closely, but he failed to do so.

The medium was a very large and powerful man, and wore no beard. I may incidentally remark that, in looking up his history, I am informed that at one time he had been a pugilist. After this he became a minister of the Gospel, finally taking up the profession of a spirit medium, as this was more lucrative for one of his talents and personal appearance.

The gentleman stated to the medium that he had read his advertisement, and that he desired to consult him. The medium requested the gentleman to write down the questions he desired answered, also to write on the slip of paper his own name and the

name of some spirit with whom he desired to communicate, and to fold and retain the writing himself.

The sitter refused to do this. He said, "You advertise that you will tell callers their own names, and that you will answer their questions without them asking the same. Now I am an unbeliever; and if you can do these things, do so, and I will pay you and have a reading. I do not purpose to write anything." He in fact showed that he had considerable intelligence and that he did not intend to assist in any sleight-of-hand trick and be duped.

The medium was a very pompous old fellow; he stood very erect and very dignified, and talked very gruffly and rapidly. He wore a smoking jacket; and I may incidentally mention that it had two large outside pockets near the bottom, and two large inside pockets, one on each side with large vertical openings; and with a stiff material around the openings that held them slightly open. Of course, these details could not be seen by the sitter, but my friend had ample opportunity to discover this fact at various times.

The medium when talking, continually ejaculated a kind of noise like he was slightly clearing his throat; but it was also in the nature of a growl. This noise is hard to describe on paper; but from the imitation which I have heard my friend give of it, I would say that it is such as I have frequently heard large gruff old fellows use when they gaze down at one from over their glasses and give the impression that they are greatly condescending when conversing with one. The medium kept interspersing his rapid remarks on spiritualism with these growls. He kept tapping the sitter on the breast with the extended fingers of his right hand as if emphasizing his remarks. At the same time he held the sitter's right hand with his other hand, and gazed very intently into his eyes. The medium was so strong that he could easily swing the sitter around into almost any position he desired; and while lecturing him, the medium kept emphasizing his remarks with his right fingers in a manner entirely too vigorous for the bodily comfort of the sitter.

The medium appeared very angry that the sitter should have the effrontery to call on him for a reading, and at the same time insult him by a suspicion of his honesty in a matter which the medium held so sacred. The medium acted as if he were about to order the gentleman from his rooms; but continued to hold him by the hand, while he kept a stream of excited conversation flowing. He kept tapping the gentleman on the breast, and emphasizing his remarks, while he gazed intently into the sitter's eyes and backed him around the room. He would, occasionally, while tapping, ges-

ticulate wildly; and in all these ways, he continued to distract the sitter's attention and to make him wish he were in more congenial surroundings. At the proper moment my friend saw the medium deftly slip from the breast pocket of the sitter a letter which he had spied. He brought it instantly into his palm, which was a large one, in the manner a magician does when palming a card. He turned his right side from the sitter and with his right hand slipped the letter into his own lower pocket on that side. He never took his eyes from the sitter's during all this; and when he ceased tapping, the sitter seemed evidently relieved.

The medium then said that he would give the gentleman something that would convince him; and he brought from a table a dozen or more slates all alike, and laid them on the bed. He requested the sitter to select a clean slate from these, which the sitter did. The medium then took the selected slate; and turning, he placed it in a chandelier a few feet distant and left it there for the spirits to write on, which they did in a few moments. Meanwhile the medium entertained the sitter properly.

What the medium really did when he turned with the slate, was quickly to slip it into his left inside breast pocket, which stood slightly open, and instantly to draw from the other pocket a duplicate slate on which was a message already prepared. He placed this slate containing the message in the chandelier in such manner that the sitter could not see the writing.

In a few moments the medium took down the slate with the message, and handed it to the sitter. Just at this time the medium seemed to hear some one at his door, which his servant failed to answer; and excusing himself for a moment, he left the room, and could be heard outside storming at the servant for his neglect of duty. Meanwhile the sitter examined the slates and read the message, as he had no desire to attempt to escape through the outside hallway wherein was the raging medium. During this time the medium of course read the stolen letter.

He soon returned, and now came some of the finest work of all. His task was to replace the stolen letter in the gentleman's pocket unobserved. He finally succeeded by following his original tactics, at the same time discussing the message the gentleman had received on the slate. He kept tapping the sitter on the breast, while with his left hand he again grasped the sitter's hand, and continued wildly to discourse and gesticulate. He kept backing the gentleman around the room, and if he did not partially frighten him, at least made him feel rather uncomfortable and long for a more

congenial clime. The sitter wore a pair of glasses with a cord attached to the pocket wherein the medium desired to replace the letter. This occasioned considerable difficulty, as the letter caught on the cord when the medium attempted to slip it from his palm into the sitter's pocket.

For a time, the medium gave up. He slipped the letter into the lower pocket of the sitter, and was evidently going to give the sitter the remainder of the test, but seemed to reconsider his determination. He now renewed his efforts and finally withdrew the letter from the lower pocket of the sitter and eventually succeeded in replacing it in the original pocket. This was very difficult, as he did not dare to take his eyes from the eyes of the sitter during the entire experiment.

It seems incredible that the medium could have taken a letter from the breast pocket of his visitor and replace it unnoticed, but professional pickpockets can do even more extraordinary things, and the medium was well skilled in tricks of sleight-of-hand. The main feature of the performance consisted in overawing the skeptical sitter to such an extent that he had not sufficient power of concentration left to observe either the filching of the letter or its replacement. My friend, however, from his hiding-place, could calmly observe the performance, and he saw how in spite of difficulties the medium finally succeeded.

The medium's manner now grew more mild. His excitement seemed to disappear and he was master of the situation. He said that although the sitter came to him an unbeliever, and although he refused to write and thus help to establish the proper conditions which were required for the sake of harmony, etc., that he really believed the sitter was an honest man. He accordingly would suspend his rules, and he would make a great effort and give the gentleman a test. He said, "I have decided that *I will tell you your name.*" The medium then allowed his person violently to convulse while he conversed with the spirits of the empty air and questioned them. He had great difficulty in hearing their voices, but finally letter by letter spelled out the gentleman's name for him, which was, "John A. Crow."

This startled the sitter greatly and the medium then said, "You are a great skeptic, but I will convince you yet. I will tell you where you live." Then repeating his process of conversing with the shades of the departed, he got the street number of the gentleman's home, which was Twenty-three hundred and something North Twenty-fourth Street, Omaha, Neb.

This put the sitter completely at the mercy of this man of mystery. The medium now said: "I see mines and mining. You are having some trouble there. But it is not about mines; yet there are mines there, for I see them. Yes, you are in some serious trouble, and I keep seeing mines, mines, mines everywhere. I see this trouble, but it is not about mines." Then finally he said, "I get the name of Deadwood. Your trouble is at Deadwood." The sitter acknowledged this to be the case.

Now the facts were that the sitter had just received this letter from an attorney in Deadwood, and it was about a serious personal matter. The medium had of course gained all his information from this letter. The sitter had evidently just received the letter and placed it in his breast pocket. While it was worrying him, he had called on the medium to consult him about the matter uppermost in his mind.

Well, this performance converted the sitter thoroughly. He paid the medium two dollars for the sitting. He also paid the medium twenty dollars more, as remuneration for his services wherein the medium agreed to exert his spiritual influence in behalf of the sitter in the before-mentioned trouble.

My friend thinks that the gentleman remains a believer until this day, although he is not personally acquainted with him.

The influence of a medium over a subject is very great when once the subject has been convinced. I know the case of a quite fleshy gentleman who consulted Dr. Schlossenger, (the medium described in my article "Some Mediumistic Phenomena," which appeared in *The Open Court* of August, 1905,) in regard to reducing his flesh.

Dr. Schlossenger was really one of the most expert mediums I have ever met or of whom I have ever heard. This gentleman was thoroughly converted by the doctor. He consulted him in regard to what treatment he should take for failing health, induced by excessive flesh and other troubles. He was directed to drink no water or other liquid for thirty days. He was allowed to eat fruit, but was to use only a scanty diet of any kind. This gentleman actually followed these instructions. He reduced his flesh some, but I rather think he was weakened somewhat by such heroic treatment. He is a worthy gentleman, a respected citizen, and a man of some influence. He told me personally that when his thirst became unbearable he used a little fruit, and was thus able to endure his thirst.

I know another gentleman, who while I write this article, is

being treated by a fraudulent medium in this city for granulated eye-lids. He has tried many physicians with no success, so perhaps faith will do for him what medicine has failed to do. However, I know positively that this medium is fraudulent.

V.

Sometimes expert professional mediums originate some good trick and successfully guard its secret from the public for years. As an instance of this I will describe one that was originated by a first-class medium some years ago. This medium had many superior tricks at his command, but unfortunately he left the city too suddenly for my friend, the advertising agent, to get a good description of most of them. The medium had greatly bewildered the public; but about this time a brother in the profession succeeded in getting twelve hundred dollars from a confiding person, and as this was about to be discovered, he took his departure. This made such a stir that the medium first referred to also left the city.

This second medium effected this financial *coup de maître* in the following manner. A lady was in some sort of financial difficulty,—a law-suit over an estate or something of the kind. She had this money and desired the medium's spiritual aid. He consulted the spirits and did as they directed which was as follows: The money was to be sealed up in an envelope in a certain manner, and the lady was to conceal this envelope in a safe place unopened for a period of thirty days, during which time the charm was to work and the lady to win her suit. Of course, the medium exchanged envelopes for the lady, and she concealed one containing some pieces of paper. During the thirty days which the medium intended to remain in Omaha, the lady happened to grow short on finances, and went to the medium to borrow enough to pay her house rent. This medium was a man of considerable intelligence, but he had poor judgment. He refused the lady this loan, claiming to be short on funds himself. As a result, the lady decided to open the envelope, unknown to the medium, and remove the amount needed. The consequence was that the medium hurriedly left town.

The trick which the first medium originated I will now describe. He called it "The Oracle of the Swinging Pendulums, or Mind over Matter." Briefly, it consisted in the medium apparently causing any pendulum, which might be selected from a number hanging on a frame or in a number of bottles, to vibrate or swing in response to his will. There was absolutely no mechanical or electrical connection to any of the pendulums whatever. Most of these pendulums consisted of a bullet suspended by a piece of hair

wire. On a few of them glass marbles of various sizes were used instead of bullets.

When the pendulums were suspended inside of bottles, the bottles were corked shut and the pendulums were suspended from the center of the corks. The bottles used were of different sizes and shapes, and the pendulums were of various lengths, and were painted various colors. In one bottle was a cross from which hung three pendulums in the same bottle. These bottles were standing upon a center table.

In the center of the top of this small table was fixed an upright brass rod about two feet high. There was a cup on its top which contained one bottle. This rod was made steady by guy wires running from its top to the four corners of the table. There was a cross rod near the top of this vertical rod which was probably eighteen inches long. From it was suspended various pendulums some of which hung inside of wine glasses, or goblets, at their lower ends. Others merely had glasses stationed on either side of them so that the pendulums would ring them when swinging. He also had two tripods which were erected from three brass rods and from the center of which hung a pendulum inside a glass goblet. These tripods were to stand on the same table with the cross and bottles. All rods were plated and neatly finished.

The trick consisted in the medium, by the mere power of his will, causing any pendulum to swing and strike the sides of the bottle or glass within which it hung, and answer questions by its taps.

When the company called upon him, he brought the tripods and bottles from a corner of the room, and placed them on this center table. This table was an ordinary light center table with a small cover. There were many pendulums thus in view of the spectators who stood around the table. The medium seated himself at the table and placed his hands lightly upon it, as spiritualists do when summoning the departed.

The medium then requested any one to select the pendulum he desired to have answer his questions. When this was done the medium gazed intently at it, and lo, it slowly began to move! It gained in amplitude at each swing until it struck the sides of the bottle or goblet within which it hung, giving the required number of raps on the glass.

After this pendulum answered the questions asked, another pendulum could be selected by any spectator. This one to the amazement of all would slowly begin to swing and repeat all the

maneuvers of the first one, while the first one would gradually cease swinging. This could be tried any number of times and was always successful no matter which pendulum was selected.

My friend assured me that of all the tricks he had ever witnessed, this one mystified him most; and, in fact, he could discover no clue to the secret of the trick. The room was bare of furniture or carpet, and was well lighted. The center table could be moved about, thoroughly inspected, and the apparatus thoroughly examined for concealed wires, threads, etc. The bottles could be removed and inspected at any time, and even the corks taken out and the pendulums examined; yet all absolutely obeyed the medium's will.

This trick, I believe, is unknown even to dealers in secrets for the use of mediums, and to the best of my knowledge has never become known. Accordingly, I will give the secret to the readers of this article, so that any one with just a little practice can operate the trick. I have constructed the apparatus and worked it very successfully, so that I am certain about the matter.

The idea is very simple, being merely a little scientific principle practically applied. Each pendulum is of a length different from all of the others. As a result each one swings in a different time period. We will illustrate this by saying that one swings one time per second, another two times per second, etc. It is now evident that if an impulse be given to the table supporting the apparatus, all of the pendulums will make a slight vibration, but each one will return at a different time. When any pendulum returns it immediately starts in the reverse direction. Now if any particular one receive a second impulse at the particular instant of returning, its second swing will be slightly increased in amplitude. On its return if it again receive another impulse at the proper instant, it will again move a trifle farther in its swing. This can be repeated until the pendulum will be swinging with a vibration of sufficient amplitude to strike the glass.

Now let us take one pendulum swinging say ten times per minute. It must receive just exactly ten impulses per minute in order to increase the amplitude of its swing. It must also receive these impulses at the proper instant. If more than ten impulses are given, or if they are given in an irregular manner, the pendulum will finally stop its motion. It is evident, then, that all the other pendulums vibrating in different intervals such as twenty, twenty-five, etc., times per minute, will not be affected by these impulses in a proper manner to cause their vibration to increase. In fact, the impulses given, being out of tune, or rather out of time, with their

motions, will tend to bring them to rest. They will dance about, and move a little in an indefinite manner, while the one selected will appear to have life and intelligence; and it will move in a definite manner, as if accomplishing an object or purpose, which in fact it is doing.

The impulses are given by a slight pressure or vibration applied to the table by the medium's hands. He merely watches the pendulum selected and times his impulses with that one's motions. The impulses are very slight and the operator must not become impatient, but must be content to take his time, for if he uses too much force it can be seen by the spectators. With a proper table and a proper apparatus, the merest pressure is sufficient, if repeated at the proper times, to gradually start any pendulum swinging. This pressure must be so slight as not to be observed, and a cover on the table helps to conceal the slight movement of the hands. The hands should be placed *under the cover* so as to come into contact with the wood of the table and establish "proper conditions," the cover thus hiding the movements of the hands. Any one trying this with his hands under the cover and in a careful manner, will be surprised at its effect on those who witness it.

All of the pendulums that are not in tune with the medium's impulses will move about slightly in an erratic manner, but the selected one will start right out and exhibit intelligence and design in its movements, from the moment it is selected. It will be found that all of the pendulums are moving a little all the time; as the vibrations of the building, the movements of the persons in the room, and the jar of setting up the apparatus, etc., prevents their coming to absolute rest. Accordingly, when a pendulum is selected, it is already moving somewhat, although possibly in the wrong direction. The operator merely times his impulses with its movements, and it soon changes its direction to the proper one, and its movements assume definite form.* I will state that the longer pendulums require the heavier weights, and bottles of larger diameter.

Another medium had a model of a lady's hand. The room was bare of furniture excepting chairs. The spectators were seated in a circle, and four of them held a large swinging glass plate by four ribbons attached to its corners. They held this plate so that when it hung down between them, it really formed a level table

* An excellent article on the principle which this trick illustrates is entitled "The Mechanism of Sympathy," and can be found in *The Open Court* for February, 1897.

some six inches above the floor; and it was supported merely by the aforesaid ribbons in the sitter's hands. On this glass table the hand was placed. This hand was evenly balanced so that a slight pressure applied on its fingers would cause it to tilt forward and tap the plate. Now if the sitters sat quietly and asked this hand any questions whatever, it would reply correctly by tapping on the plate.

The medium did not have to ask the questions; neither did the questions have to be timed to suit any internal mechanism within the hand. No particular line of "patter" had to be used. One could simply ask any question he might choose and the hand would answer him. There was absolutely no outside connection to the hand in any manner, and no machinery within the hand. All could be thoroughly examined; and the usual thread, that so many performers use, was impossible in this case, owing to the conditions.

The secret is an old one. Many readers of this paper will remember the "Light and Heavy Chest" of the old-time conjurors. The performer could lift it from the stage, but no committee of the spectators was strong enough to raise it. It will be remembered by those who know this trick, that the chest contained soft iron; that under the floor where it sat was a powerful electro-magnet, through which the performer's assistant turned a current of electricity, causing the magnetic force to be exerted just as the committee attempted to lift the chest. They were thus unable to move it, so strong was the magnetic force. The principle used in operating this hand was the same. In the fingers was soft iron. Under the floor was a powerful electro-magnet. The medium's assistant, from an adjoining room listened to the questions through a concealed tube; and at the proper time he pressed a button, sending into the magnet the current which was strong enough to draw down the fingers and cause the hand to rap.

VI.

An intelligent and influential gentleman once told me of a most wonderful experience that he had in his home town. A lady medium came to the town and began giving the most wonderful tests. It created much talk and great excitement in the town. He finally decided to call on this lady. She was a stranger in the city, had just arrived, and no one had ever seen her before. When persons called on her, she asked no questions whatever, but at once gave them the most marvelous exhibition of her unheard-of powers.

This gentleman accordingly called on her, and he was certain that she could not have known him in any way. As soon as the

sitting began, this lady told the gentleman his name, the number of persons in his family that were living, also the number that were dead. She gave him the names of all of them, described his home to him, and told him many of the principal events of his life without any questions being asked. She then summoned the spirits of his dead and delivered their messages to him.

This gentleman, although very intelligent, was so greatly impressed that he thought to test her powers further. He accordingly sent other members of his family to her, and they met with the same experience. The medium immediately told each of them his name and repeated the first performance. This gentleman then had other friends call on the medium, but the result was always the same. The people were very greatly mystified, and the medium's apartments were continually crowded during her short stay. In a few days she left, going to another city.

The principle she used I will explain a little further on. Another medium doing this same work traveled for years in small towns, of from two to three thousand population. The method she pursued was this: She would, on entering town, quietly learn the name of some one who was one of the oldest citizens of the place. She would select one that had always attended all public places and who was thoroughly familiar with every one.

She would then approach this person, explain her business to him and close a contract by which he should have half of the proceeds of the readings; and in return for the same he was to furnish the necessary information, and to guard the secret well.

She always made him sign a written contract which bound him to secrecy, and which would afterwards effectually prevent him from making public his share in the transaction; as his fellow-townsmen would see, if this contract were made public, that he had helped to fleece them.

The medium then engaged suitable rooms, and her assistant was each day concealed at an early hour in the rear part of the apartments. A small hole was made in the wall and concealed by some draperies, through which the assistant could watch and identify those calling for readings. The medium usually excused herself a moment to get a drink of water or to attend to some trifling duty before giving her reading, leaving the caller waiting for a few moments. During this time she would inform herself fully of the history of the caller.

She sometimes used a couch; and when doing so, she lay on

it while in her trances, repeating to the sitter the proper subject matter to place such sitter completely at her mercy.

When using this couch she secretly adjusted a small rubber tube to her ear next to the wall. This tube came through the wall, at a small hole near the floor in the base-board; and it had at its farther end, in the other room, a mouthpiece into which her confederate whispered the information. When she received such information, she of course elaborated on it, and produced it in the labored manner common to mediums, with much additional matter which she could surmise and deduce from the sitter's own conversation.

Her readings were so marvelous and successful that she simply coined money in each town, carrying away several hundred dollars in a few days. Her assistant was so well satisfied with this that he gladly kept her secrets.

The method pursued by the medium just referred to was a variation of this trick. She rented a store building with no partitions in it. She stretched curtains, which made very good partitions, so that the rear of the building was hidden from callers, it being in darkness. However, as the front of the building was lighted from the windows, the confederate behind the curtain could see through the curtain and see the subject plainly.

The medium carried a second assistant who was a telegraph operator. When giving the reading the lady sat near the cross curtain and allowed her foot to extend from under her skirts to a position under the curtain. This could not be noted by the subject; but the traveling confederate behind the curtain was thus enabled to telegraph on her foot all the information, using the regular "Morse code," while the local confederate wrote it down. She was able to give strangers their names and the most marvelous information in the most startling manner. She worked many towns in western Nebraska most successfully.

Another medium used a similar method in large cities; but being unable to have a local confederate acquainted with those who might call, he adopted the plan of remaining behind a heavy curtain himself, while a confederate sat outside, apparently being a caller waiting his turn for a reading. This confederate would fall into conversation with other callers who were waiting, and would introduce himself in a manner that would call for a like confidence from the caller.

This confederate *would then graciously yield his turn to the subject, as he was in no hurry.* The subject would then be taken

behind the curtain to the medium, who retired behind a second curtain for a moment before giving the reading. This second curtain ran lengthwise with the room and met the cross curtain in its center. When the medium was out of sight of the sitter, the confederate passed the information through a slit in the front curtain to the medium in the second rear apartment. The medium had a city directory handy, and thus he could startle the stranger by giving his name, and by giving an address where the sitter then lived, or had previously lived.

Sometimes mediums get information from the hat or coat of a sitter, by having a polite porter receive him and relieve him of his wraps. This porter, as soon as the subject leaves the hall-way, immediately examines the aforesaid articles for a name, letter, etc. The last two methods can not always be relied upon, but succeed often enough to cause much talk and comment on the marvelous powers of the medium; and thus they bring him many a dollar.

[TO BE CONCLUDED.]

SOME SUPERSTITIONS OF SOUTHERN FRANCE.*

BY LUCIEN ARRÉAT.

IT is not always easy to distinguish superstition from pure religious faith, by which I mean those observances which denote an excess of piety or credulity, which are founded neither on regular theology nor on beliefs justified by experience, and which are derived merely from ancient tradition or arbitrary interpretation of natural facts.

Many of these practices, customary in southeastern France, where I was born, are probably likewise to be found in the southwest; several even are common to all parts of France, if not to all countries of southern Europe.

It seemed to me that it would be interesting to devote a few pages to them as they are gradually disappearing, and I am sure that they are no longer of such moment in Provence as they were even half a century ago.

Whether the origin of these superstitious observances and ceremonies be Celtic or Latin, whether they arise from poetic feeling or a propensity for the marvelous, from the craving for protection or from fear, most of them have necessarily taken the imprint of the Christian faith.

Not to be one of thirteen at a meal, not to undertake anything on a Friday (in Paris even, it is said that the receipts of public vehicles are lower on that day) all these prohibitions which the Christian imposes upon himself might find their equivalent in Roman life. Ancient recollections also mingle with the usages I am going to mention.

At Christmas a lamp of antique form, the *calèn*, was lighted before the crib (*Crèche*) which was a representation of the nativity by means of little painted terra cotta figures set up in a box made like a stage; this lamp must be kept burning for forty days, otherwise a death was to be feared in the house.

*Translated from the French by Amélie Sérafin.

At Candlemas (Purification) people provided themselves with a supply of candles usually of a green color; when lighted on a stormy day they warded off thunderbolts; or when taken into the barns they defended the cattle against epidemics.

On St. John's eve (Midsummer) bonfires were lighted before the houses and shone like stars over the distant hills. The custom of jumping through those fires originated without doubt in a ceremony of purification practiced at some celebration like the Palilii, the anniversary of the founding of Rome. Embers from these fires had preservative properties against thunder, etc.

Numerous also are the beliefs and usages proceeding from apparent analogies, the supposed relation between certain acts and an unfortunate event; generally acts which represent the endangering of life, or recall the idea of death.

Meeting a priest when one goes out in the morning is an evil omen. Taking a nun on board means ill luck to seamen. To find a rosary foretells mourning, but the misfortune may be averted by refraining from touching the object. Two knives should never be crossed on the table and one must not spin a knife around, because when it stops, the direction of the point designates the victim; nor should one present a friend with a blade of any sort, which might "cut" affection, without receiving in exchange some small coin.

A broken mirror is thought to be a bad sign; compare with the custom of covering mirrors in a death-chamber.

Another bad sign is to spill salt on the table; you may avert the evil consequences by throwing some of the spilt salt over your left shoulder. It is recommended not to stick the knife into the bread or to place a loaf upside down. The children in a great many homes used to kiss their bread when they picked it up after having dropped it. These things are explained by the significance that bread and salt had in antiquity.

We should also mention here the recommendation that used to be made never to pour anything to drink by turning the wrist from left to right; a drink might be poured in that manner only for the hangman.

If three help in making a bed it is an evil omen; one of the three will be seriously ill in the course of a year. If three lights are burning in a room hasten to turn out one. This superstition of three lights is a very lingering one, and though we may find for it, as with some others, the excuse of domestic economy, it probably comes down from some ancient belief whose meaning is lost for us.

The number three has always been considered to have prophetic value.

If two persons each carrying a burning lamp meet on the stairs it is an unfavorable sign. It was a custom with the Romans to break the egg shell after having emptied it. This fashion is still preserved though with no other reason than to prevent the shell from rolling out of the plate.

Plants and animals each have their meaning according to their color, their cry, etc. The blossom of the immortelle is dedicated to the dead. The narcissus is also still considered a funeral flower.

Parsley should never be replanted; the person who does so will lose a dear friend within the year.

A superstitious fear is connected with the cock's crowing on the stroke of midnight. The black horse-fly buzzing into a room foretells some misfortune, whereas the brown one is the bearer of good news.

If a hen crows,—is not the intention satirical?—wring her neck and be sure not to eat her outside the house. A black cat brings good luck to a family.

As in Rome, I have known people in Provence to wait for the new moon to have their hair cut because they thought the operation performed during the wane of the moon might not be successful. This has followed from ancient observations, accepted too uncritically.

A loud sneeze is still a good omen just as it was with the Greeks: Telemachus sneezes loud, we are told in the *Odyssey* and fills Penelope's heart with joy. The same belief is to be found with the Romans who took all these matters seriously. But even in my childhood people mentioned the "lucky" sneeze with a smile. It is the same with that other superstition, which has come down to us from the Romans, or perhaps dates even further back, that when one's ears tingle it is a sign that some one is talking about him; a friend, if it is the right ear; an enemy, if it is the left (*Pliny XXVIII, 2*). In the latter case the victim is recommended to bite the tip of his tongue a little in order that the slanderer may bite his own severely.

We read in *Juvenal* (*Sat. F. l. 112*), that the superstitious Roman, whenever he hears magic words which he thinks are directed against him, spits three times in his bosom in order to drive away the evil charm.

In modern Athens, a young lady told me, one should never pet or stroke a child in his nurse's arms without first making a feint

of spitting at it. I have not witnessed this observance in Provence, but one was never supposed to ask a mother about the age or birthday of her child; this information being no doubt one of the conditions required that a naughty witch (a "masque," they term it) might cast a spell or curse over it. The same was the case with the cattle.

Does not a letter of Pliny inform us that the old Romans kept the real name of their city, which was *Valentia*, a secret, in order to shield its protecting deity from the religious incantations of its enemies?

It is hardly necessary to add that a great number of people both in the north and south of France have their fortunes told, with cards or by other methods. The smart professionals of occultism find in every country and at all times a good practice.

In Paris it is customary to hang up mistletoe, the mistletoe of the Gallic Druids (*Viscum album*) in the houses all the year around. In Provence and all our provinces, branches of box, blessed on Palm Sunday are kept in the house; they are hung up near the fire-place or at the head of the bed. Both mistletoe and box represent in a way the *lares* of the ancients, and are the symbols of a protecting deity. The offering has taken the place of the domestic gods to whom it was formerly offered.

Henri Barth tells of an African village where the women, believing the camels of his train to be sacred beings, passed under them to secure their good graces. Just as on the day of St. Pancras, who was the patron saint of one of our villages, the children were made to pass under the stretcher upon which the image of the saint was borne at the head of the procession.

Other customs of this order might certainly be mentioned, which would be of equal interest, and which date farther back than the Latins and Etruscans. But I shall close with a ceremony that recalls both the Jewish and Egyptian ritual,—namely that of the "Child of the ox."

At Marseilles,—I do not know whether this ceremony, long since given up, took place in other towns of Provence, for I have never witnessed it myself,—an ox was led in the Corpus Christi procession with a child clad in a lamb-skin strapped upon its richly adorned back. The mothers feared that the chosen infant might become a prey to death, and it was a good omen if he outlived the year. It seems as though the child served in this instance as a propitiatory victim, and symbolized a token of faith on the part of the believers, and a promise of blessing from Heaven.

MISCELLANEOUS.

THE CHARITY BALL.

Christianity at its very beginning was a religion of the poor and for the poor. Christ came on earth for the purpose of preaching the Gospel to the poor. And if Church history can be relied upon we must assume that the earliest congregation actually bore the name Ebionites, i. e., the poor. Among the congregation at Jerusalem it was no idle theory that the rich should give up their possessions to the poor, which means to the congregation of the Ebionites, and should lead a life of communism, for we read in the Acts that the Christians in Jerusalem "had all things common."

During the progress of Christianity denoting a march of world-wide conquest the economical principle of communism was surrendered, and it became a religion advocated by the rich and deemed good for the poor. Many of the doctrines of Christianity have become untenable and yet the old spirit of the communistic ideal is still haunting us from time to time. The luxuries of the day tauntingly displayed sometimes in pride, sometimes in mere frivolity, naturally produce a reaction, venting itself in contempt of those classes which are mere spenders of wealth and not earners, and it is remarkable that some of our richest men have given utterance to appreciation of the dangers that lurk in wealth and the hollowness of worldly frivolities.

Our frontispiece by L. P. de Laubadère entitled "The Charity Ball" (*Bal pour les pauvres*) exhibits the contrast of the charitable rich to the needy poor, the latter being represented by Christ himself. The picture is perhaps somewhat exaggerated and touches the boundary line of sensationalism, but it contains a deep moral lesson to be heeded not only by the wealthy but by all those classes who employ the worldly goods that are at their disposal for empty pleasures and riotous living. The insufficiency of wealth is perhaps more felt by those among the wealthy who are thoughtful than by frivolous spendthrifts, and this is borne out by the articles of Carnegie in which he alludes admiringly to the primitive principles of Christianity and deems it a disgrace to die a wealthy man. A similar note thrills through the touching words of a Christian millionaire, the son of the wealthiest man on earth, who in speaking of the tribulations of wealth said some months ago:

"The men who are less apt to sin are those who are obliged to give strict attention to their work. It is easy to do right when we are engrossed with the problem of how to make our living. But the man who has achieved immense success, the one who has accumulated a fortune in easy fashion, is the man who finds it difficult to keep from doing wrong.

"To those who may be envious of great wealth I would say that they are

better off by not having it. Be satisfied with your small portion, whatever it may be. Too much prosperity for an individual is a bad thing. It breeds idleness and that leads to sin."

SOYEN SHAKU AT KAMAKURA.

In preparing the Rt. Rev. Soyen Shaku's book for publication which is now ready for the market under the title *The Sermons of a Buddhist Abbot*, we came into possession of an interesting picture showing the author in his pontifical robes, standing under the gateway within the grounds of his mon-



astery at Kamakura, Japan, and we take pleasure in presenting it here to our readers who may be interested in the thoughtful expositions of the religion and philosophy of a modern Buddhist priest.

BOOK REVIEWS AND NOTES.

THE TRUTH ABOUT JESUS OF NAZARETH. By Philip Sidney. London: W. Stewart & Co., 1904. Pp. xi, 215. Price, 2s. 6d.

Philip Sidney deems it his duty to speak "The Truth About Jesus of Nazareth" in plain language, and he derives his opinion "from a study of the Gospel narratives." He proves to be a close reader of the Scriptures and the ideal Jesus disappears in the scrutiny of a man who scorns to read the records in the light of later interpretations. He appears to accept the trust-

worthiness of the Gospel reports. He believes with the *Encyclopedia Biblica* that the Gospels contain at least some absolutely trustworthy facts concerning Jesus, but he refuses to recognize the claim of the Nazarene to be the Son of God. There are many hard things stated in these pages, and as an instance of the view-point taken by the author and the style of his book we will reproduce here some passages from Chapter VI, "His Repute in Nazareth and His Relations With His Family." These are based upon the several divergent reports of the Gospel, which, however, agree upon one point, that Jesus was driven out of Capernaum, which caused him to say that no prophet is accepted in his own country. The reason why his countrymen were offended with Jesus is variously stated in the different Gospels, but they agree in the fact as it is stated by Luke (iv, 28-30):

"And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way."

Mr. Sidney argues:

"This is the disciples' method of saying that he fled. It is their usual expression on such occasions, or something like it. This story is very instructive as to what Jesus's own townsfolk thought of him, and is also an illustration of the painful attempts at accuracy of the Gospel writers. Matthew says he did *not many* mighty works. Mark says *no* mighty work. It is to be observed that he could do no mighty work because of their unbelief. He had not power *in himself* to do anything with people who had not faith in him. Matthew omits any reference to the unpleasant scene where his townsfolk proceeded to show Jesus what they thought of his pretensions. Nor does Mark mention it. It may be asked—Why should the disciples tell the story at all, as it is not in Jesus's favor, as showing his bad repute in Nazareth? Simply because it was probably notorious that his own family rejected his claims, and it was necessary to make the best explanation possible as to why those who knew him best did not believe in him. Mark (iii. 21) shows his relatives going out to lay hold on him because they said he was 'beside himself.' He was going about abusing all the respectable part of the community, the Scribes and Pharisees, and others, calling people hypocrites, generations of vipers, and so on, and his relatives were scandalized at his conduct.

"And it was not only his fellow-townsmen who were unable to perceive his superiority, but his own family, his mother, brothers, and sisters, who are shown vainly endeavoring to get him to heed them; and look how this man treats his mother, the mother who bore him, who nursed him in his infancy, and cared for his childhood. 'While he was yet speaking to the multitude, behold, his mother and his brethren stood without, seeking to speak to him, and one said unto him: Behold, thy mother and thy brethren stand without seeking to speak to thee. But he answered and said unto them that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples and said: Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.' (Matt. xii. 46-50.)

"Were he the Son of God, would that position necessitate turning his back on his mother? Would it reflect on his divine dignity to show some

affection and consideration for her? And, as a human being like ourselves, what can be our estimate of a man like this who publicly repudiates his mother because, forsooth, his new claims required him, as he imagined, to discard any such common ties as those which bound him to the wife of the carpenter of Nazareth. Can we conceive any character less worthy of respect than this? And yet this is the man whom Christians, in blind, unreasoning faith, accept as divine. He turns his back on his mother and brethren, and, pointing to his followers, exclaims: 'Behold my mother and brethren,' adding as by way of excuse the hypocritical 'For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.' Is it not to do the will of God to honor one's father and mother? He could preach this, 'Honor thy father and mother,' on occasions; but what example does he himself afford here of obedience to the precept?"

BENIGNA VENA: Essays, Literary and Personal. By *Michael Monahan*. New York: Alban, 1904. Pp. 187. Price, \$2.50.

Michael Monahan, of Elizabeth, New Jersey, Editor of *The Papyrus*, and by his own inference hailing originally from the far-famed County of Cork, is not to be misjudged as an imitator of originality because his pretty miniature monthly bears a strong resemblance in its external appearance to the one issuing from the more conspicuous institution in West Aurora, N. Y., and because the responsibility of the elect of his contributors who form the Society of the Papyrites correspond to those of the widely advertised Society of Immortals. If his methods of distribution are not altogether his own, at least he thinks for himself, and for a long time we have read no more interesting and sympathetic essays on literary topics from a purely human standpoint than this collection of sketches, appropriately announced to be "in kindly vein." His subjects are taken from those of his literary favorites whom he considers too generally neglected or misunderstood, and they are collected from a wide range in nationality, temperament and subject-matter. They include Heinrich Heine who is the favorite poet of this poetry-loving Irishman, Guy de Maupassant, Charles Lamb, Dr. William Maginn and Father Prout, Claude Tillier, Henriette Renan, Byron and Poe, closing with comments on "Literary Folk" in general, as inspired by the portraits in a bookseller's catalogue, followed by a reverie in which the celebrities of Dickens are made to pass in review. A few of the essays are on other topics, religious and patriotic. The style is pleasing, informal and sincere, except in one or two instances where an attempt at quaintness tends to make the reader lose sight of the subject of the sketch in the shadow of the author's more conspicuous style. The book is attractively made and hence is a pleasure to the eye as well as to the appreciation.

THE FREEDOM OF AUTHORITY. Essays in Apologetics by *J. Macbride Sterrett, D. D.* New York: Macmillan, 1905. Pp. 319.

Before we enter into an exposition of this book we ought to say that the author is not only a professor of philosophy but also a devout Episcopalian, and the earnestness of his conviction is reflected in the pages of his book. He is a thinker of considerable ability, and of an uncommon depth of religious sentiment. His sentiment is not sentimental but it is boldly confronted with

criticism and rationalism. Yet Professor Sterrett does not side with Emerson who says: "Whoso would be a man must be a non-conformist."

How times have changed! Emerson deemed it necessary to assert his manhood by breaking away from others who would conform with the traditional church institutions and to-day it takes courage to be a conformist. However that may be, no reader will deny his sympathy with Professor Sterrett for his valiant defense of the position on which he takes his stand.

One can feel while perusing the several chapters of Professor Sterrett's book that it is the product of an intellectual and emotional problem which the author had to solve for his own satisfaction, and which he hopes will prove an uplift to his fellow workers in the field.

"He sends the volume forth with the hope that it may help liberate some fellow-men from bondage to a godless world-view, and lead some others from the capriciousness of individualism, into that objective service of God, which is perfect freedom."

After these comments it might appear that our author were a man of the old school cherishing blind faith and bowing before the authority of tradition. But such is not the case. He has adopted his views after a careful consideration of the situation. The book in hand presents his argument.

"Its fundamental object is to maintain the reasonableness of a man of modern culture frankly and earnestly worshiping in some form of 'authoritative religion'—in any form, rather than in no form."

Professor Sterrett's criticism is mainly directed against the purely mechanical conception of science which disregards devotion, art and all kindred needs of the human soul. Materialism has not solved the problem and the religious attitude in life is not only not objectionable but indispensable for our spiritual health. Says our author:

"Hence the persistent polemic against the 'mechanical view' of the universe. This merely mechanical interpretation of Nature and man and his institutions is a metaphysical perversion of the mechanical theory, properly used in science. It is not science, but the bad metaphysics of some men of science. It is the metaphysics of Naturalism and of rigid mechanical determinism, in which there can be no worthy place for the humanities. These essays seek a world-view in which art and religion and philosophy are seen to have valid functions for human weal. The merely scientific man, the man whose world-view is merely that of mechanical science—the undevout astronomer, or geologist,—is mad. Only the devout man is fully sane."

The sub-title of the book "Essays on Apologetics" is purposely chosen to indicate what the author offers, and that the reader should not expect a systematic apology of Christianity. There are eight chapters in the book treating of: I. The Freedom of Authority; II. Sabatier, Harnack and Loisy; III. Abbé Loisy; IV. The Historical Method; V. Ecclesiastical Impedimenta; VI. Ethics of Creed Conformity; VII. The Ground of Certitude in Religion; and VIII. The Ultimate Ground of Authority.

IN QUEST OF LIGHT. By Goldwin Smith. New York: Macmillan, 1906. Pp. 177.

We have watched Mr. Goldwin Smith's development for some years not without special interest, because he seems to be an exponent of public opinion,

and the present book is a collection of articles of his which have appeared from time to time, chiefly in the *New York Sun*.

Goldwin Smith is upon the whole a conservative thinker and yet he is found drifting away from the old mooring place of revealed religion. In the preface of the present book he declares: "Faith, which is an emotion, cannot supersede or contradict reason, though it may soar above sense. To know what remains to us of our traditional belief we must frankly resign that which, however cherished, the progress of science and learning has taken away."

The present booklet makes more concessions to advanced thought than any prior statement of his, and yet he is not willing to tear down and declares emphatically that "destruction will not be found to be the object of the writer." Among the topics discussed are such as "The Immortality of the Soul," discussed in four articles under the same heading, "Haeckel," "Easter," "Is Religion Worthless," "The Crimes of Christendom," "The Bible: Its Critics and its Defenders," "Is Christianity Dead or Dying?" "Telepathy," "Dr. Osler on Science and Immortality," "Doubt and its Fruits," "Religion and Morality," "Our Present Position."

He concludes his book with the request that the clergy should no longer be kept in bondage to tests, saying that: "It is surely in the interest of all who desire the truth that clerical thought and speech should be set free. . . . Nor is there any way of salvation for us but unwavering and untrammelled pursuit of truth."

COMPARATIVE RELIGION: ITS GENESIS AND GROWTH. By *Louis Henry Jordan*. Edinburgh: T. & T. Clark, 1905. Pp. 668.

The author is a student who has concentrated his interest on comparative religion, and has practically devoted his life to it. "He surrendered his pastoral ties," as Principal Fairbairn says in an introduction, "wandered and dwelt in lands remote from his delightful Canadian home that he might with a freer and more unfettered mind pursue the studies which have taken shape in this book." It is not a discussion of comparative religion itself but a presentation of its genesis and growth as a science and so the author discusses in twelve chapters the following subjects: The Advent of a New Science, Its Distinctive Method, Its Aim and Scope, Its Tardy Genesis, Its Prophets and Pioneers, Its Founders and Masters, Its Several Schools, Its Auxiliary Sciences, Its Mental Emancipations, Its Tangible Achievements, Its Expanding Bibliography. The reader who would seek a discussion of comparative religion itself would be disappointed, but the appendices contain much material in incidental comments which will prove of general interest. They touch on such subjects as: Lord Kelvin on the Idea of Creative Power, The Origins of Judaism: Hammurabi and Moses, The Fellowship of Heretics, Germany's General Attitude Toward Comparative Religion, The Vitality of the "Parliament of Religions" Idea.

The book itself originated from a course of lectures held at the University of Chicago for the deliverance of which Rev. L. H. Jordan had been invited by President Harper. We will further mention that Principal Fairbairn of Mansfield College, Oxford, who writes an introduction to Mr. Jordan's book, is one of the leading personalities in English Church circles, and his Gifford lectures met with a marked success. It will be especially interesting to Americans to be reminded of the fact that he was the successor of Dr. Barrows in

the Haskell lectureship which provides that a man be selected each year to deliver a course of lectures in foreign countries, especially in India.

STOIC AND CHRISTIAN IN THE SECOND CENTURY. By *Leonard Alston*. New York: Longmans, Green & Co., 1906. Pp. 146.

Leonard Alston says in the first chapter: "Our task is to weigh against one another the last important Stoic who is not yet aware of the presence of the new religious force, and the Christian teachers contemporary with and antecedent to him—Christians living in a non-Christian world which, as yet, shows little sign of succumbing to their influence." He compares Marcus Aurelius with a number of Christian contemporaries, to wit: Barnabas, Clement, Hermas, Ignatius, Polycarp, Aristides, Justin Martyr, Tatian and Theophilus of Antioch.

He apparently ranges these Christians higher than the pagan emperor. We do not agree with him, for the emperor's philosophical faith was a grand religious conception, while all the Christian authors before enumerated are at best mediocre thinkers, and considering the status of Christianity of that age, we need not be surprised that a man in the position of Marcus Aurelius did not sympathize with it. In the last chapters our author refers to the first paragraph of the *Meditations* of Marcus Aurelius, in which he enumerates his indebtedness to several persons for different proficiencies. Mr. Alston says: "There is something almost pathetically effortful in the enumeration. How different in its comprehensiveness is the Christian's attitude toward Christ! The one elaborates, with difficulty, his perfect man out of many men; the other turns with absolute simplicity to a concrete ideal. The one attains his type by concentrated effort; the other sees his exemplar always before him, with no uncertain outlines, fixed and unchangeable, without rival or equal. Marcus Aurelius consciously copies, while the Christian is spiritually absorbed into, his ideal." The days of Marcus Aurelius are indeed very important for the historian and the similarities as well as the differences between Marcus Aurelius and Christian authors of that age are significant. An investigation of what they have in common would bring out the spirit of the age and we would discover that Marcus Aurelius was in the present acceptance of the word and according to the interpretation of modern theology, presumably nearer to Christianity than Barnabas, Clement, Hermes or Polycarp.

Dr. Carus expects to sail for Europe on February 13th on the "Baltic," of the White Star Line, due at Liverpool about February 22. Letters may reach him in the care of our London agents, Messrs. Kegan Paul, Trench, Trübner & Co., Paternoster House, Charing Cross Road, London, England. In March he may be reached by letters addressed in the care of Prof. A. von Rosthorn, University of Heidelberg, Heidelberg, Germany.



Frontispiece to The Open Court.



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THE OPEN COURT

A MONTHLY MAGAZINE

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HALF HOURS WITH MEDIUMS.

BY DAVID P. ABBOTT.

[CONCLUSION.]

VII.

NOT so very long ago I met a friend—a man of wealth, who was a firm believer in spiritualism, and who frequently conversed with his dead wife and daughter. I asked him if he could inform me whether or not there were any good mediums in the city, as I should like to consult one.

He replied that at present there were none in Omaha of any well developed psychic powers; that he was entirely satisfied on the subject and did not require any demonstrations to convince himself of the truths of spiritual science. He informed me that the question was settled beyond all dispute; but that if I were skeptical, there was said to be a medium in Council Bluffs who possessed most wonderful powers.

I accordingly made other inquiries from those who were in a position to know; and I learned that this medium, a celebrated "Doctor of the Occult, Astrologer, Palmist and Spirit Medium," was at that time giving private sittings in Council Bluffs to earnest inquirers only, for the small sum of two dollars.

I was informed that his performances were of the most wonderful nature; that there was no possibility of trickery of any kind; that he told you whatever you desired to know, without your even asking him; that, in addition to this, he had powers over the elements of nature; and, in fact, I was led to believe that he was a true sorcerer of the olden days.

I determined at once to call on this renowned personage, and try to secure a little information from the unseen world. Accordingly, one Sunday afternoon I took the car that crossed the river,

and in due time arrived at the apartments of this wonderful doctor.

I was met at the door by an attendant, who accepted the fee and directed me to enter the rooms of this mysterious person quietly; and if I found him employed, by no means to disturb him, but merely to await his pleasure; that he was frequently conversing with unseen beings, or deep in some astrological computation, and at such times it was not safe to disturb him.

With a beating heart I entered the room where he was to be found. This room was a large one. I did not see him at first. What attracted my attention was a large map or painting on a piece of canvas which hung on a wall space in the room. This painting had a representation of the sun in its center. This could be discovered by the rays which radiated from it in all directions. Around this sun were many stars, and an occasional planet, among which Saturn and its rings were very prominently depicted. There were numerous pictures of animals and men, and of queer monsters, scattered amongst the stars.

Beneath this picture stood a large golden oak table at which sat this delver into the occult, deeply engrossed in a study of this painting; while with a little brush he figured and calculated, in a queer sort of Chinese characters, which he drew on a sheet of paper. He also seemed to be making a strange drawing on the same paper. He was far too deeply engaged to notice my entrance, and continued at his labors for some time, while I stood quietly and watched him. Sitting on one end of this rather large table was a glass globe or vessel, supported by three nickeled rods, something like a tripod. Coming from the wall was a rather large nickeled tube or pipe which curved over above the glass vessel, and continually allowed drops of water to fall into the globe. From the side of this glass vessel there led a small nickeled pipe which evidently carried away the waste water.

Occasionally a little blue flame would appear on the surface of this water, play about, and disappear. When this happened the body of the medium was always convulsed slightly.

After a time he seemed to finish his calculation, and this seer condescended to leave the realms of the stars wherein dwelt the spirits that rule the universe and the destinies of men, and to descend to earth and for a time direct his gaze towards this humble mortal. He turned around and observed me for the first time. He was a large, portly, fine-looking gentleman of middle age, with very long black hair which gave him a strange appearance. He wore a pair of glasses low down on his nose; and from over these he con-

descended to direct his gaze at me and to study me for a moment as a naturalist might study some specimen that happened temporarily to attract his notice.

He soon informed me that the stars had told him something of my coming and of the question that was worrying me; and he asked me if I desired to consult the stars as to my destiny, to have him decipher it from the lines of my palm, or whether I should prefer to converse with the dead. The last was my choice.

Not far from a window at one side of the room there was a small table on which were a few articles. He directed me to be seated at this table, and handed me a slip of paper of a size of probably three by five inches. He directed me to write the question I desired answered on this paper, and when through to fold the paper in halves both ways with the writing inside. I did so while he walked to his bowl of water apparently paying no attention to me, and then returned.

When he had returned to a position opposite me at the table, he reached to take my writing out of my hand; seeing which I quickly bent down one corner of the paper and gave it to him. He directed one sharp glance at me as I did this, at the same time picking up an envelope from the table with his other hand. He held this envelope open flap side towards me, and slowly inserted my paper into it. As he did this, looking sharply at me, he remarked, "I am no sleight-of-hand performer. You see your question is actually in the envelope." This was the case; for it was close to me and I could plainly see the top of it against the back of the envelope, the lower portions being inserted; and I could see the little corner folded down, as I had bent it, and I was certain he had not exchanged it. In fact he took occasion to use his hands in such manner that I could see there was nothing concealed about them, that he "palmed" nothing, and that he made no exchange. I was entirely satisfied that all was fair, and that no exchange had been made.

Next, he sealed the envelope, and holding it towards the window, called my attention to the fact that as the envelope was partly transparent I could see my paper within it and that it was actually there. This was really the case. He now took a match, and lighting it, applied the flame to this identical envelope without its leaving my sight; and proceeded to burn the last vestige of it and the paper within it, allowing the ashes to drop into a small vessel on the table.

There was no doubt that he did not exchange envelopes and that he burned all before my very eyes. He now took the ashes

and emptied them into the bowl of water on the side table. A little blue flame appeared on the surface of the water after that for a moment, and then disappeared.

He now brought from a drawer a number of slates—about eight or ten small slates with padded edges. They were the smallest size of slates, I should judge; and with them he brought another slate, a trifle larger, probably two inches both longer and wider. He requested me to examine thoroughly or to clean them all to my own satisfaction, and to stack the small ones on the table, one on top of the other; and when all were thus placed, to place the large slate on top of the stack.

While I was doing this he called to his attendant for a drink of water, and incidentally stepped into the hall to receive it, so that his menial would not profane this sanctuary with his presence.

Returning to the table he took a seat opposite me and placed one of my hands and one of his on top of the slates. In due time he took up the slates and we found nothing. He replaced them, and waited a few moments; then seeming dissatisfied with conditions, he took up the top slate in his left hand and with his right hand began writing a message for me. He did this like mediums do automatic writing, with eyes half-closed; and while writing his person was convulsed a few times. He then opened his eyes and read aloud what he had written, asking me if it answered my question. I replied that it did not, as it was entirely foreign to the subject. Then seeming dissatisfied, he moistened his fingers, erased the writing, and replaced the top slate on the stack of slates.

He now placed his hands on this slate again, and after a time examined it; but it was still free from writing. He lifted up some of the other slates; but as there was no writing, he scattered the slates around on the table and asked me to spread a large cloth over them which he handed to me. This I did, and under his directions placed my arms and hands over this. He walked to the bowl of water on the side table, and gazed into it. I watched him; and I saw a rather large flame appear on the surface of the water, dance about, and disappear.

He immediately informed me that he was certain that I now had a message. He remained at a distance while I examined the slates one by one. Finally, on one of them I found a message, neatly written and covering the entire slate. It read:

"Mrs. Piper is a genuine medium. She possesses powers of a very unusual nature. Her tests given Hyslop and others are genuine.

Do not be a skeptic. You are making a mistake, dear friend. It is all plain to me now, and spirit is all there is.—Will."

Now, the question I had written was addressed to a very dear friend who is now dead, and read as follows:

"Will J—: In regard to the medium, Mrs. Piper, of whom we conversed on your last visit, I would ask if she be genuine, and if the tests she gave Professor Hyslop and others were genuine. Give me a test."

This was all nicely done, and I am sure would have greatly impressed nearly every one. Being a performer myself, I could of course follow the performance in minute detail, and I am thus enabled to give to the readers of this paper a detailed account of the method used by the doctor. I will state that since that time I have very successfully operated this same test, minus the bowl of water and flame of fire; and that I can assure all that it is very practicable and that it is very deceptive.

When the medium picked up the envelope in which to place my paper, there was within it a duplicate piece of paper folded the same, and of the same size (one inch by one inch and a half) as the one I had folded. He kept the face of this envelope opposite me so I could not see that side of it. On the face of it was a horizontal slit cut with a knife. This slit was about two inches long and was situated about half way down the face of the envelope. The duplicate folded paper was placed vertically in the envelope at its center, so that its center was located against the slit. This piece of paper was held in position by a touch of paste at a point opposite the slit, which caused it to adhere to the inside of the back of the envelope.

When he picked up this prepared envelope with his left hand, he did so with the slit side or face in his palm next to the fingers of his left hand. This envelope lay slit side down before he picked it up; so that I did not see the face of the envelope at all, and he kept that side of the envelope from me during the entire trick. The paper within the envelope had been placed far enough down so that its top part was not exposed to my view. The envelope thus appeared perfectly natural, as an ordinary one with nothing in it.

He thus held the envelope in his left hand, flap open wide, with the back side of the envelope later to be sealed, facing me. Now he really inserted my paper in this envelope with his right hand as he took it from me; but in fact, he pushed it down just behind the hidden slip of paper within the envelope. I mean that he inserted it between the concealed slip and the face or slit side of the envelope; and as he did this *he caused the lower end of my slip of*

paper to pass through the slit in the center of the front of the envelope. The lower portion of my slip was thus out of the envelope on its rear side, between the front of the envelope and the fingers of his left hand; although I could see nothing of this. He pushed it down so that the top still remained in view with the bent corner exposed, and then sealed the flap over it.

Holding the envelope towards the window, he called to my notice the fact that my paper was within, and that I could see it plainly. I could see the shadow of the two papers, which appeared as one, and thus his statement seemed correct. Of course he did not show me the rear side *or face* of the envelope, with my paper protruding, which was immediately behind the duplicate, so that the shadow of it was also the shadow of the duplicate.

This shadow also hid from my view the shadow of the slit. The envelope was sealed fairly.

Now with his right hand he moved a small vessel on the table towards himself. Then taking the envelope in his right hand, slit side downward, he held it close to this vessel; *at the same time with his left hand he took a match from his pocket and proceeded to burn the envelope.* This move concealed the trick; and it was very deceiving and cleverly done. As he took the envelope from his left hand with his right hand, he, with his left fingers touching the protruding portion of my slip, caused it to remain in his left hand and to be drawn entirely out of the slit. His eyes followed the envelope as his right hand took it; which naturally caused my eyes to follow it, as his attention seemed centered on the envelope and it appeared to occupy the stage of action. This move was executed in a moment, not requiring any time worth mentioning, although it takes so long to describe it on paper intelligibly. Now while his eyes (and of course mine) followed the envelope, *without pause his left hand went into his left pocket in a natural manner to get the match.* He, of course, left my slip in his pocket with his surplus matches; and when he retired for the drink of water, he read my question.

As to the slate trick, all was fair until he picked up the top slate, wrote an automatic message, apparently read it aloud to me, and then upon me informing him that the message did not answer my question, he seemed dissatisfied, apparently erased the message, and replaced the large slate on top of the stack of slates. What he really did was to pick up the large top slate, bottom side towards himself, *and at the same time to carry with it a small slate pressed tightly against its under side.* He held the large slate with its under side tilted from me, so I could not see this small slate. There being

so many small slates in the stack, the temporary absence of one from the stack attracted no notice.

He kept this small slate next to him out of my view, and really wrote the message *on the small slate which was next to him, and which was concealed from my view by the larger slate*. He did not read aloud what he had actually written but merely pretended to do so, repeating something entirely foreign to the subject instead. What he had written really answered my question fully. When he appeared to erase the message, his movements were but a pretense; and he did not erase it at all. When he replaced the large slate on the stack of slates, he, of course, replaced the small one which was concealed under it, *message side down*.

It must be remembered that the operator, at the beginning of the slate trick, first took up and examined the large slate a time or so for a message; and finding none, seemed disappointed, and finally wrote the automatic message; then on being informed that it did not apply to the case, he seemed dissatisfied and appeared to erase it.

After the message was written and the slates replaced, he examined the top slate a time or so, and even lifted off a few small slates looking for writing, but did not turn them over; then seeing nothing, he scattered the slates around on the table, leaving their same sides downwards; and handing me the cover, he requested me to cover them and place my hands on them.

The trick was now practically done. As the slates had been examined so many times and nothing found on them, *even after the automatic writing*, the majority of persons would testify that there was positively nothing on the slates when the medium left the table. The majority of persons would never remember that he at one time wrote on the large slate and erased it. The message being on a small slate, and these being spread around, few would have known that this message really appeared on the particular small slate that was originally next the top of the stack.

Most people would have certified that they cleaned all of the slates themselves, that the medium never touched any of the small ones, and that he only laid his hands on top of the stack a few times. Some would even forget that the medium handled their writing at all before burning it.

I am sure that the nicked tube that carried the dripping water into the space over the glass bowl, had a second tube within it; through which his assistant from the adjoining room either blew, or sent by some mechanism, the chemicals (probably potassium) that would take fire and burn on striking the water.

When I perform the slate trick described above, after writing the "automatic" message, apparently erasing it, and replacing the slates, I do not scatter the slates around on the table as this medium did. Instead, I proceed as I will now describe.

We place our palms on the stack, and after a time examine the large slate for a message, but find none. I may incidentally remark that this last examination unconsciously verifies in the sitter's mind the fact that I actually erased what I wrote "automatically."

I now look on some of the smaller slates for a message but find none. When I do this I do not turn these slates over and look on their under sides, but merely take off the top slate to see if there be a message *on the upper surface of the one under it*. I merely remark, "Well, there is nothing on that slate," indicating the second one from the top; and at the same time I drop the top slate (now in my hand) on the table beside the stack. I immediately take off the second slate and repeat this same performance, dropping it on top of the first one. I keep on with this performance until I have removed four of five of the slates, and have them stacked in a second stack beside the first one. Then seeming to grow discouraged, I remark, "I guess there is no message"; and I replace the second stack on the first stack. This places the message slate four or five slates down in the stack; as the bottom slate of the second stack, being the top slate of the original stack, is now the message slate.

I next up-edge the small slates and place a rubber band around them placing them in the sitter's lap. I, of course, place what was the top of the stack downwards when I do so. As the stack is on the side edges of the slates when I first up-edge them, I next bring them upon the end edges, while I put the band in place. It is now easy to place the stack of slates upon the sitter's lap with the top slate down and to attract no notice to this fact. This is because the position has been changed a time or so in placing the band on; and I then take the stack in my hands by the edges of the slates, and simply place what was the top side of the stack in the beginning, at the bottom.

In due time I tell the subject to make an examination for a message, and of course four or five slates down he finds a message *on the upper surface* of one of the slates.

This seems very miraculous, as the slates have been so repeatedly examined and nothing found. Finding the message on the upper surface of a middle slate, where but a moment before there was nothing, seems to be truly a marvel. The subject having

cleaned and stacked these slates himself, and having seen them examined so many times, naturally feels impressed that the message comes by some super-human power.

There is a variation of this slate trick which I consider much superior to it. In the form referred to the automatic writing is done away with entirely. It is really one of the best slate tricks extant for a private sitting, and is being used by a few of the most up-to-date mediums of to-day.

The medium uses nine small slates with padded edges. He also uses one large slate as in the preceding trick. On one of the small slates is a message prepared in advance and written with a soapstone pencil, as this looks more white and startling.

The medium seats the sitter at a small table, and then enters with the slates. He carries them on his left hand and arm arranged as follows: At the bottom, *message side down*, is the prepared small slate, and on top of it is the large slate. On top of the large slate are eight small unprepared slates. The medium stands at the left of the sitter, with the slates on his left hand and arm, and slightly tilted towards the sitter so as to conceal the message slate underneath from his view. The existence of a concealed slate is not suspected. The medium now gives the sitter the small slates one at a time to examine, and as the sitter returns them, the medium places them on the table in a stack in front of the sitter.

Just as the eighth small slate is placed on top of the stack, the medium brings the large slate in front of the sitter, right over the stack, allowing the edge next the sitter to tilt downward at an angle of 45 degrees and rest on the front edge of the stack. *At the same time he attracts the attention of the sitter by giving him a pencil with his right hand, and requesting the sitter to write his name and the date of his birth on the large slate.* The medium says, "Write it right there," pointing with his right fingers to the center of the large slate which he still holds with his left hand. Of course, he has meanwhile allowed the prepared slate underneath to quietly take its position on top of the stack of small slates. When the medium first enters, the slates being rather heavy, are supported partly on the left arm. As soon as enough of them have been removed to make what remains light enough, they are allowed to slip more completely into the left hand, and be grasped by the fingers. This enables the medium to press the concealed slate up against the under surface of the large slate firmly, and makes it also easier to drop it onto the stack when the large slate pauses over it for an instant.

As soon as the sitter writes as requested, the medium places the large slate in the sitter's lap for him to hold; and taking a large rubber band, he snaps it around the stack of small slates and places them in the sitter's lap upon the large slate. When the stack is on the table before placing the band around it, the top slate has the message on its under side; and the fact can not be noticed that among so many slates one has been added to the stack. The stack is turned on edge to even it up, and as the band is placed in position, the stack is allowed to finish turning over. This must be done gradually as the band is put on and as the stack is placed on the large slate now in the sitter's lap. This "turning" of the stack brings the message slate to the bottom, message side upwards. The sitter is now requested to place his palms on the stack and in due time he finds his message. This is very effective and easy to perform. The slates must not be placed on the table before they are examined, but must be held in the left hand during the examination and cleaning of the slates by the sitter. Should they be laid on the table the effect of the lower slate can be seen.

When the sitter is examining the eight small slates in the beginning, the medium should not stack them up too evenly; for if the stack is very neat, and the message slate should be dropped onto the stack out of position, it would attract notice.

VIII.

There is a lady medium in Omaha who is the wife of a prominent citizen. She is afflicted, being nearly blind. This lady, in her seances, produces large quantities of cut flowers, which she claims to materialize from their "astral forms." Most persons would think that a lady of her standing, and afflicted in the manner she is, would not deceive.

The ladies at her seances are allowed to thoroughly examine her clothing, her cabinet and the room; and when nothing suspicious is found she enters her cabinet in full light, and as she materializes the flowers she passes them out over the cabinet top.

An honorary member of the "Society for Psychical Research" photographed her cabinet and flowers, and presented two of the photographs to me. It is from these that the two accompanying illustrations were made. This lady also wrote up the case of this medium, and with the write-up, forwarded the photographs to the society.

I have never witnessed one of her seances myself, but I have talked to several who have done so. They are almost all firm believers. The flowers are nature's own production, and have nature's

sap within them. They are composed of cells formed by growth, the same as other plants. All of this can be verified under the microscope. The spirits claim to dematerialize these flowers and bring



the "astral forms" of them through space; and then through the occult powers of the medium, they are enabled to materialize them again for the benefit of unbelieving mortals.

I have good reason to believe that her flowers are furnished by a greenhouse in Council Bluffs. Some years ago before the medium was afflicted by failing eyesight, and when she was a widow,



mediumship was her profession. She was known as Madam —, and had rooms where she held seances for a livelihood. At that time she did not work from a cabinet in the light, but in a bare, unfurnished room, with lights out.

She would allow her clothing to be examined by the ladies, and would then, after the lights were lowered, walk about within the circle and produce flowers, presenting them to different individuals with a suitable message. My friend, the advertising agent, attended some of these seances. He noticed that the medium, after producing a number of flowers, would invariably return to a certain position in the room; after which she would produce some more flowers. She always did this in the same manner; so he began to notice who sat in the position to which she always returned.

He found a lady there who was the wife of a certain sleight-of-hand performer of this city. This lady sat between the servant of the medium and the medium's daughter in all cases. He became convinced that these parties were the confederates of the medium and that the flowers were concealed under the skirts of the middle lady.

Accordingly, one time, in conversation with this confederate, he spoke of her "smooth work," just as if he knew it as a matter of course. The confederate then said, "Did Madam — tell you?" and laughed. She confessed that she had a large pocket under her skirt running around it like a sack, in which were the flowers. When the confederate entered the room the medium invariably began her seance at once, so as to keep any one from noticing the fullness of the confederate's skirts.

My friend had also noticed that when the spectators were few, flowers were numerous; and that when there were a large number of spectators the flowers were scarce. This first led him to suspect that she had always the same quantity, and that she always exhausted her stock, as the flowers were perishable property.

One day this friend was in the medium's rooms when a messenger boy arrived with a basket of the regulation flowers. They were from Council Bluffs. My friend looked at the medium and smiled. She returned the smile and remarked, "Can you keep a secret?" She was evidently going to confide in him; but just then there appeared a caller for a private reading, and the opportunity passed. When she returned to the room, she seemed to have changed her mind, and nothing was said.

I think she uses no confederate in her present home, as she now works in full light; but I feel confident that a trap could be found in the walls or base board behind her cabinet. It is probably constructed something like the one I described in my article in *The Open Court* of August, 1905, through which the spirits were mate-

rialized. If this be the case and it be well made, it might be difficult to locate the secret latch that opens it.

I may incidentally mention that the son of this lady confederate afterwards became a medium of some renown. He learned under a traveling professional medium, and grew to be very expert. He is out over the world, now following his profession. I know the town wherein he is now wintering, as a clairvoyant and trance medium.

The lady medium described above, operated in Denver, Colorado, for a long time.

IX.

In the spiritualistic part of the realm of trickery, fashion has played a not unimportant rôle. As soon as the first mediums could induce the spirits of the departed to return to this earth and rap on tables and furniture, the fashion rapidly spread and mediums all over the country sprang up with exactly these same powers. The fashion remains to this day; although there is a book on the market, being a confession of one of the founders of this religion, to the effect that her work was fraudulent. As soon as a leading medium spoke of his magnetic powers, all of the mediums in the country had magnetic powers, which, strange to say, could act on wood and could also act in ways in which magnetism was never known to act.

As soon as a leading medium started the fashion of having an Indian guide, all of the mediums in the country had Indian guides. Unto this day this fashion is still in vogue. Some mediums now have as many as forty or fifty guides. This is more especially true among the non-professional mediums—those who really can give no tests, as they are not versed in the art of trickery. At some of the materializing seances of a certain medium, as he relates it to me, one of the most amusing features is the frequent disputes and quarrels of this class of persons over certain guides which he materializes, and which each claims as his own.

The next fashion was the dark seance. This always seemed so unreasonable to me, and such evidence of trickery, that I have always been surprised that otherwise intelligent persons could give credence to such performances. I have refrained from describing any of the tricks of this class heretofore, as I did not consider them of sufficient importance to justify any attention. However, a recent occurrence of this kind came under my notice, and I found the effect so great on persons of some education, that I have decided to give my experience of the case to the readers of this article.

One evening, not so very long ago, just as I was about to retire for the night, my door bell rang; and I found some ladies at my door. I knew one of them, and she explained the lateness of the call by saying that a party of friends and herself had been discussing occult phenomena, and that she had mentioned the fact that I possessed a crystal globe for crystal gazing. Immediately all of the ladies were full of enthusiasm, and she could get no peace until she brought them to me.

I found that these ladies had, a day or so previously, called on a couple of mediums in the neighboring city of Council Bluffs; and that they there had had a most marvelous experience. Each of the ladies had a sitting with the lady medium; and as their experiences were similar, I will relate the experience of one, a Mrs. C—, as related to me.

This lady is a business woman of Omaha, is possessed of considerable means, and moves in high society. They had journeyed to the neighboring town for the purpose of seeing the new mediums of whom they had heard, and they went into the presence of these mediums absolute strangers.

The lady medium took this lady into a small room where absolute darkness reigned, and had a sitting with her under test conditions; that is, the lady placed her toes on the medium's toes, her knees against the medium's knees, and she thought that she held the medium's hands; thus making it impossible for the medium to move without her discovering it.

I should have said that the room was lighted until she and the medium took their positions, after which her friends turned out the lights, and retired to an adjoining room where they faithfully guarded the medium's husband.

Now these ladies had heard of tricks being performed, and were consequently on their guard; and they watched all so closely, that there was absolutely no possibility of trickery.

Soon after the lights were put out, the medium passed into a trance state, while the sitter securely held her. Soon the sitter felt a breeze pass over her face as if an invisible hand had passed in front of it; and then she heard raps on her chair, on an adjoining piece of furniture, and in fact all around her. Next, something touched her on the head and person lightly, and almost frightened her to death. Meanwhile the medium was talking and describing, for the sitter's identification, certain spirits that were present.

Among the things that occurred, there floated into the lap of the sitter a letter C. It was softly luminous, and the medium stated

that this was the first letter of the lady's name, which was correct. Numerous soft, hazy lights floated about her; and a tin trumpet that stood close by floated into the air, passing over the sitter's head and giving it a bump, after which voices issued from the trumpet.

Among the most astonishing things the medium did, she informed this lady of an important secret in her past life, of which no one in this city knew. It was one of those family secrets, such as are in many families, and it was deeply buried from the public gaze. She said she had not thought of this secret for a long time, and that this medium gave it to her in the most marvelous fashion. As I suggested that the medium possibly led her to make remarks from which she divined the knowledge of this secret, she was very certain that the medium had done nothing of the kind.

One of the ladies—a writer for a daily paper here—had become greatly frightened during her sitting, and had felt herself leaving her own body; and she could see her body standing by her, and she became so frightened that she discontinued the seance.

I laughed at these stories, and told them of some of the tricks of mediums; and even showed them a screen covered with luminous paint, which shines beautifully in the dark. They then confessed that the lights which the medium produced, might have been a trick; and when I told the first lady of the artificial hands sometimes used, she was not so positive as to whether she had held the medium's hands or whether the medium had held hers. She, however, was certain that one of them held her hands on top of the others, and that there was no artificial hand used as the temperature was that of a living person. I explained that this might even be the case, if the hand had been concealed for some time in the lady's clothing. She then confessed that she had noticed a button in the front of the medium's dress, which was unbuttoned when the lights were turned up; and that the medium quickly closed it.

She insisted that the inexplicable part of it all was how the medium had discovered her secret. She said, "It must be spirits, or else it is mind-reading." I said I will show you something, myself, if you will step into an adjoining room." I handed her a sheet of paper with six lines drawn across it, and requested her to write a name in each space; all to be names of living persons but one, which was to be the name of a dead person. As soon as she did this, I cut them apart, as described in my article in the *August Open Court* of 1905, and folded them into billets.

When she placed these in a hollow skull and held them under

the table, I directed her to throw them on the table one at a time: and, of course, when she threw the one on which was the name of the dead person, I told her this was the dead one's name, and read it for her without looking at it.

I describe this here for the benefit of readers who may not have read my former article. I also had her write down a number of places and diseases, among which was the place of her friend's death and the disease of which she died. I then told her the correct ones, where and of which, her friend died, this trick being the same as performed by the great medium Schlossenger.

This seemed to dumbfound her; and then I gave her a couple of slates to examine, and proceeded to perform one of several slate tricks with which I am familiar. When she found a message on these slates which had not left her sight at all, and after examining them thoroughly, she concluded that she was not capable of discerning between trickery and genuine phenomena. However, she and her friends insisted that I see this medium when she should later come to Omaha, and still seemed so greatly impressed with her that I readily promised.

A short time after this evening, I received a telephone call from this lady, announcing that this medium and her husband were in town and were not yet located. I accordingly extended them the hospitality of my home over Sunday, and invited the aforesaid ladies with some others to call that evening.

The mediums arrived at my home in due time, and in looking over my paintings and pictures, ran across a couple of photographs of myself performing a decapitation act. This was their first inkling that I was a performer. Next, they happened to mention the name of a certain dealer in tricks for mediums, but they did not speak of him in this capacity, but in the capacity of a medium instead. I did not know that this gentleman ever traveled as a medium himself, and so stated; but they insisted that he had. Whether they be right or not as to this, I do not know; but I showed my knowledge of him, and the address of his firm, whereupon the gentleman asked me if I had seen his catalogue. I replied that I had it and that I was a performer of many tricks and could give him some valuable instruction if he desired. This put him entirely at his ease and he seemed to regard me as a member of the profession; and from this time on he talked openly of the work, the various tricks, and the tricks of the many mediums over the country whom he knew quite well. He spoke of the "Camp" in Indiana and of the mediums he met there, and told many amusing anecdotes.

We put in the afternoon instructing each other, and he showed me a neat billet and slate test that he and his wife used, and also described his materializing work in a laughable manner. He seemed to have a thorough knowledge of the methods by which two of Chicago's most celebrated mediums produce their spirit paintings, etc., etc. He however all along insisted that although he had this knowledge of trickery, (which he could not well avoid, traveling around in this business as he did), that his wife was a genuine medium. He openly acknowledged his materializing was a smooth trick, but said that to make a living in this business, certain tricks were a necessity. He insisted on the marvelous powers of his wife, however, and it was evident that they intended to perform for me and leave me in the dark on this part of the question.

As soon as it was dark I repaired to a dark room and took a seat with the lady. She placed a slate on her lap for me to place my palms on, and asked me to place the two palms closely together allowing my thumbs to contact each other their entire length. She now said, "Mr. Abbott I will place my hands on yours in this manner." As she said this she placed a palm on each of my hands, and then she said, "If I should lift either hand you could tell it, could you not?" She illustrated this by alternately lifting either hand. I was sure I could tell if either were removed, and I informed her to that effect.

The lights were now put out and I took my position with the medium's knees between mine, and my palms on the slate. She again placed her palms on the backs of my hands and asked me if I could tell if she removed either one. She illustrated this again by lifting either palm and replacing it. This she did two or three times. I noted this and remembered it. She now replaced her palms, and I was quite sure that she did not use an artificial hand; for I felt the fingers move on the backs of each of my hands in so lifelike a manner as to disprove the idea that either hand was artificial.

She now went into her trance, and first felt the influence of a lady whom she described very accurately. The description fitted my mother very well, and did not fit any other relative that I know who might be dead. However, as my mother is alive, I said nothing and thus did not lead her on. I must confess that my natural impulse was to reply to her statements, *which she gave me with such a rising inflection, as to be really asking me a question*; although the mere words indicated a positive statement on her part instead of a question. I was familiar with this manner of "fishing" and of

course I did not respond. I have since learned from my wife that the lady saw my mother's picture during the afternoon, but she was given no information about her.

She soon dropped this spirit and brought up that of a little child; then she introduced a second child, and said that she took them to be my own. There was another rising inflection in this statement, and this time I decided to break my silence, but to remember what I should say. I therefore informed her that I had never had any children. She immediately said, "Then it is a brother;" and I said, "Yes." This statement was pretty safe on her part, for there are few families in which there is not a dead brother.

Had I not been versed in trickery I can readily see how much information I would have given her, for I had to continually guard my own tongue; as her questions, or more correctly *her statements with a rising inflection*, were worded so adroitly and came so rapidly. While this was going on I felt some light touches on my person, face, head, etc.; and not expecting them, I started suddenly when I felt them. The touches were very short in duration, what a musician would call staccato. They were also very light. Soon raps appeared on an adjoining bed, and she proceeded to ask the spirits the questions about me, and the raps replied.

The questions were so worded that I could surmise that it was intended that I should answer them also. In fact, it is natural to reply to statements given with a rising inflection, and the uninitiated would have done so.

Sometimes I decided to humor her and I made a reply. When such was the case I found that the raps would answer so quickly, with me, or rather after me, as to appear to be simultaneous with me. However, I saw plainly that they followed my own answers; but so very quickly that to the uninitiated they would have appeared to be simultaneous with, or even ahead of one's own answers. This effect is due to the way the answers attract the attention so strongly, coming in such a mysterious manner, that I was tempted to forget I had answered the questions. I am sure persons in general would have forgotten this fact, for they would have been so much more impressed with the performance and startled, that they would have been laboring under strong excitement; whereas I was perfectly cool, knowing it was a trick. There is much difference in the effect when one knows such a thing is a trick, and does not think some supernatural agency is at work.

Meanwhile I saw a soft luminous light floating about, and voices came through the trumpet which bumped about the room.

Raps came on my chair and *during all this time she never ceased to "pump" for information.*

Now at first I was a trifle startled, for I felt that she had not removed either hand; but my common sense soon told me that she had, and that her left hand, which was a large one, *rested one-half on each of my hands*; that at the last moment, before starting the tests, she had placed her hand in this position, keeping her right hand free. She had *apparently raised a palm from the back of each hand, by merely tilting up*, the side of her left hand which touched one of my hands allowing the other side of it to remain in contact with my other hand, and remarking, "You can feel when I take this one away, can you?" She then tilted up the other side, making the same remark.

I knew that she was touching me, and making the raps with her free hand; and that she did the talking in the trumpet; and also that the lights were a piece of gauzy silk dyed with a preparation containing "Balmain's Luminous Paint." I was surprised at the illusion to the sense of touch, for it felt precisely as if both her hands rested on mine. If any of my readers will try this on any of their friends in the dark and not explain the secret to them, they will find the illusion is perfect. It only requires boldness. There is no one to whom this is unknown, who can tell in the dark that two hands do not rest on the backs of his hands. The subject must of course place the two palms very closely together, allowing his thumbs to contact each other their entire length.

Having failed to give me any information of a startling nature, owing to her inability to excite me and cause me to unconsciously lead her on, she now told me to ask for any one I desired and she would see if they would come. I asked for William J—, a friend who had died recently. She said, "He is here but I can not see his face plainly. It seems that he passed out suddenly. It seems as if an accident had happened?" This was given with a rising inflection. As I made no reply she remarked, "Anyway, he passed out suddenly."

My friend had died of typhoid fever, after a week or ten days of great suffering. It is true that the disease struck him with great violence in a sudden manner, but I did not get excited and try to apply her remark to the facts of the case.

She next remarked, "He was not a musician." I do not know what prompted this remark, unless it be that she had discovered that I am a musician, and play several instruments. She made this

remark in a manner that seemed to expect an answer, but as I made none, she said, "No, he was no musician."

Now, the facts are, my friend was a musician, playing both cornet and piano well. Among my treasures is a phonograph record of a cornet and clarinet duet which we played together at one time. I however said nothing of this that would help her out; but I then fully realized how natural it would have been for the average investigator to have given her pointers enough to prevent her making this error.

She next said, "Yes, he passed out suddenly, and seems to regret something, as if he left it undone, or unsettled." I made no reply and she said, "As if he had left something unpaid, you understand?" I determined to humor her and I said, "Something which he owed me?" I said this as if she had struck a responsive chord, and she said, "Yes, that is it: It was what he owed you. He says this is his one regret."

Now, I will state that I do not believe my friend ever owed any debts; and I am sure that he never owed anything to me, and that he left nothing unpaid. He was a very honorable and upright young man.

I next asked for a young lady, Georgia C—. She seemed to think this was a gentleman; and she spoke of her in the masculine gender and proceeded to call "him" up and remarked on the suddenness of "his" demise. I did not respond and she dropped this spirit. I may mention that the young lady also died of typhoid fever after a long illness.

She next said, "I can see an accident as of a wreck. I see it affects you in some way, and I think others also. It either has happened or is to happen." I made no response and she said, "Were you ever in a wreck?" and as I was slow in replying, she added, "Or anything of the kind?"

I replied, "Yes, I was in something of the kind." In fact I had been in two serious accidents with horses. At one time while riding a bicycle, I was struck by a runaway horse which ran directly over me; and there is yet a slight injury on my breast from it. At another time I was thrown from a buggy in a runaway, and was totally unconscious for half an hour; and then after the return of my reason, was totally without memory for a period of one and one-half hours. I could reason on my condition, but by no effort could I recall my name or by searching my mind find the least glimpse of memory. My reason was perfectly clear, and I plainly recollect my striving to remember who and where I was. I re-

member that my first thought on the return of reason was the bearing this experience had on the possibility of a future life, after the death of the body. This incident is of great interest to me yet, but is out of place here, so I will not digress further.

I have had other accidents, so I could not tell to which one she referred; but I acknowledged an accident resembling a wreck. She said, "You had a narrow escape?" I replied, "Yes." She then said, "You still have a scar or something on your person as a memento of this?" I replied that I did; however, there is no scar, but there is a slight enlargement over a rib where the hoof struck me. I could easily have said a few words, and she would have given me the details; but I only gave her as many pointers as I herein describe. She said, "I believe this was with horses some way," and I replied, "Yes it was." However she could have inferred this from the surprise in my voice when I repeated after her the words, "A wreck?" with a rising inflection when she first mentioned the accident. All persons have had accidents, and it is only for a medium to start the subject and "pump" out of the sitter the details, after which the usual sitter will think the medium gave the details herself.

I saw how effective her system of "pumping" was; and I saw how most persons would have received much better results than I did, by talking more and by making unguarded exclamations. Systems of "pumping" or "fishing" are an art with mediums, and they grow very expert at it, and do it so naturally that it takes an expert to detect that he himself is giving the medium the information.

Most persons would have regarded this information as most wonderful and would have quickly forgotten the little failures she made. In fact, with most, she would not have carried her failures so far; for they would most naturally have stopped her when wrong, instead of allowing her to mislead herself, as I did.

How many of my readers have ever blindfolded themselves and tried to find a hidden article by touching the tips of the fingers of a person who intently thinks of the article and its hiding-place? Those who have done this will remember the swaying motions of the body in the different directions in the endeavor to find the direction by first discovering the "line of least resistance"; how the subjects resist when the operator is wrong; and while they do not lead one, how they quickly encourage one by not resisting when one starts right. This same principle applies to the art of "fishing." The medium mentions many things on many subjects, and the sitter resists or overlooks the ones on the "wrong track"; and while not

intending to lead the medium, *shows by encouragement when the medium is on the "right track."*

After the seance I did not at first tell the medium I had discovered her trick, but I did tell her that I knew how her lights were produced, and this she did not deny. I merely said, "I am puzzled as to how you handled these lights, Mrs. C. tells me that you floated a luminous letter C into her lap, telling her this was the initial of her name." The medium replied, "Did she say that?" I replied that she did. The medium then said, "That shows what a person's imagination will do. I had no luminous letters. I merely moved the luminous cloth so as to describe a letter C, after discovering her name.

She said that when she gave tests to any one, the stories they told afterwards continually grew, and always grew to her advantage. That they grew so that when they came back to her, she could hardly recognize her own work. She said, "It is a fact that believers are so anxious for tests, that they always help one out; and they invariably help out, if they be believers, in the way that the medium desires they should."

I afterwards sat with Mrs. C— and repeated the tests the medium gave her; and she did not discover how I did it, and admitted that I did it just as well and successfully as the medium did. I did not tell her that I had but one hand on her two hands. I have prepared some luminous hands, faces, and forms on silk, which I use in such cases; and I find the effect of these dark seance tricks is on the average just as impressive as are the more difficult feats which I perform in the light.

I may mention that Mrs. C— had a sitting with this medium again on the same evening that I did; and that she insisted to me afterwards, that two hands touched her, one on each side of her face, at the same instant. This shows the average person's lack of memory when describing little details. I asked her if her face were not first touched on one side, and then quickly afterwards on the other; and she admitted that such might have been the case. I will say that when my wife had a sitting with this medium, there was a very dim light in an adjoining hall; and as my wife faced a transom she could dimly see the medium manipulating her free arm. The medium was unaware of the slight light shining through the transom and of the fact that she was between my wife and this light.

At a later date when better acquainted with this medium, she explained to me the means by which she had obtained the profound

secret which she gave to Mrs. C—. Mrs. C—'s most intimate friend accompanied her to the first meeting with this medium and had the first sitting. To her own friends, this lady pretended to be an ardent believer. In fact she was a skeptic, but was very anxious to become a medium herself. She accordingly courted the favor of this medium by revealing to her this secret, in the hope of receiving some instruction in the coveted art in return for her kindness.

I am acquainted with a gentleman who in describing a slate performance which Slade gave him, solemnly tells me that he purchased and took his own slate with him, and that it never left his own hands or the light. Further he states most positively that he saw the message in the process of appearing on the slate letter by letter. This man is a traveling salesman for a large firm, a good business man, and honest. Now neither Slade nor any other person ever gave such a performance; and among all the magicians who saw Slade, no one ever witnessed such a trick.

Truly, not much reliance can be put in miraculous tales related second-hand of such performances. One can only test such things by seeing the details oneself.

X.

At one time I knew a materializing medium who was one of the best in the country. He did not use confederates and have them enter through a trap, as is often done by some of the best mediums who materialize in their own homes in the larger cities.

I may mention that this latter class very often have the trap in the base board behind the cabinet, as I explained in a former article. Sometimes the trap is in the ceiling and it is masked by a heavy border in the paper on the ceiling. In such cases the cabinet curtains extend to the ceiling; and when the singing commences, this trap is opened from the room above and a padded ladder let down into the cabinet. The various "spirits" descend and perform their parts, then return up the ladder, and withdrawing it, close the trap. During this time the medium guards the cabinet; and a few faithful confederates in the front row of spectators see to it that no accidents happen. This is one of the best traps; for the cabinet and walls can be inspected thoroughly, before and after the performance. No one ever suspects the ceiling, which is inaccessible to inspection. A trap through the floor is sometimes used, but this is not so good an idea.

The medium to whom I just referred uses none of these traps, neither does he submit himself to any of the various "rope ties"

which are so numerous. He says that doing so only creates suspicion. He trusts entirely to the loyalty of a few confederates and ardent believers, who are seated in the front row and who see to it that "conditions" are not disturbed.

Strangers and skeptics are seated well back. He uses many elegant costumes, all made of the finest silk; and they can all be contained in a very small space. He has one piece consisting of twenty-one yards of the finest white French bridal veiling, which can be contained in a pint cup. It is two yards wide and very gauzy. Such material can only be obtained in the very largest cities and is difficult to find even there.

This is prepared as follows: The fabric is first washed carefully through seven waters, and while damp worked thoroughly and rapidly through the solution given below. It is then tacked on a large wall space and left to dry for three days. After this it is washed with naphtha soap until all odor leaves it and until the fabric is perfectly soft and pliable. Only silk will retain the paint through this washing.

The solution for dyeing is made as follows: One jar of "Balmain's Luminous Paint," one-half pint Demar varnish, one pint odorless benzine, fifty drops of lavender oil. All must be mixed together, kept thin, and the work done very rapidly.

This fabric will, after being exposed to the light, shine for a long time in the dark and appear as a soft, luminous vapor. He uses this piece for the hair, which reaches to the floor, when he impersonates Cleopatra and other queens.

The silk for his skirt and waist, is ordinary white silk. It is prepared with a most elaborate and beautiful design of vines, leaves, roses, and so forth, painted on it with the *undiluted* "Balmain" paint. This appears many times more brilliant than the gauze. His crown, beads, and jewels are also painted with the pure paint. They are very brilliant. All parts not painted are in perfect darkness. His face can not be seen except when he wears a beautiful mask dimly illuminated, or when he places a piece of the luminous gauze over it, allowing the gauze to shape to, and cling to his features.

It was a beautiful sight in the darkness, to see him in this gorgeous appearing costume, while with his finely modulated voice he impersonated the voice of the Egyptian queen in a "spirit whisper" and in her native tongue.

When made up as an old Indian chief, his costume was fantastic to the degree of barbarism. His head-dress, feathers, etc., were

painted with the pure paint, and he wore a dimly illuminated Indian face. It looked grotesque to see him in the darkness "doing" a war-dance for ardent believers, while in his deep voice he chanted in the old chief's native tongue. He was a splendid actor and could modulate his voice from the deepest basso to the fine voice of the best female impersonators.

When he was materializing as Queen "Oriana" I could first notice a small, vapory light near the floor, which gradually grew to the size of a human form. Then a few feet from it another appeared gradually. These waved about as vapory, willowy ghosts. They were the gauze fabric which he had gradually uncovered to our view. Then, gradually, his form began appearing between these, and near the floor; and it grew gradually, to full size, while the crown and jewels shone with a weird brilliancy that almost lighted the room dimly. The two gauzy forms now appeared as the shining hair of the queen reaching to the floor.

When he impersonated a child he seemed to be able to contract his size and shrink down so as to appear as a little child. He could imitate a child's voice to perfection.

He recounted many amusing incidents of his materializations, when talking to me, whom he knew to be in the possession of his secret. He said it was laughable sometimes when he was called upon by some of the class of believers who have "soul-mates," and who desire them to be materialized.

Doubtless some of my readers have heard of some such persons who have studied "occult science" and whose "soul-mates" reside on Mars, Jupiter, or some other planet. I used to think that these people knew better; but I have met so many of them, that I have about concluded that they are deluded and actually believe in these "soul-mates." Sometimes these persons have considerable means, and pay the medium a goodly sum to materialize a particular "soul-mate" for them.

One instance which he related to me was of a lady with considerable means whose "soul-mate" was an ancient king. She gave this medium fifty dollars for a materialization in private. The medium sat in his cabinet while his wife sat with the believer in total darkness. At the proper time the ancient king appeared in the gorgeous costume of a barbaric age. The lady began weeping, and with tears in her voice she cried, "Oh, King! King! you make me so happy!" He replied in the lowest and most solemn tones of his beautiful voice, "Do not weep, your Majesty. Remember how happy you will be with me when you sit by my side on my throne,

etc., etc." It was certainly amusing to hear him recount this incident and give the correct imitation of the lady's tearful voice, followed by his own deep melodious tones.

He told me that it was in such cases as this that he frequently made his "best money." He was wearing a beautiful solitaire diamond ring on his little finger. He asked if I would like to hear its history. I said that I would and he gave me the following story.

A certain judge of the Supreme Court of an Eastern state, had a fiancee who was killed in a railroad wreck. This sad accident had occurred just after the judge had purchased this ring for her, and before he had an opportunity of presenting it. This judge was nearly distracted over his loss and visited various spirit mediums. A certain one, a very prominent lady minister of a noted spiritualist church in that state, learned of all this, but was unable to secure the ring from the judge.

She met this medium and in his own language gave him "the dope for this judge." She told him the judge still had the ring and as she could not "work him" for it, she would turn him over to the tender mercies of this medium.

When the judge called one afternoon for a reading, this medium called from the "other side" the judge's sweetheart. During the conversation the "spirit" deftly brought up the subject of this ring; and then said that if the judge would return that evening, she would appear to him, and that he could present this ring to her. She said that she would dematerialize it and take its "astral" form with her into the "realms of spirit."

The medium then worked very hard securing proper make-up material for the evening. At the proper time the "spirit" of the lady appeared dressed in a most gorgeous bridal costume of the greatest beauty. Her face was in darkness and she spoke only in whispers. She held the most beautiful lilies-of-the-valley in her hands, and her costume was covered with orange blossoms. Some of the flowers were luminous. The sight was so beautiful that the judge was deeply affected and shed tears. The "spirit" walked towards him and held out her little finger, on which the judge slipped the diamond, which the medium now wears.

I asked this medium if he had ever seen a medium who could perform any trick which he could not fathom. He said that he had, and related to me that a certain medium, a lady now in the West somewhere, had a secret for materializations that was very fine. Her husband had been a chemist; and she possessed some kind of a capsule that she could moisten in her mouth and roll towards the

spectators in the darkness, when it would rise into a luminous vapor the size of a human form and move about. There was no odor and nothing could be seen if the lights were raised; but on turning them out, it again appeared. He said none of the mediums could get the secret of this trick. The medium at one time offered to sell some of the capsules at one dollar each. One medium bought twenty-five of them; but when she tried to use them they would not work; and she almost tore her hair in anguish to think that she, who had duped so many, should herself be duped.

This medium showed me, in his paraphernalia, a half-dozen books of "dope" which were for persons in various cities he intended visiting. He had secured the information which they contained in various ways, but most frequently from other mediums who had been in these places.

XI.

At one time an acquaintance told me of a wonderful experience that he had with a certain medium. He had called at the hotel where the medium was stopping, and asked for a private reading. The medium, a very dignified gentleman, received him, and proceeded to give him a very interesting verbal reading. He told my acquaintance of many occurrences in his past life, of things that were worrying him, etc. Finally he brought out a number of slates and gave them to the sitter with the request that he select two of them and lay the remainder on the bed. The sitter also cleaned and thoroughly examined the slates, and under the direction of the medium held them on his own head. The medium merely touched the edges of the frames of the slates with the tips of his fingers, which the sitter particularly noticed contained absolutely nothing. In a few moments the sitter took the slates from his head, and separating them, found on the inside of one a lengthy message addressed to him by name, and signed by the name of his dead mother. The message was devoted to subjects which were at that time affecting the sitter's life, and which the medium could not previously have known as the sitter was a stranger to the medium.

This acquaintance of mine regarded this performance as entirely beyond the possibilities of trickery, and as positive proof of communion with the soul of his departed mother.

There was another told me of this same medium, and he stated to me that he had bought two slates and took them with him to the medium's parlors. That these slates positively never left his hands, and yet he received a similar message.

Yet another told me of his marvelous experience with this same

medium. When he entered the medium's parlor, he took his seat at a kind of large table or desk, and wrote on a slip of paper the question he wanted answered, and folded the same and placed it within his own pocket. As he did this the medium was engaged with a book at the opposite side of a large room. When he had finished, the medium began to give him a reading verbally. Finally he had the sitter select two slates and hold them on his own head; and in a few moments he received a message on the inside of one of the slates answering the question he had written, and giving additional information, and this was addressed to his name. This sitter paid five dollars for this reading.

Now, fortunately, I was personally acquainted with this marvelous medium and knew the exact means he employed in these tricks. The principle in each of the slate tests was the same. Had the spectator been a close observer he would have noticed that a large folding bed stood across the corner of the room, also that one side of the head of this bed did not reach to the wall by two feet. Had he looked behind this bed he would have seen an assistant seated on a chair in his stocking feet, with a table, several slates, and some crayon pencils. He would also have noticed that the room was heavily carpeted.

During the time that the medium was giving the first sitter the verbal reading, the concealed assistant was writing the message on subjects which the medium adroitly hit upon in his conversation, and which he cunningly caused the sitter to admit and discuss with him. Naturally the sitter said many things which he forgot immediately; and the operator being very expert in this mental work, even secured his name in the conversation, by properly exciting the sitter in a certain description of an important event then in the process of occurring in his life. Of course the assistant, hearing all this information, was able to elaborate a message in which all this information was used to very telling advantage.

In his conversation, the operator, at the proper time, spoke certain words, which were a secret cue to the assistant to close the message and be ready.

Now when the sitter selected and cleaned the two slates and placed them together, the operator had him take a seat in a large, strong chair with the back towards the head of the folding bed. The operator now asked to touch the slate edges, during the trial for a message, with the tips of his fingers. When he did so, however, he really first grasped the edges of the ends of the slates holding them together; and he told the sitter to let loose and bring his palms

up under, and beyond these slates, and to place his two palms against the surface of the slate which was nearest the medium.

The medium, it must be understood, was directly in front of the sitter with his arms extending forward towards the sitter, and his fingers grasping the ends of the slates by their frames. The sitter's arms were extended towards the medium, passing under the lower edge of the slates *which were held edgewise in a vertical position*, and his palms were pressed against the surface of the slate next to the medium. The sitter's palms thus faced himself, and the slates were held vertically, in a position between his palms and his own face. They were supported at the ends by pressure from the medium's fingers on their edges. It is very important that the reader form a good mental picture of this, if he desires to understand the trick thoroughly.

Now while the sitter was releasing his hold on the slates and changing the position of his hands, the operator deftly slipped the slate that was next to the sitter up about one half inch higher than the slate which the sitter's palms touched.

The operator now held the slates without grasping the edges, by merely pressing on the edges with his fingers, or squeezing his fingers against the edges of the slates. He now moved the slates upwards until above the sitter's head, then backwards until the edge of the forward slate rested on the sitter's head. The sitter's hands followed the slates with his palms remaining in contact with the front slate. The sitter naturally supposed that the slates both rested on his head; but really his head, and his hands also, *only touched the forward slate*.

The medium now began a very interesting talk to the sitter; and as his assistant quietly slipped out from behind the bed with the prepared slate, the medium's conversation became very animated and almost violent. He also applied most of the pressure of his fingers to the forward slate; and relaxing the pressure on the *upper side* of the edge of the *rear slate*, he allowed it to tilt back an inch at the top. The assistant took hold of it *from behind the sitter*, lifted it out and substituted the prepared slate in its place, immediately retiring behind the bed with the discarded slate. The medium now grew more calm; and bringing the slates forward from the head of the sitter into the sitter's lap, he placed his own palms on them for a time and then asked the sitter to examine them for a message. When the sitter remarked that he did not believe the writing was his mother's, the medium stated that his guide did the writing at the dictation of the sitter's mother.

In the second case I described, wherein the sitter purchased and brought his own slates with him, the same tactics were followed except that the assistant could not prepare the message in advance of the writing experiment. He, of course, gathered the information and had a rather short message mentally prepared. It took considerably more time to perform the trick, but the operator made it so interesting for the sitter that this was not noticed. The assistant had to slip out at the proper time, take the rear slate, retire and write the message, bring it back and replace it, and then again retire.

The sitter was positive that his own slates never left his touch; but the fact was that the rear one on his head did, and he overlooked the fact that he was for a time merely touching one slate. Of course he never dreamed of a third person in the room.

In the last case I described, the only additional thing was the means by which the assistant secured a copy of the question which the sitter wrote and concealed. This large desk or table the medium carried with him. One leg was hollow, and it stood over a hole in the floor. As the table was very heavy, no one ever moved it. The top was prepared by first covering it with a very thin piece of white silk, placing a carbon sheet on this; and then some thin, slick, black cloth was placed over all and this cloth was tacked in place.

Paper and pencils lay on the table. The medium directed the sitter to go to the table and write his question, and sign his own name to it. As soon as he did so, the medium told him to place it in his pocket, and then called him to the center of the room and began the reading. Now a strong cord which ran under the floor from the assistant, and passed up the hollow leg of the table, was securely attached to the corner of the white silk on the table under the carbon sheet. Of course, at the proper time, the assistant drew in this piece of silk and read the carbon impression of the question the sitter had written. In this trick the sheet of carbon should be slightly larger than the silk, and should be tacked to the table on the side opposite the hollow leg.

Another medium performed this slate trick in a slightly different but very effective manner. He usually did it as I shall now describe, when the sitter came with his own slates.

He gave the sitter a slip of paper on which to write his question, and requested him after writing to retain it in his pocket. He next gave the sitter a large rubber band to fasten the two slates together. When this was done, he took the slates in the tips of the fingers of his right hand, and placed them on the sitter's left shoulder just

back of his range of vision ; while with his left hand he grasped the sitter's two hands and looked into his eyes. He now gave the sitter an interesting verbal reading, after which he brought the slates into view and gave them to the sitter to unfasten and examine. When this was done, the sitter, greatly to his own mystification, found on the slates a lengthy message covering the two sides of the slates that were together, answering the question, and signed by the spirit to whom it had been addressed.

The secret was very simple. The slip of paper which the medium handed to the sitter had been rubbed over on both sides with white spermaceti wax. This was done while the paper rested on a smooth surface. Some pressure was applied, and the paper well rubbed, until it was coated with the wax. This could not be detected by one inexperienced. The medium saw to it that the sitter placed this slip on his (the sitter's) own slate while writing. This left the question transferred to the slate with a slight coat of wax. This was hardly noticeable. Now the rubber band was put around the slates, and the medium placed them in the position described above. While he entertained the sitter properly with the verbal reading, his confederate slipped out and took the slates, leaving two others in their stead which the medium now allowed to rest on the sitter's shoulder.

The confederate took the slates behind the bed, opened them, dusted common talcum, or toilet powder on the slates, shook it around, and as the powder adhered to the wax, he read the question and name. He now cleaned the slates, wrote the message with soft crayon, closed the slates, slipped out behind the sitter and made the second exchange.

XII.

I can not better bring this paper to a close than by describing a very novel seance which I attended recently. It was a dark seance ; but the most unusual part was that the work was really billet work, and it was performed in the most complete darkness.

This trick is but little known at present and the effect is simply beyond description. We called at the medium's parlors, and were each given a small white card and an envelope. We were instructed to write on the cards the questions we desired answered, to address them to our spirit friends, and to sign our own names, as is usual in such cases. We were also advised to let no one know what we had written, and to seal the cards in the envelopes. Wax was furnished, so that those who desired could seal their envelopes in this

manner as an extra precaution. A number of the guests took advantage of this offer.

As soon as the questions were sealed, the medium entered the room and the lights were put out. The most complete darkness reigned. We sat around the room holding each other's hands, and the medium felt her way around in the darkness and collected our sealed missives in her hand.

She next took her seat opposite us in the room, and gave each person the most marvelous test. She did not read the questions word for word, which would have detracted from the effect, but gave the tests after this manner: "I feel the influence of cold, chilly water, and I hear the splashing of the waves of the sea. I see a great storm raging, and I get the influence of one who was a brother. He speaks the name of Harry, and says, 'Ella, do not worry about me. I am very happy now and know neither sorrow nor pain. All is brightness and joy over here.' Miss Smith, your brother is in the realms of bliss over there."

The question from which this test was given read as follows:

"Brother Harry: Did you suffer much agony when you were washed overboard and drowned?—Ella Smith."

These tests were all given in the most complete darkness; after which the medium requested that some committee come to her and receive the unopened envelopes in the darkness, before the lights were lighted. This was done.

After this the room was lighted; and each guest selected his envelope by a slight mark which each had been requested to place on it, and received the same unopened and unaltered from the hands of the committee.

The effect of this seance can well be imagined. The guests did not write on any object that could receive any impression of their writing. The medium could not use odorless alcohol in the darkness; and in fact no one could read any question, even were it not sealed, in such darkness.

The secret is a simple one. If a person take a thin, white card and write on it, this can be sealed; yet the writing can be read easily in the darkness, if a small electric pocket flash-light be held behind the envelope. It could not be done in a lighted room, but in the darkness the writing appears very plain and legible. The small pocket-light can be concealed in the pocket of the medium; and the medium also has a large hood or sack made of rubber cloth or some cloth impervious to light, which is long enough to cover the upper portion of the person, including the head and hands. This sack is

secreted in the pocket of the medium. After the envelopes are collected, the medium takes her seat near two confederates who prevent accidents; and in the darkness she withdraws the sack from the pocket, placing it secretly over the upper portion of her person.

She now takes the flash-light out of her pocket and proceeds under cover of the sack to read the questions and give the tests. The room being in total darkness, the subjects never know what the medium has done or is doing, but consider that she is in a partial trance.

After the tests are given, she takes off the sack, replaces it and the light in her pocket, and calls for the committee to receive the envelopes before the room is relighted.

The credit for the invention of this fine trick belongs not to a medium, as might be supposed, but to a magician,—Mr. Henry Hardin (E. A. Parsons) of New Haven, Conn. This gentleman is the originator of many subtle tricks used by both mediums and magicians. Many of his secrets are catalogued and sold by the dealers; and a number of the effects published in Professor Hoffman's *Later Magic* are of his invention, although the credit is given to certain dealers. This can be verified by referring to the old files of the magician's journal, *Mahatma*, wherein he first gave their secrets to the world. The trick just explained was advertised in *Mahatma* some years ago under the title of "The Trance Vision."

A medium once told me that the public never know half of the money that is gathered by the mediums. He said that they are continually "playing for big stakes" as this is where the "big money" is secured.

He also said that it is not the common people who are the best patrons of mediums, but doctors, laywers, merchants, teachers, and the more intelligent class of persons. He said that scientific persons make the best of subjects, because they are in earnest and give the best attention; which fact is of the greatest importance for the success of any trick.

He said that really mediums do not care for performing for spiritualists so much, as they expect so much for their money; and if given a fine piece of work, they accept it as a matter of course. Mystery, he said, has become commonplace to such people. It is the more intelligent class, who call themselves "investigators," that are willing and able to pay "good money" for a medium's services.

He told me that he had known many other mediums and that the foundation of nearly all of their work is some variation of the

principles of reading a billet written by a sitter, or some form of a slate or paper-writing experiment.

He said that he had never met a medium or other performer in all his experience, except an Indian magician, but who would talk openly of his tricks the moment he made himself known and gave the performer to understand that he was "posted" and that he had no interest in exposing him.

He said that usually mediums can perform only one or two tricks; but that they perform these so often, and become so very expert, that their tricks are almost undetectable.

Indian conjurors are, as a rule, of this class, and simply excel in just one or two tricks which they know to perfection. Like the mediums, they claim that their tricks are a genuine performance; and this lends the charm of mystery to their work, which more than doubles its effect.

GOD AND HIS IMMORTALS: THEIR COUNTER-PARTS.¹

BY LAWRENCE HEYWORTH MILLS.

BUT the Opposer intervenes;—for, as against the supreme Life-Spirit-Lord, with His six characteristics, and in the pervading antithesis of the system the great Antagonistic Being, Angra Mainyu,² the Evil Spirit, appears, and stands in great prominence as perhaps the most defined concept of the kind ever advanced in all well-known theology. He is the Creator of all that is averse to the Good.

His attributes are not as yet at all so closely summarized in the Gathas as those of Ahura are, nor are they indeed formally collected even in the later but still genuine Avesta. They are however yet both implicitly and explicitly present in the Gatha as in the later Avesta, and with incisive force throughout.

Asha, the holy rhythm of fidelity in God and nature, first³ of the sacred and august six Attributes just above discussed,⁴ is met at every turn by its contradictory opposite, manifested, as might be expected, in the sinister shifts of subterfuge.

Jealousy, that first recognized of all the loathsome instincts in Bible, Veda, Iliad, and our Avesta, sheds its green gleam over the form of truthful innocence with the natural results at once apparent, the young, like Abel, in their first truthfulness are everywhere betrayed.

¹ This is a continuation of Professor Mills's article "God and His Immortals," which appeared in the January Number of *The Open Court*.

² Literally the "Torturing Spirit" from the idea of "tortion," but the literal ideas of etymology are seldom to be followed closely in defining the particular meanings of a word. Simply "evil" is the sense.

³ So in the original documents,—the Gathas; Asha leads us to its interior force and meaning. Not so later; Vohu Manah gained the prior place, doubtless, from its pleasing significance.

⁴ See the January number.

Suspicion, alas too often justified, is sown throughout. Treachery, as we even see it now, more and more pervaded intercourse, till Ferocity abode its time.

Murder was the mere outspoken expression of it all, led off, as might be expected, by the offspring of the first human pair (see Genesis); or later on in a finer garb as wreathed in the glare of a madman's joy it appeared in the hour of long planned infamy, the assassin gloating over his victim. Every uncanny desire was more than satisfied. Surely this is a very sinister side of existence—of the privilege of consciousness itself, and the first thought which brought on these delineations is the Lie of the sneaking sycophant, the Druj, She-Devil, first daughter of the king Dushahu.

Then comes, less sickening, but still revolting, the Akem Manah. It, or "he," stands out as against Vohumanah; as the Druj stands out against Asha; and we may well term it Hate, the concentration of woe's passions, as the Druj was their inception—the continued forth-action of the doomed nature. As the mother in the love of Vohu Manah yearns after her little second self, her transmitted soul, so the Akem Manah, blind Fury of Aeshma, stands ready to destroy it. Fair youths, each moved with noblest instincts, still meet in murderous conflict, and fathers mourn their life's lost hopes;—for what? Wars hated by mothers still wrap whole continents in flames, as blight wipes away wide provinces of ripening food. Famine falls upon the world's most simple living inhabitants.

Pestilence strikes terror where it does not more mercifully, swiftly kill—while frightful nightmares of futurity cloud the early days of the thoughtful child, diverting at times even the strong man's life to worthless channels later on, and the dying sometimes await with benumbed conviction the frights of certain Hell, merciful Nature deadening the otherwise tortured faculties. It is the Akem Manah, "the Evil plan" as we might almost term it, preferring also perhaps the other form of the adjective, the superlative *achishtem*;—not the "evil" only but the "*Worst*" Mind;—and this, always according to the analogies worked out through implication, is what murderously conflicted with our Vohu Manah everywhere—poisoning the thoughts of that blessed instinct of "Good-Will." And as against God's Authority Khshathra, benignant and merciful, restraining only to compact, ameliorate and save, we have the overwhelming despots of Dush Khshathra. Government, meant to be the arm of truth and God's right hand, and raised aloft for good to repress the outbursting impulses of the young, to protect the wronged,—and punish the agents of the Akem Manah, is met by

the Evil Power. At times, even affected with uncontrolled cerebral mania,—the half mad imbeciles of despotism, that is of "inverted power," wreak vengeance on the innocent for their existence and their excellence, taking from their children's lips the bread of sustenance. Those who save their country by great deeds must be prepared for simple murder. Hard earned results stored carefully for an evil day are snatched off in a moment;—slaves must see their labor's wage paid to their masters, with gross indulgence for their recompense. Justice must be laughed at and the silliest of untruths laboriously propagated.

Or, again, wild chaos must sweep everything in the poor hopeless efforts at reform,—too much force being less fatal than too little. Tyranny in the form of Anarchy leaves misery redoubled. The helpless blinded lead on the poorer blind. Indiscipline, false liberty, leaves all things lost.—Such was the Dush-Khshathra, essence of the impulses which lived in the tyrants of the Yasna.

And then for Aramaiti, God's self-moved inspiration in the good, there was Taramaiti,—the Insolence Irrepressible, bold genius of effrontery. It was by implication and from the analogies active like the Aramaiti, and it gloried in its shame. It was what makes a mock of piety shouting its wild chorus in ribald chants to infamy; it was the wantonness of the Lie, the Hate, the Tyranny, while blatant.

We know such things too plainly—they are the shrieks from our madhouse windows, the travestied hymns of midnight streets, the crime of those who "draw iniquity with a cord of vanity, and sin as it were with a cart rope." And there is then its fell result—the very *Completeness*, Haurvatat, of the Holy God has, on this doctrine, its awful negative. The Supreme (?) Deity faces a territory which He Himself has never trod, while His adversary has his emissaries everywhere within His own dominions—with the result that all is approximately marred. Disease, to state the first cursed evil now suggested here, stands ready in a thousand forms to terrify as well as ruin. That one firm work of God, the blest balance of the bodily and mental powers which we call Health, sole condition of effective normal action, is jeopardized.

Demoniac laughter greets foul evils worse than leprosy; poisons which revolt the touch and nostril are lightly passed along; the dying agonies of helpless hearts are made the call for roars of approbation, while to the good, a sorrow well-nigh intensified to mania at times settles over everything; the wine cup with its lighter ruin has given place to the scorching flame of the spirit poison put to the

lips of the helpless poor, while the cyclone of financial panic sweeps over the face of populations white with terror, like the face of Ocean swept white with hurricanes, wrecking homes forever;—the treason of some thieving fiend fills up the cup, turning the household to the streets, capped by the remorse of the silly victim, trusting the man hyena with his all.

Haurvatat, the blessed Real of the Ideal, is indeed met by an Incompleteness which has made us almost doubt whether the Evil One of the Two Colossi has not indeed sometimes had the upper hand; and whether life itself be not the curse of all of us.

And as against the Immortal Being of our God the Life Spirit Lord, and that of His saints in Earth and Heaven there was, and is, the ever dread alternative;—as seen above.⁵

Even where we are awake to see in Her, nature's soft second nurse, the sweet ending of a life well spent, a fight well fought,—yet, how we recoil—poor self-blinded human nature that we are—aye, how we recoil even from that calm non-entity from which we came. Then what Death is not to the dying, it is alas that redoubled to the bereaved: to miss the beloved form; to see the dear face fade away—here agonies are real indeed; and the end though it be not indeed the King of terrors, yet it is verily the Queen of sorrows,—*indomitaque morti!*

Such are the Six Attributes of the Antagonistic Being—extracted by ourselves from the course of Gathic thought.—The deeper Searcher, let me say it here in passing,—who is more anxiously scrutinizing the interior psychic forces here present, will be gratified to see our one main point here strengthened. These Attributes—let us note it well in passing—are still only one of them at all with certainty *personified*; and, as said above, they are nowhere gathered like the Holy Seven; and this points that most incisive of phenomena, the strange deep abstract nature of the Six, for if five of the six corresponding qualities of Angra Mainyu gathered by ourselves from the antitheses of the Gatha are thus so obviously abstract, this strong fact goes to make out the abstractness of our collected six beatifications all the more distinctly; and it is on this that momentous issues of the past once hung. Yet the two chief ones of each of the Seven, I mean Ahura and Angra Mainyu—are here personified beyond all manner of a doubt, God as Ahura Mazda, with His fell opponent. It might be considered strange indeed that I should for one moment mention such a thing so obvious; but here I must be thorough and exhaustive in a certain light of it. Some

⁵ See the January number.

of my readers will doubtless understand why I dwell on such an apparently all-obvious item. They are indeed great conscious beings personified, and beyond all doubt of it the first ever so presented in all history ; and we should pause here to recall and gather up all that this great fact has in it.

RECENT PHOTOGRAPHS OF SIMIANS.

THE Edwards Brothers, owners of the Edwards Zoological Exhibition, have a special knack of photographing their simian



JOE THE ORANG-UTAN AT DINNER.

pets in interesting attitudes, and the posing animals seem to say, "How human we are!"



JOE THE ORANG-UTAN WRITING.

With the permission of Mr. J. S. Edwards, we publish a few of their photographs which for one reason or another seem especially remarkable. These orang-utans and chimpanzees appeal to



ORANG-UTAN DISTINGUISHED FOR HIS ERECT WALK.

us in their almost pathetic ambition to reach the human and to act as if they were men.

Our first picture, Mr. J. S. Edwards writes, is that of a male orang-utan, called Joe. He is six years old, and we see him here taking his daily meal. Joe is distinguished by his docility, simulating



JOE THE CHIMPANZEE.

his betters even where he can not do like them. We know he can not write, but there he sits pencil in hand pretending to write.

The picture of the orang-utan that is not dressed up is interesting on account of his exceptionally erect walk. He is about four years old and very intelligent, far above the average ape. There can be no doubt that he was caught when very young, and Mr. Edwards



JOE RECEIVES BAD NEWS FROM HOME.

believes that he must have been a household pet in a native family in the Malay Archipelago, where he was a playmate of the children from whom at a tender age he acquired some human habits, espe-

cially his erect posture which is unusually straight and which he can keep up longer than any other simian.



JOE AND SALLIE AT HOME.

The subject of our fourth picture, also called Joe, but a chimpanzee, is distinguished in several respects as being possessed of

more human qualities than other apes. He is about six years old, and Mr. Edwards says is the most intelligent animal he has ever owned. He always wears a sweater, and when enjoying himself in play his laugh sounds more human than that of any other ape.

A very comical sight is our fifth picture which is this same Chimpanzee Joe with a paper in his hand. His sad eye seems to express his sorrow at the bad tidings he has received.

We conclude our series by the idyllic sight of Joe with his spouse Sallie in a cordial domestic *entente*.

We have not seen the animals, but the photographs are interesting in themselves, and suggest that the study of these simians will be of great psychological interest and afford us an insight into both the possibilities and the limitations of the higher apes.

IN THE MAZES OF MATHEMATICS.

A SERIES OF PERPLEXING QUESTIONS.

BY WM. F. WHITE, PH. D.

I. AXIOMS IN ELEMENTARY ALGEBRA.

MANY text-books on the subject introduce equations with a list of axioms such as the following:

1. Things equal to the same thing or equal things are equal to each other.

2. If equals be added to equals, the sums are equal.

3. If equals be subtracted from equals, the remainders are equal.

4. If equals be multiplied by equals, the products are equal.

5. If equals be divided by equals, the quotients are equal.

6. The whole is greater than any of its parts.

The fifth, or "division axiom," should receive the important qualification given it by the best of the books, "divided by equals, *except zero*." Without such limitation the statement is far from axiomatic.

A writer of the sixth "axiom" may also have on another page something like this: " $+3$ is the whole, or *sum*." Seeing that one of its parts is $+7$, one wonders how the author, in a text-book on algebra, could ever have written the "axiom," "The whole is greater than any of its parts."

$+7$
-5
$+2$
-1
$+3$

When we use the word "equal" in the axioms, do we mean anything else than "same"—If two numbers are the same as a third number, they are the same as each other, etc.?

II. DO THE AXIOMS APPLY TO EQUATIONS?

Most text-books in elementary algebra use them as if they applied. Most of the algebras have, somewhere in the first fifty or sixty pages, something like this:

$$3x+4=19$$

Subtracting 4 from each member,

$$3x=15$$

Ax. 3

Dividing by 3,

$$x=5$$

Ax. 5

This shows how common some very loose thinking on this subject is. As a matter of fact, the axioms do not apply directly to equations: for (A) one can follow the axioms, make no other mistake, and arrive at a result which is incorrect; (B) he can violate the axioms and come out right; (C) the axioms, from their very nature, can not apply directly to equations.

(A) *To follow axioms and come out wrong:*

$$x-1=2 \quad (1)$$

Multiplying each member by $x-5$,

$$x^2-6x+5=2x-10 \quad \text{Ax. 4}$$

Subtracting $x-7$ from each member,

$$x^2-7x+12=x-3 \quad \text{Ax. 3}$$

Dividing each member by $x-3$,

$$x-4=1 \quad \text{Ax. 5}$$

Adding 4 to each member,

$$x=5 \quad \text{Ax. 2}$$

But $x=5$ does not satisfy (1). The only value of x that satisfies (1) is 3.

(B) *To violate the axioms and come out right:*

In order to avoid the objection that the errors made by violating two axioms may just balance each other, only *one* axiom will be violated.

$$x-1=2 \quad (1)$$

Add 10 to one member *and not to the other*. This will doubtless be deemed a sufficiently flagrant transgression of the "addition axiom":

$$x+9=2 \quad (2)$$

Multiplying each member by $x-3$,

$$x^2+6x-27=2x-6 \quad (3) \quad \text{Ax. 4}$$

Subtracting $2x-6$ from each member,

$$x^2+4x-21=0 \quad (4) \quad \text{Ax. 3}$$

Dividing each member by $x+7$,

$$x-3=0 \quad (5) \quad \text{Ax. 5}$$

Adding 3 to each member,

$$x=3 \quad \text{Ax. 2}$$

Inasmuch as 3 is *the correct root* of equation (1), the error in the first step must have been balanced by another or several. It was

done in obtaining (3) and (5), though at both steps the axioms were applied.

(C) *The axioms, from their very nature, can not have any direct application to equations.*

The axioms say that—if equals be added to equals etc.—the results are equal. But the question in solving equations is. For what value of x are they equal? Of course they are equal for *some* value of x . So when something was added to one member and not to the other, the results were equal *for some value of x* . Arithmetic, dealing with numbers, needs to know that certain resulting numbers are equal to certain others; but algebra, dealing with the equation, the conditional equality of expressions, needs to know on *what condition* the expressions represent the same number—in other words, for what values of the unknown the equation is true. In (B) above, the objection to equation (2) is not that its two members are not equal (they are “equal” as much as are the two members of the first equation) but that they are not equal *for the same value of x* as in the first equation; that is (2) is not *equivalent* to (1).

The principles of equivalency of equations as given in a few of the best of the texts are not too difficult for the beginner. The *proof* of them may well be deferred till later. Even if never proved, they would be, for the present purpose, vastly superior to axioms that do not apply. To give *no* reasons would be preferable to the practice of quoting axioms that do not apply.

The axioms have their place in connection with equations; namely, in the proof of the principles of equivalency. To apply the axioms directly in the solution of equations is an error.

Pupils can hardly be expected to think clearly about the nature of the equation when they are so misled. How the authors of the great majority of the elementary texts can have made so palpable a mistake in so elementary a matter, is one of the seven wonders of algebra.

IN EXTENUATION OF PIOUS FRAUD.

COMMENTS ON REV. A. KAMPMEIER'S ARTICLE.

A PROTEST.

BY C. B. WILMER.

IN the January number of your magazine I read the following sentences in Mr. Kampmeier's article on "Pious Fraud": "It is well known that the New Testament writings are filled to the brim with the most unhistorical and unnatural twistings of passages of the Old Testament to suit any idea that is to be expressed. This rabbinical art, which is to us nothing but pure sophistry, was not even disdained by Jesus. The saying of God to Moses, 'I am the God of Abraham, Isaac and Jacob,' is cited by him as a proof for personal immortality, although any one knows that nothing of the kind is implied in that passage."

It is a little difficult to know how to answer a man who has told you in advance that if you differ with him you are either a fool or a rascal, and an ignoramus to boot, but may I venture to protest against the dogmatism of this way of dismissing the whole subject of the fulfilment of prophecy, as treated in the New Testament, and this cool assumption that there is no possible way of explaining the words of Christ about the incident of Moses at the Burning Bush, except by casting a slur upon either the intelligence or the moral character of One who has for two thousand years been steadily growing in the opinion of mankind, and has been by many of earth's greatest men, all theories of divinity aside, regarded as the very flower of humanity. Shall Jesus be excepted from the common law of fairness that before we condemn an utterance of one otherwise regarded as sane and honest, we ought to see if some other explanation be not possible than the one which reduces the whole to insanity or fraud?

So far as the fulfilment of prophecy is concerned I desire to say just a word. There is a way of regarding this subject which may or may not be the true one, but which at least ought not to be left out of consideration entirely. As I read the New Testament, the idea of fulfilment may be illustrated by the bud's becoming the full blown rose. Certain ideas and principles are imbedded in the religion and history of Israel as the bud is enclosed in the green leaves of the calyx. These principles, expanded and given their fullest, deepest spiritual application, make the Kingdom of God *par excellence*, otherwise known as Christianity. Take the one idea of redemption. As deliverance from trouble, it manifestly admits of degrees of meaning, according to the trouble from which there is deliverance. It means one thing when the children of Israel are brought out of Egypt; it means a wider and greater thing when they are brought back from exile; it means still another when Jesus Himself is delivered from sin and death, and when mankind, through Him, are set free to live the sinless and eternal life. Starting with the idea that God can and will deliver from trouble those who trust in Him, the fulfilment of that idea comes when the trouble is greatest. This is not twisting and turning words out of their natural significance to suit any idea, at the arbitrary good pleasure of the writer. I repeat, that this explanation may conceivably not be true, and I suppose it does not commend itself to Mr. Kampmeier, but I submit that it ought to be taken into consideration and writers of the New Testament given the benefit of the doubt before they are condemned as frauds. If interpretation of a great picture or a great literature is a matter of insight, is it not just possible that the New Testament writers saw more deeply into the meaning of the New Testament than some of their modern critics?

Above all is this possible with regard to Jesus, the world's acknowledged finest spiritual genius. It is true, I believe, that to use the testimony of Jesus as to such questions as the Mosaic authorship of the Pentateuch, is inadmissible. Literary questions, as such, did not come within the lines of work He laid down for Himself; but the matter is quite otherwise with regard to the spiritual contents of a passage of the Old Testament. It seems clear that Jesus thought that there was more truth in the Old Testament than appeared on the surface, a view which is not inherently absurd or dishonest, and which some of the Old Testament writers themselves seem to have held. The author of the 119th Psalm wrote, "Open thou mine eyes that I may behold wondrous things out of thy law," and we read in the Gospel of St. Luke, that after Jesus had shown the two dis-

ciples going to Emmaus how the Prophets' teaching necessitated His own triumph over death, they said one to another, "Did not our heart burn within us . . . while he *opened* unto us the scriptures?"

And so far as the passage is concerned which is the object of Mr. Kampmeier's special attack, "I am the God of Abraham, of Isaac and of Jacob," even if I had not an opinion of my own upon it, I confess that I would be willing to trust Jesus as the interpreter of the hidden depths of those words more than I would any human being that I have ever heard of in either ancient or modern times. And I am willing to go even further and say that there is contained in those words a profounder view of immortality than is anywhere else to be found.

A charge which Jesus brings against his critics on this occasion is that they erred in not knowing the Scriptures. It is plain that Jesus did not mean they erred in not knowing those words were in the Bible, but that they erred in not understanding them. May I venture on an interpretation of Jesus's meaning? It will be noticed that Jesus did not rely entirely upon what the words say, but He added a statement of His own, viz., that "God is not the God of the dead, but of the living." At the risk of being reduced to the unenviable state of a pious fraud myself, I beg to hazard the opinion that the thought in Jesus's mind is, that the true foundation of immortality is the capacity of man to be in fellowship with the eternal God. God being the God of Abraham, or the God of anybody else, implies, without any suspicion of a pious fraud, the capacity of fellowship. On that fellowship as an actual fact in this present life, the religion of Moses was founded; and the subsequent experience of Israel, continuing to live in fellowship with God, was but the development into explicit consciousness of what was implicit in such fellowship from the beginning, although not perceived, viz., eternal life. What was developed in Greece as a speculative belief, was developed in Israel as an experience, flowering in the Resurrection of Jesus and the eternal life of others.

I might expand this thought *ad libitum*, showing how it is the only view of the future life that is at all in harmony with the evolutionary philosophy, and showing its value as putting us on the right track when we wish to get at the relation of belief in eternal life to the life that now is, but I forbear. I merely wished to challenge the summary method employed by Mr. Kampmeier to dispose, off-hand, of a great question, and to enter my protest against what I must regard as a perfectly gratuitous reflection upon the character or else upon the intelligence of Christ.

THE USE OF PSEUDONYMS IN THE BIBLE.

BY JOSEPH C. ALLEN.

The article in the January number on "Pious Fraud" interested me very much. But while agreeing to some extent with my brother Kampmeier, nevertheless I feel that he has overstated the case.

The practice of one man's writing a book in another's name was quite common in Israel, and probably rose in part from the fact that authorship was not so distinct and definable usually as it generally is with us. A writer would borrow very freely and extensively from previous writers, without giving them credit, or making any distinction between their words and his own. Sometimes he would add something of his own to what some one else had written previously, and incorporate this new portion in his own copy of the work. The followers of a sage or prophet would write down his words—sometimes after his death, and put forth the book in the name of him whose sayings it records. Sometimes such a work would contain some passages that were really original with the man that wrote the book, but which he deemed true to the thought of the sage or prophet with whose sayings they were incorporated.

It was in these circumstances natural that men should be careless in the matter of ascribing a book to an author. And as a disciple often incorporated his own words with those of his teacher, so he might at times write in the name of his teacher, without intending to deceive. This was no more dishonest, than it is for a factory to run on and turn out goods in its founder's name after he has passed away.

But while the practice itself was not dishonest, it tended to dull the conscience in regard to literary ethics. A writer, from endeavoring to expound the thought and also imitate the style of his master, might sometimes resort to little tricks that would make what he wrote seem to be his master's own words. This was not strictly honest, but the writer in such cases probably did not as a rule realize the dishonesty of his course. Here we have exactly the case of the Second Epistle of Peter. The writer felt that he was writing Peter's thoughts, and repeating Peter's testimony; and so he believed he had a right to use Peter's name. And to make the book seem more like Simon Peter's, he refers in the first person to an experience that the apostle was at least believed to have undergone. The writer then hardly thought of doing anything dishonest. Had he invented some fictitious incident of Peter, that would have been worse. Had

he taught, in Peter's name, doctrines that he knew were not believed by Peter, that would have been worse still. Or if he had put into Peter's mouth predictions of things that happened after the apostle's death, that might properly be called a pious fraud.

Here we may fitly speak of the Book of Daniel. The writer of this book does put into the mouth of Daniel predictions of things that came to pass since the death of that hero. This is dishonest. But the aim of the book is not to advance the interests of any sect or party, or support one side of a controversy, or establish any system of dogmas. It seeks to comfort the faithful Israelites in the time of the infamous Antiochus Epiphanes, and present to them the writer's faith that the day of their deliverance and of the blessed Messianic age was at hand. The author of the book is evidently convinced that this salvation is soon to come. The times are so bad, he thinks, that the God of Israel must intervene. The tyrants that oppress Israel are destroying one another, and this is a sign that tyranny must soon cease. This is the main argument of the book, and if Daniel were left out of it, the reasoning would be cogent to the contemporaries of its writer. But the putting of this argument into the mouth of Daniel lent the fictitious weight to it of fulfilled prophecy. So then, while the book is in the main a sincere argument from the course of history, there is in it an element of fraud. Of course to later generations, the argument from history lost all cogency, while that from prophecy remained until it was discovered that the prophecy was spurious. The writer however is not to be judged by that outcome, for he wrote for his own generation and not for posterity.

Mr. Kampmeier speaks of Num. xxiv. 24 as a fraudulent prophecy. I think he will agree with me, that if there was fraud here, none of the writers of the long documents (P, E, J, etc.) that compose the Hexateuch was concerned in it, nor were the redactors that pieced these separate writings into one work parties to it. Num. xxiv. 20-24 is an appendix to the story of Balaam. It was written by some poet that is not only unknown to us, but was unknown to those who incorporated this fragment into the book. There can be little doubt, that when these verses were put into the Book of Numbers as part of the story of Balaam, the redactor believed that the prophecy was genuine. So if there was any fraud, it concerned no one but the author of these verses, who probably did not originate any other passage in the whole Hexateuch. It is unjust then, to pick out such a passage as this, and present it as an evidence that the book in which it appears is fraudulent. Probably even its writer did

not intend to commit a fraud, any more than Shakespeare intended to falsify when he put a prophecy into the mouth of Mark Antony in the murder scene of Julius Cæsar (iii. ii. near the close). Such literary devices are not even to-day considered dishonest on the part of a poet, and I do not know why they should be fraud in old Judea.

As to the Book of Deuteronomy, I agree with Mr. Kampmeier, that it was a pious fraud. But we should remember that this fraud was committed in a somewhat primitive and crude age. If we should try the book by modern standards, we should have to condemn it severely for the fraudulent manner in which it was brought forth. But moral standards are expected to advance with progress of a race, and it is therefore over-severe to judge the Book of Deuteronomy by our modern conceptions of honesty. Even Plato, in his Republic, proposed inventing a myth in the interest of public order and virtue.

Now a few words with regard to the Fourth Gospel. If its writer was a disciple of John, and believed that his work embodied Johannine tradition, there was in this some excuse for his making it appear to be the writing of that apostle. And if he thought the spiritual content of Jesus's teachings was more important than their form, this was a good excuse for his turning all of them into his own style of language, and blending them with his own comments. Before we denounce the author of this Gospel as a trickster, let us observe how honest he is in admitting facts that presented difficulties against the faith of the early Christians, or handles for the attacks of their foes. He uncovers things that Matthew and Luke seek to hide. Against the legend of birth from a virgin, he twice calls Jesus "the son of Joseph" (i. 45, vi. 42). Against the story that he was born in Bethlehem, he again and again speaks of him as from Nazareth, and represents the Jews as prejudiced against him because he was not born in this very Bethlehem (vii. 42). He also repudiates the notion that Jesus was descended from David, and shows us clearly how that fiction arose (*ibid.*). He reminds us that the brothers of Jesus did not believe in him (vii. 5), and that he was called insane (x. 20) or demonized (vii. 20, viii. 48, 49, 52, x. 20, 21). It was hardly necessary, from a politic standpoint, to be so frank on these matters. It was late enough when the Fourth Gospel was written, for many legends to have risen about Jesus. It was late enough then, to falsify the facts with impunity. But the author of the Fourth Gospel brings up damaging facts that he might with perfect honor have passed over in silence. Surely he is no trickster then; and if he chose to express

his faith in Jesus in the form of historical fiction, he had a perfect moral right to do so.

It is well known that the Gospel According to Mark is distinguished for this same frankness that we find in that According to John. In Matthew and Luke there is some distortion of facts, but hardly any evidence of intentional falsifying.

Of course the New Testament writers had a peculiar way of reading the Old Testament so as to interpret into it many predictions that were not intended by their authors. There is, however, no reason to think that they were dishonest in this. And when Jesus quoted from Exodus the saying, "I am the God of Abraham, Isaac, and Jacob," he of course interpreted the passage erroneously. But why should we think he was dishonest? The method of exegesis he used was that of the scribes in his day, and it was natural that he should think it a true method.

It must be conceded, that there are some instances of pious fraud in this collection of religious writings that we call the Bible. But the instances in it of honest error are vastly more numerous. On the whole, I believe that the Hebrew writers were truthful men. But we should not judge them by modern standards, when literary authorship is a more definite fact, when literary criticism demands greater care to interpret a writer in his own exact sense, and when science has caused us to be more precise in our statements than was considered necessary in the past.

EDITORIAL COMMENT.

The protests of our correspondents, Rev. Joseph C. Allen and Mr. C. B. Wilmer, are quite in order, for we are very well aware of the onesidedness of Mr. Kampmeier's statements; but in spite of that, his article on "Pious Fraud" deserves the full consideration not only of the laity, but especially of his brethren of the cloth. Mr. Kampmeier, himself a theologian, expresses in it his own indignation at certain features of our religious institutions which demand a connivance with traditional misstatements. He does not stand alone, and it would be a blessing if the Church as such would publicly acknowledge the fact, and so relieve the consciences of its representatives in the pulpit. The history of Judaism and Christianity is filled with what is commonly called "pious fraud." We will only mention the discovery of the so-called law book in the temple, which purports to be an ancient document of the time of Moses,

while it can only have been compiled shortly previous to the time of its discovery. Prof. C. H. Cornill with reference to this event does not use the expression "pious fraud" but expresses himself guardedly by saying: "The time now appeared ripe for a bold stroke."* There is no doubt that in our days we would call this falsification of document a forgery, which is not made better by the fact that thereby monotheism was enabled to triumph over the traditional paganism; and that the priests of Jerusalem henceforth determined the further religious development of Judea. The young king was a tool in the hands of the high priest, Hilkiah, and as a reward for his obedience he is praised in the Bible, but his confidence in Yahveh has been very little rewarded, for the policy which he pursued sealed the end of Judea's independence forever. Josiah fell a victim to his own blind confidence in the priests who to him represented God's will, and the Bible explains his misfortunes as visitations of the sins of his predecessors, especially King Manasseh.

Mr. Allen's explanations of the circumstances in which the canonical Scriptures were written are quite correct, but they are mere excuses, no exculpation,—especially if we consider that in those days there were authors in Greece and Asia Minor whose literary conscience was in perfect agreement with ours of to-day. It appears then that authors of inspired books, inasmuch as their style betrays crudity of education, did not move in the best circles and breathed an atmosphere of second rate reputation. "The writer, then, hardly thought of doing anything dishonest," says Mr. Allen, and we grant it but can we excuse ourselves when we continue to look up to these authors as the examples of piety and Christian virtue?

Mr. Allen claims (and so do many theologians and higher critics as well) that the canonical books neither served a party purpose nor were they written for any other sinister end. He says, for instance, that the book of Daniel did not "advance the interests of any sect or party, or support one side of a controversy or establish any system of dogmas." He thinks that it sought merely to comfort the pious in times of tribulation. I grant the latter, but would hesitate to accept the former. Upon a close inspection of the books that pretend to have been written by an older authority, there will be few which do not serve a special purpose, support a definite interpretation, or advance the cause of some party in a controversy.

As to the fulfilment of prophecy we must again recognize the fact that the prophetic predictions rarely came true. In the sense in which they were spoken and also understood, most of them have

* *The Prophets of Israel*, page 81. Chicago: The Open Court Pub. Co.

remained unfortunate to the present day. They are fulfilled only if we are allowed to twist them so as to agree with historical facts, and we can not blame Jewish rabbis if they fail to recognize their fulfilment as interpreted by Christianity.

Yet conceding all that has been said by the higher critics, we can very well take the position of Mr. Wilmer that the New Testament is a fulfilment of the Old in the sense that the fruit is a fulfilment of the promise of the flower, and in this sense Christian piety can feel itself safe. But the same can be said about any historical event, and so there is after all no supernatural element nor fulfilment of prophecy as it is commonly understood. Therefore, whatever course we pursue we find that the old interpretation of Christian doctrines has been abandoned. The more critically this is done and the more liberally the right of interpretation is granted to every member of the Church, especially also to our clergymen, the better it will be for the future development of Christianity, the Church, the churches, and all representatives of Christianity. The problem of honesty in the pulpit is a question which has troubled more than one clergyman, and we see in the Rev. A. Kampmeier's "Pious Fraud" a confession which he has made concerning his own life, and we can very well feel that after the publication of his article he thinks *Dixi et salvavi animam meam*.

Our readers may remember the article on "The Praise of Hypocrisy," written by Prof. G. T. Knight, an orthodox professor employed at a prominent Protestant college of good standing.* The details of the problem which force the issue of recognizing errors in our canonical Scriptures are at present not much heeded by the laity, but are still current in ecclesiastical circles, and we hope to be able to present in the near future a series of articles on this subject written by Franklin N. Jewett, who not being a clergyman himself propounds them as "Questions from the Pew" which for his own conscience's sake he desires to be answered.

In giving publicity to some results of higher criticism as it has percolated even to the laity, we do not mean to cause any unrest to the churches or the leaders of critical investigation, but we wish them to bethink themselves and to come to the conclusion that the bottom-rock of religion lies in eternal truths and not in historical facts. The sooner the representatives of the Church learn to distinguish between the essential and the accidental, the better it will be for the cause of religion.

* The essay has been expanded and is published in book form under the same title by The Open Court Publishing Company.

MISCELLANEOUS.

THE DOLLS' FESTIVAL.

On the third of March the little girls of Japan celebrate a festival which might very well be imitated in our own country. It is the feast of the dolls.

The children visit one another and bring their dolls, displaying them in a kind of exhibition and letting these little playthings pay visits to their neighbors. Our frontispiece represents such a party in which five little Japanese girls have come together and put their dolls on a stand while they themselves have their refreshments before them in Japanese fashion on tiny little tables.

A little Japanese poem reads in an English translation thus:

"Once a year to low and high,
Rich and poor, by all held dear,
Come the dolls that never die,
Once a year.

"Minstrel, warrior, peasant, peer,
Humbly hail his Majesty,
Regnant on the topmost tier.

"Children's hands that nursed them, lie
Out of reach of hope or fear;
Only dolls may Death defy—
Once a year."

"A RETROSPECT AND A PROSPECT."

The editor of *The Open Court* has received many appreciative comments upon his "Retrospect and Prospect" in the January number which, in restating the views and purposes for which *The Open Court* stands, is both a review of the work accomplished in the past twenty years, and a promise for the future. He was very glad to receive the following encouraging words from Father Hyacinthe:

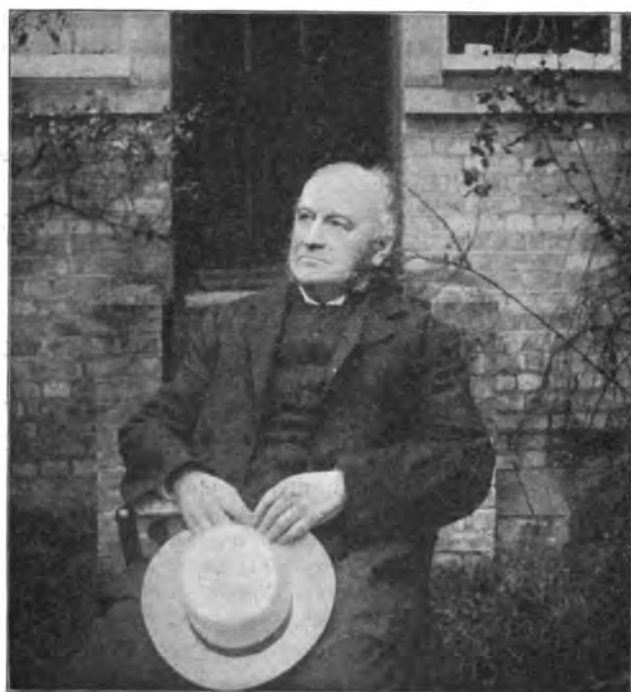
"I am so pleased with your double survey, looking both backward and forward, in a recent number of *The Open Court* that I wish to thank you for it. The majority of men see but poorly because they look only in one direction. Behind is reverent conservatism and in front a confident radicalism. Let us practice this art of arts, and let us understand this truth of truths, that we must seek our future in our past.

"PARIS, FRANCE.

HYACINTHE LOYSON."

LAWRENCE HEYWORTH MILLS.

Professor Mills's last contribution to the *Zeitschrift der Morgenländischen Gesellschaft* was seven additional chapters of the Pahlavi Yasna deciphered, with all the manuscripts collated and founded upon the great Oxford manuscripts, which he produced for the University, the acquisition of which, in several particulars, constituted an event (see *The Open Court* of August, 1905). His translations of these texts in the *Journal of the Royal Asiatic Society* have now reached to three quarters of the extent of his Bodleian manuscript. In regard to this see the kind remarks of Lord Reay, the President of the Society at the last anniversary meeting reported in the January



PROFESSOR MILLS IN HIS SEVENTIETH YEAR.

Open Court (p. 64). In accordance with the repeated and courteous invitation of the managers of the Musée of Louvain University Professor Mills has just issued the first chapter of the Yasna in the costly Oriental characters with all the variants given, pages twenty-eight. He is invited to continue this edition, but is overwhelmed with engagements, having also recommenced work upon his Dictionary, which he has delayed awaiting the completion of the work upon the Pahlavi Commentaries mentioned above. Among other items he owes twenty-one articles to Dr. Hastings's *Dictionary of Religion*, the first of which is just being delivered.

Professor Mills is now seventy; and, though he is at times a very great sufferer from painful and incurable diseases, his general health is remarkable, as might be gathered from the above-mentioned items.

"A PUZZLING CASE."

To the Editor of The Open Court:

"A Puzzling Case" interested me very considerably. It very well shows how a person of scientific training and good moral judgment in all ordinary affairs of life, may be deceived by very simple means in case a shade of mystery be thrown about the matter. Abbott's answer ought to be deemed satisfactory,—at least it is so to me.

Fifty or sixty years ago, the "spirit-rapping" folly had its course. At the time, 1851-2-3, I was living in Chillicothe, the first capital of Ohio. Being invited to a "seance", I went, and saw through the case without difficulty. At the next "seance" I was invited to sit at the table in and as part of the mystic circle. About the third evening I began to do a little "rapping" quietly. Soon I became the chief one,—kept it up,—for months, and finally exposed the whole thing, at the close of what the "Medium" called the best "seance" that there had been in the city. I exposed and showed up the whole process before a large audience of citizens.

That ended the "cult" in that city. To me it was a very interesting bit of "psychological" history.

R. W.M.

BOOK REVIEWS AND NOTES.

ORGANIZED DEMOCRACY. By *Albert Stickney*. Boston: Houghton, Mifflin & Company, 1906. Pp. 268.

We all know that democracy is an ideal which can not easily be realized and we have here an attempt to overcome its shortcomings, but we doubt whether any reader will deem the conclusions of Mr. Stickney satisfactory.

The author says: "Democratic institutions are still in their infancy, are still almost in their rudimentary stage of development. Only during the last century can they be said to have been put to the test of actual experiment on any large scale. Their form with us to-day is almost the same as the earliest that was ever put in use. There has been slight change in the matter of form.

"Consequently, it is a virtual certainty that the political institutions of this American people—to-day—are susceptible of improvement. It can hardly be, that the first experiments in democracy were a final complete success."

The book contains chapters on "Machine Politics," "Organized Democracy," "The Cost of Machine Politics," "The Necessity of Reorganization," and concludes with "General Considerations."

We agree with the author when he says (p. 266) that "we must revise our ideas of democratic government from the very foundation"; but we fear that his ideas of reorganization have not yet been sufficiently worked out into clearness. He says: "The people's judgment must be the product of the people's united common thought. Such thought can be had only in a deliberative, popular assembly.... Vesting the supreme control of public affairs, subject to necessary constitutional restrictions, in a carefully selected body of able, experienced men, is evidently the only practicable means of securing wise control."

HARVARD PSYCHOLOGICAL STUDIES. Edited by *Hugo Münsterberg*. Vol. II. Boston: Houghton, Mifflin, 1906. Pp. 644. Price, \$4.00.

Emerson Hall, the new and completely equipped home for the department of philosophy at Harvard University, was opened December 27, 1905, and this second volume of the *Harvard Psychological Studies* has an introduction devoted to the subject of experimental psychology and its history in Harvard including especially the history and description of Emerson Hall.

The studies proper are representative essays by specialists and discuss stereoscopic vision and dizziness, feelings, the feeling-value of unmusical tone intervals and the esthetics of repeated space forms, attention, association, dissociation, apperception, time-estimation, number-estimation, motor impulses and in animal psychology, the relations of neural processes, reactions of the frog and cray fish and the mental life of the domestic pigeon.

POEMS. By *Arthur Pfungst*. Translated from the third German edition by *E. F. L. Gauss*. London: Kegan Paul, Trench, Trübner & Co., 1906.

Arthur Pfungst is a modern German poet who has a strong tendency toward the new interpretation of life such as appears in the New Thought movement and in kindred aspirations. He is not an author by profession, but only in his leisure hours devotes himself to literature, the study of oriental languages, and to writing. He has written an epic under the title "Lakarsis" and has published versified translations of the Dhammapada and other religious poetry of the Orient. A little volume of his poems which were reviewed some time ago in *The Open Court* has now been presented to the English reading public in an English translation made by E. F. L. Gauss, First Assistant Librarian of the Chicago Public Library, and it has been prefaced by T. W. Rhys Davids, formerly secretary of the Asiatic Society, and at present editor of the Pali Text Society, a Pali scholar of no mean repute and perhaps second to no one unless to the venerable old professor Fausbøll of Copenhagen. Professor Rhys Davids speaks of the difficulty of translating poems in the exact meter of the original where the thought is so prominent as in the present case. Mr. Rhys Davids says: "So, gentle reader, if you come here and there across a line which seems odd, un-English, broken, or at fault, think not of a translator's error, but rather of a gallant effort to transport to our unfriendly clime a foreign rhythm."

The volume opens in the "Introductory" with these lines:

"In this life's incessant fray,
Where the floods and storms still darken,
Dare but once thy foot to stay
To the inner voice to hearken.

"Let but once the hours pass
With their fleeting pain and glee;
Do not look upon the mass,
Dare with thee alone to be."

No doubt criticisms can and will be made, but we must bear in mind that some of the idiomatic sayings which are intended for a definite thought are all but untranslatable, and we may expect that some of the little mistakes which slipped in unawares may be remedied in a second edition. Transla-

tions in verse are rarely, if ever, successful at the first attempt, and this is especially true in the case of philosophical poetry.

KANT, SCHILLER, GOETHE. *Gesammelte Aufsätze von Karl Vorländer.* Leipzig: Dürr. 1907. Pp. xiv, 294.

Karl Vorländer has made a special study of the relation of the two greatest German poets, Schiller and Goethe, to Kant, the classical personality of their age. In the book before us he discusses first Schiller's relation to Kant, with special reference to the ethical rigorism and the relation of the moral idea to the idea of the sublime. Next he treats Goethe's relation to Kant, especially his philosophical development, first before his friendship with Schiller and then Kant's influence on Goethe through Schiller. Goethe took up Kant after Schiller's death, namely in the year 1817, and remained under his influence until the end of his life in 1831. The appendix is devoted to Kant's relation to Schiller and Goethe, and also to Goethe's philosophical library now preserved in the Goethe house. The book is an important contribution to our knowledge of the philosophical development of both Goethe and Schiller.

THE HISTORICAL BASES OF RELIGIONS, PRIMITIVE, BABYLONIAN AND JEWISH.
By Hiram Chellis Brown. Boston: Turner, 1906. Pp. 319.

The author has condensed in this small volume the main results of Old Testament criticism and Babylonian excavations, discussing therein the history of the Israelitish origin of our religion. In reply to the traditional conception he says in the preface: "Destructive as the views herewith presented may appear to be, I believe them to be warranted by the clearer vision, the broader outlook gained by the higher, firmer ground that modern research has placed beneath our feet." The book discusses in the first part the origin and development of the religious sense. Our author's definition of religion is rather limited and seems to weaken the philosophical background of his historical expositions. He says: "The function of religion is to put man into communication with these supernatural intelligences." In the second part Mr. Brown offers a good summary of the Assyrio-Babylonian religion. The third part contains a discussion of Jewish religion, and this is by far the most extensive portion of the book. In an appendix the Code of Hammurabi has been reprinted. The book will be welcome to many who look for a popular presentation of this important subject in the history of religions, and it is a pity that it does not contain an index which would greatly enhance its value.

Beginning with this number *The Open Court* will publish from time to time a short series of mathematical puzzles and inconsistencies under the caption "In the Mazes of Mathematics," which will be contributed by Prof. William F. White, of the State Normal School, New Paltz, New York. This series will discuss the three famous problems of antiquity, a question of fourth dimension by analogy and several real or apparent absurdities in arithmetic, algebra and geometry.



EROS ON THE SHIP OF LIFE.

The Carpaneto Monument in the Campo Santo in Genoa.

5125

Frontispiece to The Open Court.

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DID JESUS PREDICT HIS RESURRECTION?

BY ROBERT M. DODGE.

TO one who accepts the Gospel narratives as accurate, the answer to this question is perfectly obvious. The first three gospels contain such predictions of Jesus, not in vague terms of speech, but in definite words. In one passage after another distinct statements of his resurrection in three days are joined to predictions of his sufferings and death.

But it is evident that such statements may be questioned by the student of the Gospels; they may be considered, not the genuine words of Jesus, but the beliefs of later years attributed to him by the writers. Perhaps it is impossible to decide with certainty which view is correct. It may seem, indeed, unimportant. The question appears to be merely speculative, and as such unworthy of especial study. Yet one fact is sure: it is impossible that both the affirmative and the negative answer should be true. Even if we can not decide which answer is the more probable, it may be of interest to notice some suggestions and conclusions concerning the resurrection to which the one or the other alternative leads.

1. If we accept the Gospel records as on the whole reliable, then it is evident that at the death of Jesus there was every reason for a belief among his followers in his rising from the dead after a brief interval. So widely known were the predictions of such an event that the Jews were led to ask for a Roman guard to watch the tomb. And this means that the very air was electric with possibilities; that conditions were most favorable to the outburst of a new faith such as did result, if only the least incident should occur to give to that faith its initial impulse. To state, as writers on the subject have often done, that visions of the risen Master were un-

likely and even impossible because the disciples were left at Jesus's death with utterly crushed hopes and without the least thought of a resurrection, is to deny the accuracy of the Gospel narratives.

2. We may, however, choose the other alternative, and say that later writers attributed to Jesus words regarding his resurrection which he never spoke; that at least he never stated definitely that after his death he would rise in three days. Then this is sure: that the body of Jesus was laid in an unguarded tomb; that the story of the Roman soldiers appointed to keep watch over the sepulchre is a legend, a tale which grew up in later years and was repeated by one and another until it was generally believed. Unless there were at least rumors of a predicted resurrection all reason for a guard of soldiers was lacking. So careful a commentator as Meyer believes this was the case; he concludes that the record of the guard of soldiers lacks historical basis. (*Meyer's Commentary on the New Testament*: Matt. xxvii. 65.)

If this is true, then the tomb was accessible to any one; then the body could have been removed by either friend or foe who might have reason for such an action.

To follow out these alternatives with suggestions of what may have taken place is, of course, mere speculation. Yet speculation is not always a useless thing. It may be worth while to trace in the barest outline some of the possible conditions or events which could have given impulse, under the one or under the other of the above alternatives, to faith in the bodily resurrection of Jesus. The possibilities are many; only a few of them need be suggested. It is evident that in either case the event most likely to arouse so great an excitement would be the disappearance of the body laid in the tomb by Joseph of Arimathea. How was that possible?

Returning in our thoughts to the first alternative, we accept the idea of a tomb guarded by Roman soldiers. Most unlikely of all suggestions that those men would prove false to their trust! Little probability indeed that they would through neglect let the disciples or any others steal the body! The thought is next to impossible. And if that is so, what could have taken place except such a supernatural event as the Gospels relate?

We are not looking for the most probable thing at present; we are concerned with possibilities; and however unlikely at first thought the suggestion may seem, who will deny the possibility that the body was removed secretly by the guard itself at the order of Pilate? We need not search far for sufficient motives for such an order. Pilate had been deeply angered at the Jews because of their

attitude through the entire trial of Jesus; he had been forced to a decision against his own conviction and desire. His irritation had been only deepened by the request for a guard over the tomb. He had thought the disagreeable matter ended at last; was it to be continued even after the death of the innocent victim? If so, the best thing would be to remove the body to some secret resting place where it could no longer be a cause of contention or even the possible occasion of disturbance and riot. A Roman governor would hardly hesitate to take such action if it seemed necessary. And another motive might easily have been in his mind. He had heard rumors of the resurrection; it was because of these rumors that he had granted the guard. He had replied to the request of the Jews with the brusque words, "Take a guard. Make the sepulchre as safe as you can." Is it possible that those last words, "as safe as you can," or "as you know how," contain a hidden irony? To have the body disappear in spite of the elaborate precautions of the Jews was a means of revenge which would appeal to his nature. He was not only angry at the Jewish leaders; he despised them as bigoted and superstitious men. He would do much to annoy and frighten them. His contempt for them, his ironical spirit, had shown itself in the inscription placed over the cross, "the King of the Jews." That same spirit of contempt would be an additional motive for the removal of the body; if that should arouse the superstitious fears of the Jews, so much the better. Little could he realize to what the act might lead; perhaps he never knew, for he was then near the end of his term of office, and not far from the end of his life.

Or we may take the other alternative as the more likely. Then we accept the idea of an unguarded tomb, accessible to any one. But who would remove the body? It is evident that the familiar statement is true, that the disciples were not deceivers; they were not the men to practice a deliberate fraud. The thought is impossible. But, we are told, the enemies of the disciples could not have committed the act, for in that case they would have produced the body as evidence against the resurrection. Who then could have taken it? What but a miracle can explain the empty tomb?

Yet the possibilities are many. The suggestion already made is perhaps less likely, and yet not impossible, that Pilate himself had the body removed to avoid all further disturbance. But there are other possibilities. There is a suggestion in the Gospel according to John, that the tomb in which the body was laid was meant only as a temporary place for it. The place was chosen because "it was nigh at hand," and time was short before the Sabbath. (John xix. 41-42.)

Workmen may have removed the body to another place immediately after the Sabbath, as Mary thought it was likely at first, (John. xx. 15) and the empty tomb would then give rise to the report of a resurrection. Or suppose that the very men who brought about the death of Jesus took a farther step in the depth of their rage. Sometimes passion is only intensified by success in accomplishing its purpose. The fury of those who shouted "Crucify him" may have been unsatisfied with that result. The honorable burial of the body, contrary to the regular custom in the case of criminals, and so contrary to their expectation, may have aroused these men to fresh anger. Was it beyond their depravity to pay some poor wretches to take the body out from its place of honor and convey it to a place of dishonor? The act once done could not easily be undone. The body might have been lost beyond recovery; or if these men had found and produced it they would have confessed their guilt in the matter and exposed themselves to punishment. There is something repulsive in the whole thought, yet there is also something not inappropriate. What more fitting culmination of all the indignities heaped upon a pure and innocent victim than the last indignity to the lifeless body? What action more in accord with the words of the old prophet, "They made his grave with the wicked"? (Is. liii. 9.) And so far as what is essential in Christian faith is concerned, what matters it what became of the physical form? "Flesh and blood doth not inherit the kingdom of God"; "It is the spirit that quickeneth, the flesh profiteth nothing." Such truths the Church needs to learn and emphasize. And such truths would be emphasized only the more strongly under this supposition.

To the writer it seems most likely that Jesus did predict his resurrection, not indeed in the clear manner stated in the Gospels, but in more vague and poetical terms. He saw clearly the approach of opposition and persecution; he saw that his own death was not unlikely as a result. He spoke of these things calmly and frankly. And what was more natural than that he should follow these statements with the comforting thought, couched in the picturesque language of the Orient which Jesus knew and loved so well, that he would come back to them; that he would live again after his death. He may have quoted the words of Hosea, "After two days will He revive us: on the third day He will raise us up, and we shall live before Him." (Hosea vi. 2.) Such statements were not understood by the disciples; they were half forgotten, and yet kept dimly in the memory, like many other utterances of the Master. Such memories were revived by the events following the death of Jesus,

whatever those exact events may have been. Out of them grew the tales and hopes and visions such as the Gospels record, full of inconsistencies and contradictions, yet sincerely believed and earnestly proclaimed. From them arose the strong faith in the bodily resurrection of Jesus, a faith strengthened by opposition. And so arose and spread like a fire the faith in the risen Lord.

And then it was all a mistake? Then all is false, and Easter is a deception? No: for what is outwardly false may cover and preserve an inward truth. That truth within may be far greater than the false form without. And the faith of the disciples was essentially true, not false. Their Master did rise from the dead. He still lives: more than ever is his life known and felt. He rose from the dead in just the way that he possibly predicted, though his disciples did not understand him. And perhaps—no, probably—the form which that faith took, false as it was, was the very form necessary to preserve that inward truth in ages of crude thought. It has been said that the worship of the Virgin Mary, false as it seems to all Protestants, was of value in the Middle Ages. It preserved a respect for womanhood in those rude times. It concealed an essential truth within. And so, only in far greater measure, has belief in the bodily resurrection of Jesus preserved truth. It cherished a faith which otherwise might have perished, faith in a living Christ, faith in the life eternal.

THE RESURRECTION AND IMMORTALITY.

BY THE EDITOR.

EASTER is the spring festival and has been celebrated among all nations since the dawn of civilization. The name Easter is of pagan origin and refers to the goddess Ostara, the Teutonic goddess of the East, who is credited with the rejuvenescence of nature. Among the ancient Orientals the Babylonians, Syrians, Phœnicians, and others, the Easter festival was a rejoicing at the resurrection of Tammuz, Adonis or Baal, the god of vegetation, whose death had been lamented in a kind of pagan Good Friday celebration. The Christian Easter was naturally attached to the Hebrew passover which most probably was also originally a spring festival, but under the influence of the Deuteronomist priests was later changed into a memorial of the Exodus from Egypt.

In many places the pagan celebration continued in its external forms and simply replaced the pagan Adonis by the Christian Jesus, the natural background and the rejoicing at the resuscitated life remaining the same in either case,—it was the god that died and was again called back to new life.

For an appreciation of the Christian doctrine of resurrection we must consider the character and life interests of the primitive Christians. Their numbers were recruited from the poorer classes and were mostly uneducated. Their interest in an after-life consisted mainly in the assurance that they would be resurrected in their bodily identity, in consequence of which their Easter message naturally took the turn that Jesus had risen bodily from the grave, and this belief has been incorporated more and more into the Gospel stories. It is noteworthy that nothing is stated with more contradiction and obscurity than the resurrection of Jesus. The original report of the oldest and most authentic Gospel (which is Mark) ends with the statement that the grave was empty. We may be assured that the disciples believed in the resurrection and that they

had visions of the risen Christ, but here as in many other respects the Fourth Gospel flatly contradicts the account of Matthew and Mark. According to St. John and Luke, Christ appears to his disciples in Jerusalem; according to Matthew, in Galilee, and the conclusion of Mark is lost. It has been replaced by a few verses (Mark xvi. 9-20) which contain the parting command of Jesus.

Higher critics have discovered a gradual increase of the corporeal and sensuous element intended to prove the bodily identity of the risen Christ with the crucified Saviour. While the original report only knows of the empty grave, later on the risen Christ denies that he is a spirit. He says (Luke xxiv. 38-39):

"Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

The vision of St. Paul, too, is reported first as having been a mere vision which affected only the sense of sight. In another report, however, we read that Christ spoke to Paul, and so it is assumed that the sense of hearing was also affected. We have here apparently a modification of the story to answer the questions of doubters that Paul's experience was a mere hallucination, and we find the last stage carried to such a materialistic conception of the resurrection that Jesus to convince the unbelievers of his bodily existence, requests some meat, "And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat it before them."

The attitude of critical readers toward these accounts has been different. Some who accept them as inspired, believe implicitly in a bodily resurrection; others make out with some show of plausibility that Christ did not die while on the cross, and was revived. They suggest that he might have lived in seclusion for some time and then died a peaceful death among his intimate friends. Omitting the solution after the fashion of the Gordian knot which would relegate all the reports of the Gospels into the realm of fable, we will mention a third interpretation of the Gospel texts which assumes that the burial of Christ by Joseph of Arimathea was historical and in fact there is nothing incredible in the event itself. Mark states this incident as follows (xv, 42-47):

"And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly to Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him

the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid."

The same account has been incorporated almost literally in Matthew and John, and in the latter there is an additional mention of Nicodemus. Joseph of Arimathea is praised in the account as a "good man and a just," and it is further said that he was secretly a disciple of Jesus which suggests that he was not openly identified with the Nazarenes. He is never mentioned before nor after, and we may fairly well assume that this is the only relation that he had with the disciples, for otherwise considering his wealth and the prominence of his position he would certainly have played an important part in the congregation at Jerusalem.

Taking the standpoint of impartial critique without accepting miracles and without denying that the Gospel stories go back to original accounts and still reflect events that actually took place, we would naturally ask, what interest can a well-to-do man of official standing among the Jews have taken in the body of a crucified man with whom most likely he had very little in common? and the answer that suggests itself (as a German scholar, Paul Schwartzkopff has proposed) is not far to seek. According to the common belief of the age, bodies of executed men were endowed with magic power. We know that the nails used for crucifixion, hang-ropes, and other articles that had done service in an execution were deemed to possess miraculous powers, and it stands to reason that the body of a man who in the opinion of his followers was reputed to have performed miracles himself, should be credited more than others with supernatural qualities. It would be quite in keeping with the notions of the time that Joseph of Arimathea wanted the body of the crucified Jesus for the purpose of having his own tomb sanctified by the great thaumaturge, and he considered it a protection if his own body might rest by the side of the Nazarene's. Accordingly it was to his interest to secure possession of the body for himself alone and remove it also from any interference from the followers of Jesus. If this assumption be true, the next step that Joseph would take could only be the removal of the body to a place within his own control and unknown to others especially the followers of Jesus.

The story of the guards bears all the symptoms of a late inser-

tion invented to refute the idea that the body might have been removed. It is scarcely accepted as genuine or even ancient by any one of the critics and stands on the same level with the account of the resurrection itself which is reported most dramatically by Matthew in chapter xxviii, as having taken place in the presence of Mary Magdalene and the other Mary. We read (xxviii. 2-7):

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said to the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

The women saw the angel and heard his words, but nothing is said that they themselves saw Christ rise. The doctrine of the bodily resurrection has been held with great tenacity by all Christians not excluding Protestants, but it has of late been more and more declared to be unessential, and it is doubtful whether any leading Protestant theologian would commit himself to regard it as an essential article of faith. With the change of our views concerning immortality which from a belief in the revival of the body has more and more come to be a belief in the immortality of the soul, we have also grown more accustomed to the account of Christ's resurrection as a legend in which the current notion of life after death among the early Christians found its typical embodiment. The celebration of Easter, however, remains and will remain so long as the return of spring indicates the revival of nature and the return of new life, new verdure, new joy, new blossoms and the promise of a rich harvest in the summer.

THE BUDDHIST CONCEPTION OF DEATH.¹

BY THE RIGHT REV. SOYEN SHAKU,
Lord Abbot of Engakuji and Kenchoji, Kamakura, Japan.

OCcidental scholars frequently represent the ideal of Buddhism as an escape from life and a passing into eternal stillness; but this is an error, for Buddhists do not shun struggle and warfare. If a cause is worthy they will not hesitate to lay down their lives for it, and they will do so again and again in this as well as in future incarnations.

The idea of future incarnations may startle the Western reader; but we Buddhists believe that men appear upon this earth over and again and will not rest until they have gained the end, that is, until they have attained their ideal of life; for lives continue to prevail. It is a feature peculiar to our faith which appeals most powerfully to the Japanese imagination, that man's life is not limited to this existence only, and that if he thinks, feels, and acts truthfully, nobly, virtuously, unselfishly, he will live forever in these thoughts, sentiments, and works; for anything good, beautiful and true is in accordance with the reason of existence, and is destined to have a life eternal. This is the Buddhist conception of immortality.

When during the war of independence, an American was caught by the British soldiers and condemned to be hanged as a spy, he exclaimed: "It is a pity that I have only one life to sacrifice for my country." Pity, indeed, it was that Nathan Hale did not know the truth that, from the example set, there have arisen many patriotic minds inspired with the same sentiment. He did not die, he did not vanish into an unknown region; but he is living a life eternal, he is being born generation after generation, not only in his own country, but also in my country, and in other countries, and in fact everywhere all over the three thousand worlds.

¹ This article from the pen of a Buddhist prelate is of unusual value in the literature of comparative religion, and we take pleasure in presenting it to our readers. It has been translated from the Japanese by Daisetz Teitaro Suzuki and is reprinted from *The Monist* of January, 1907.—Ed.

In this respect Masashigé, a Buddhist general still worshiped in Japan as a type of loyalty, had a decided advantage over Christian heroes. He lived about six hundred years ago, and his virtues were not fully appreciated during his life; but when he died he imprinted his immortal soul on the pages of Japanese history. When the Emperor sent him once against the invading army which greatly outnumbered his forces and was led by a very able general, Masashigé had his own plan of making a stand against odds; but some ignorant court favorite succeeded in having the hero's proposition set aside, and by his sovereign's command he was thereby compelled to fight a losing battle. There was nothing for him to do but to check the advance of the enemy as long as possible, so that the Emperor could find time enough to make a safe escape from the capital. Having fought most gallantly, and borne bravely the furious attacks of the enemy, he was finally outnumbered; and when, covered with wounds, he saw that further resistance was useless, he gathered his commanding officers around him, bade them farewell, and made this solemn utterance: "I pray that I be born seven times on this earth and crush all the enemies of our Imperial House." Thereupon he drew his dagger to put an end to his present existence, and his officers did the same.

This outlook into future incarnations, which seems to possess no meaning for Christians, makes a very profound impression upon us Buddhists. It seems to be pregnant with a great religious significance. It implies a continuance of our personal existence in its individuality. Masashigé meant that his work should be continued by worshipers or imitators who would be inspired by his noble example. And most certainly did he find a legion of successors in the loyal and patriotic soldiers and sailors who have died in former wars and also in this recent war with Russia. They all are incarnations of our most beloved hero-general Masashigé. For he was not leading in spirit all these soldiers to the realization of the work he once planned? Can we say that the hero breathed his last when he fought his losing battle some six hundred years ago, while his soul is still living in the heart of every patriotic and loyal citizen of Japan?

When the late commander Hirose went to blockade the entrance of Port Arthur, he was inspired by the same sentiment which he expressed in his swan song. He was conscious of the immortality of the work to which his incarnation was devoted, and this is expressed in the verse that was his last utterance:

"Yea, seven lives for my loved land!
I gladly die at its command.

My heart is firm; I must prevail;
I smile while calmly forth I sail."

Has not Masashige's soul found a true expression in the consciousness of this brave patriot? For otherwise he could not have enjoyed that serenity which characterized him in the moment of danger and in the face of death.

Some have explained the bold courage of the Japanese soldier as fatalism; but clear thinkers will not see in it a passive resignation, but rather a hopeful consummation of existence in men who are convinced of the final triumph of good over evil, and the calm assurance that the individual lives as long as he identifies himself with a noble thought, worthy work, exalted sentiment, uplifting impulse, in short, with anything that cements the brotherly union of all mankind. Those who are accustomed to look at things from the individualistic point of view may not understand very clearly what I endeavor to explain; but the fact is that however tenaciously we may cling to our individual existences, we are utterly helpless when that power which comprehends everything stands against our selfish desires. There is nothing left to us but to submit meekly to its eternal ordinance and to let it work out its own purpose regardless of ourselves. When Schleiermacher defines religion as a feeling of absolute dependence, he has rightly laid his hand on that indefinable and unclear longing which lurks in the dark recesses of every soul—a vague feeling which intuitively becomes aware of the weakness of the individual as such, but which possesses an immense strength as soon as the individual identifies himself with a supra-individual power. This is evidently neither fatalistic nor fantastic.

All sincere Buddhists are firmly convinced of the truth of non-egoism, and they do not think that the value of an individual as such is ultimate. On account of this, they are not disturbed at the moment of death; they calmly meet the end of life and let the world-destiny accomplish the purpose it may have in view. This emancipation from the individualistic limitations seems to have largely contributed to the perfection of the Japanese military culture known as *Bushido*. Old Japanese soldiers, nobles, and men of letters, therefore, displayed an almost gay cheerfulness even in the most critical moments of life, and they faced death unflinchingly, sometimes even in mirth. This buoyancy in which death is held in contempt stands in a marked contrast to the pious, prayerful attitude of the Christians, who look forward to their dying moments in a spirit of contrite penitence.

Ota Dokwan, a great Japanese statesman and general of some four hundred years ago, was assassinated in his own castle by a

band of spies sent by an enemy. They found him unarmed and stabbed him; and when he fell to the ground, the assassins before finishing their cowardly work asked what the general had to say before he bade farewell to this world; whereupon Dokwan calmly answered:

"To quit life which is sweet to me
Would truly a great hardship be,
Had I not come to the conclusion
That thought of self is an illusion."

Finding peace of heart in this solution of life, Buddhists do not fear death; whatever may be their social positions, they are ever ready to lay down their lives for a higher cause which demands the sacrifice. They know that their present individual existences will come to an end, but they know at the same time that spiritually they live forever; and this higher conception of life together with a nobler interpretation of death has been contributed to Japanese culture by Buddhism.

THE HISTORY OF SPECTACLES.*

BY CARL BARCK, A. M., M. D.

A SMALL article, and yet how important for mankind and its progress! Without it thousands, or rather millions, of elderly people would no longer be able to enjoy reading, and just as many millions of near-sighted individuals would be deprived throughout their lifetime of the benefit of distinct vision. But we are now so



A TUNGUSIAN WOMAN.
After a drawing by Vereschagin.



A CHINESE WITH SPECTACLES.
From Davis, *The Chinese* (1836).

accustomed to the general use of this auxiliary, that we need reminding that for centuries the combined labor of industrial art and of science has been necessary to bring the spectacles, and their scientific selection, to the present state of perfection.

At the very outset the difficult question arises, whether the

* This essay was originally delivered as a lecture before the Academy of Science, St. Louis. The illustrations, with few exceptions, have been collected by Dr. Emil Bock, an Austrian ophthalmologist, and published in a monograph entitled *Die Brille und ihre Geschichte*, Vienna, 1903.

invention of glasses should be credited to the Mongolian or the Caucasian race. It is possible, that the Chinese used glasses at a much earlier period than the nations of western Europe. While those which are in use among them at the present time are similar to ours, and mostly imported from Europe, there exist some old pictures which show Chinese reading with glasses of a different pattern. In one of these they are kept in position by a band, which passes around the head below the ears and the occiput. In another they are held by two cords which pass over the ears and hang down to the breast; they are kept taut by weights attached to their ends. The lenses are round and very large. These spectacles are also mentioned in the narratives of early travelers, and it is stated by them that the lenses were made out of a slightly yellowish-brown stone, called "schachi" or teastone, most probably a kind of topaz. In some



MAN FROM THE ISLAND OF TSU-MING.

From Ferraro, *Il costume antico e moderno* (Milan, 1817).

collections, a few of such very old Chinese spectacles are still preserved. But as more exact data, especially in literature, are wanting, this question, whether the Chinese made the discovery independently of and prior to the nations of western Eurasia, remains an open one, and we will turn our attention to the latter.

Amongst the ruins of old Nineveh an interesting find was made by Sir Henry Layard,* namely a lens of rock crystal. This oldest lens in existence is plano-convex, $1\frac{1}{2}$ inch in diameter, with a focus of $4\frac{1}{2}$ inches. It is fairly well polished. But as to its use, and whether this one specimen is indicative of a more general employment of glasses, we are in the dark. Even if the old Assyrians and Babylonians did possess this art, it became lost afterwards. For to the ancient Hebrews and Egyptians spectacles were unknown.

* *Discoveries Among the Ruins of Nineveh and Babylon*, 1853, p. 197.



THE INVESTITURE OF FRIEDRICH OF NUREMBERG WITH THE
BRANDENBURG ELECTORATE, APRIL 17, 1417.

From a colored picture of a contemporary manuscript by Ulrich
Richenthal, now in the University Library at Prague.

The Greeks were likewise unacquainted with them. In the four treatises on "optics" by Euclid, Heron, Ptolemæus and Damianus,



THE DEATH OF MARY.

After an engraving by Martin Schongauer (1450-1491). Two men kneel at the bedside, one of whom, apparently nearsighted, seems to be reading through a pair of glasses held directly against the page of the book in the other man's hands.

which have come down to us, not the least mention is made of them. They knew only that by means of the so-called "shoemaker's globe,"

a glass-sphere filled with water, the rays of the sun could be collected and combustible bodies ignited. Aristophanes, in his comedy "The Clouds" alludes to this as a well-known fact.

Among the Romans, the "shoemaker's globe" became a regular part of the instrumentarium of physicians, who used it for cauterizing; later on they also observed that small objects became magnified by it. Winkelmann, in his *History of Art* (1776), drew the conclusion from the most minute carving of some of their gems that this could not have been executed had the engravers not possessed magnifying glasses. But his further deduction as to the similarity of these to ours is unwarranted.

The main dispute, however, arose over the interpretation of a passage in Pliny, relating to Nero. The original reads as follows: *Nero princeps gladiatorum pugnas spectabat in smaragdo*, ("The emperor Nero viewed the combats of the gladiators in an emerald"). Some scholars construed this to mean that Nero used an emerald as we do glasses, and concluded even that Nero was near-sighted. But this latter opinion, although it has become fixed in the popular mind, is certainly not true, because Pliny, at another place, makes the direct statement that the eyes of Nero were weak for near objects unless he blinked: *Oculi Neronis, nisi cum conniveret, ad prope admota hebetes*. And Suetonius calls them *caesii et hebetes*—dull and weak. Nero was either far-sighted or astigmatic, but not near-sighted.

The sentence just prior to the first quoted passage, that Nero viewed the combats in an emerald, deals with emeralds in general, and states that they, when large enough, and inclined, reflected the images of objects as mirrors do. The logical relation of these two sentences, and the direct statement *in smaragdo*, "in an emerald," leaves hardly any doubt that Nero used the emerald like a small mirror. Had Pliny wanted to say that the emerald was used like our spectacles, *per smaragdum*, "through an emerald," would have been the phrase. Although Lessing, in the 45th of his "Antiquarian Letters," 1768, discussed this subject at length and refuted the misinterpretation, this has survived not only among the laity but has even found its way into scientific works. As an example of the former I cite the famous dramatized novel by Sienkiewicz, *Quo Vadis*; of the latter, the *History of Ophthalmology*, by A. Hirsch, 1877.

There being no other reference to glasses in the entire Latin literature, medical as well as non-medical, we may safely state that the use of spectacles was just as unknown to the Romans as to the



DETAIL FROM VAN EYCK'S MADONNA WITH SAINTS AND DONOR.

From a carbon print of an oil painting on wood by Jan van Eyck at the Academy at Bruges. Between the Virgin and Saint George kneels the donor, Georg van der Pale, holding with the fingers of his right hand a pair of black-bowed glasses.

other ancient nations. Nor is there any mention of them during the first twelve centuries of the Christian era.

At the end of the thirteenth century, however, testimonials to their use begin to appear from different sources and countries. The famous philosopher Roger Bacon speaks of glasses which cause small letters to appear large; this was in 1276, and therefore some authors attributed their invention to him.* In Germany, they are referred to in a collection of minnesänger ballads, in 1280. About 1300, they are fairly well known and used in the Netherlands; Alexander von Humboldt states this especially of Haarlem.



STATUE WITH GLASSES.
15th century. In the Museum at
Vienna.



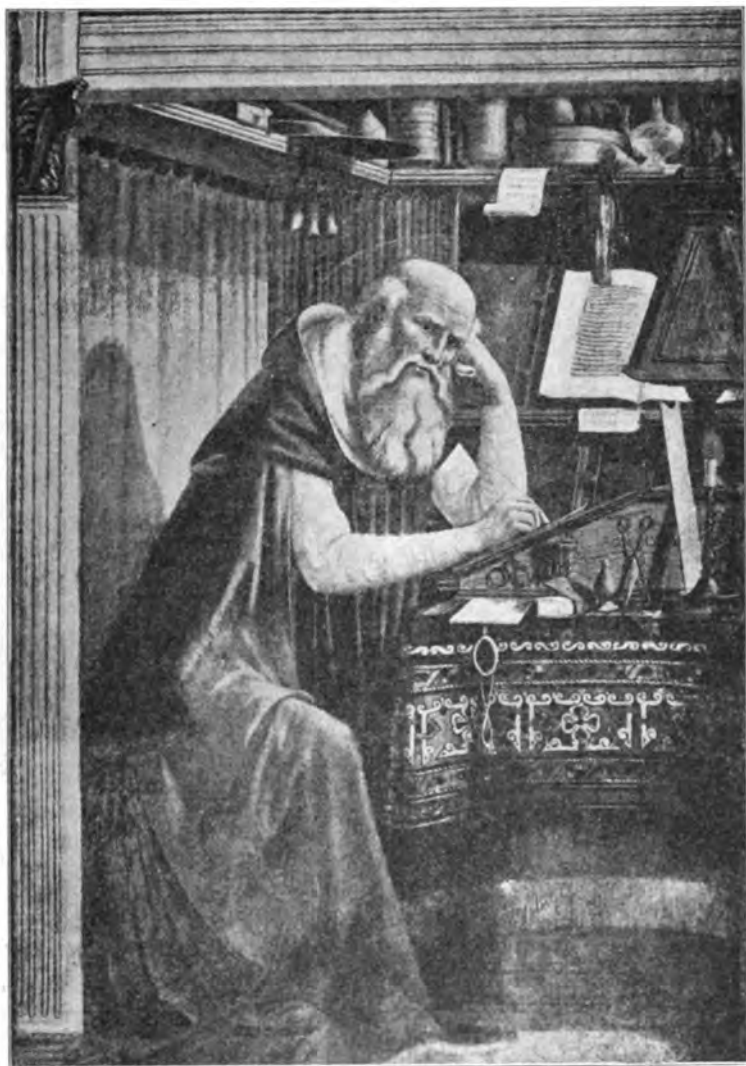
OLD MAN READING.
Woodcut from Bartsch, *Augendiensl*
(Dresden, 1583).

But the credit for the discovery belongs most probably to one of two Italians, who were friends or closely acquainted, Salvino d'Armato degli Armati and Alessandro della Spina.

Armato was of noble family and died in 1317. On his tombstone in Florence there is the inscription, "Here lies Salvino d'Armato degli Armati, of Florence, the inventor of spectacles. May God forgive his sins. He died anno Domini 1317." As the year of the discovery, 1285 is assigned.

*E. G. Caesemaker, *Notice historique sur les lunettes et les verres optiques*, 1845.

Spina was a Dominican monk of Pisa. In the monastery archives the year of his death is given as 1313, and the following is



ST. JEROME.

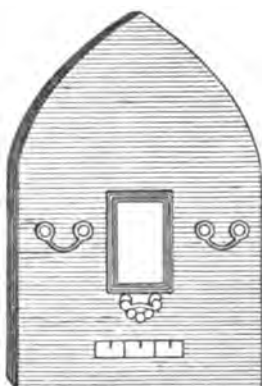
After a mural painting by Ghirlandajo (1449-1494) in the church of All Saints (Ognissanti) at Florence.

related of him: "Brother Alessandro della Spina, a modest and good man, learned to make all industrial products of which he saw

or heard. Spectacles, which were made first by some one else, who did not want to communicate anything about them, were then made by him, and were distributed with a cheerful and benevolent heart."

The dictionary of the Academy of Florence (1729) contains under *occhiali* ("spectacles") the following: "Rivalto, a monk of Pisa, in a sermon delivered on February 23, 1305, made the following statement: 'It is not 20 years since the art of making spectacles, one of the most useful arts on earth, was discovered. I, myself, have seen and conversed with the man who made them first.'" Whether he meant Armati or Spitta, cannot be decided.

In a manuscript of the year 1289, published first by Dr. Redi



COAT OF ARMS OF THE SPECTACLE

MAKERS' GUILD IN FRANCE, 1581.

After Pansier.



A PEDDLER OF SPECTACLES.

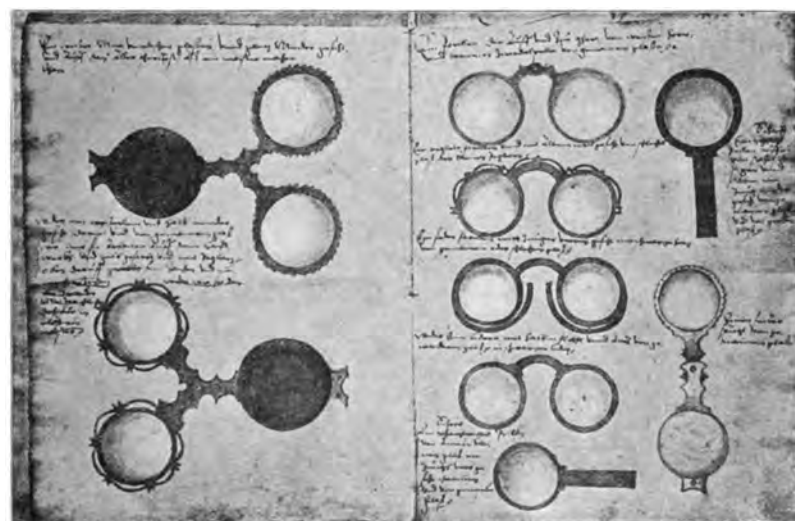
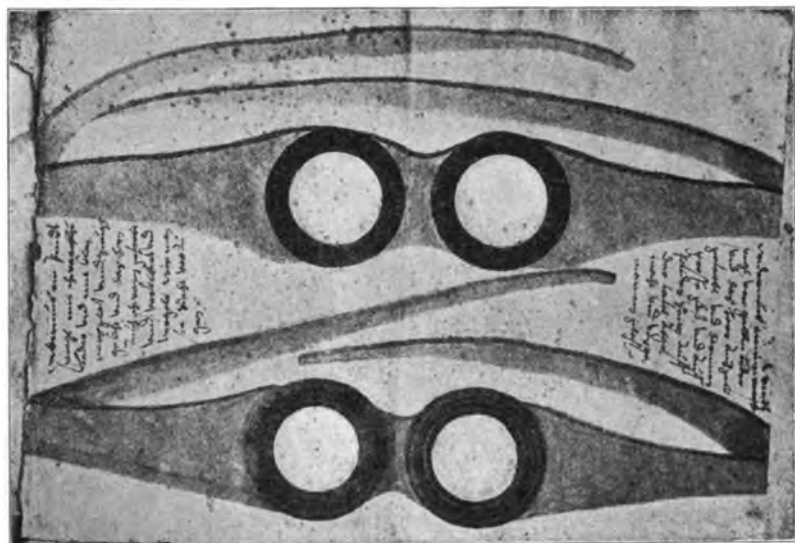
After an engraving by Dupuis (1696-1770.)

in 1648, we find this passage: "I am so debilitated by age that without the glasses known as spectacles, I would no longer be able to read or write. These have lately been invented, much to the benefit of poor old people whose sight has become weak."

All these data are conclusive evidence that the origin of spectacles dates from the end of the thirteenth century, and can be credited to either Armati or Spina, conjointly or independently.

The first physicians to mention them were Gordon, Professor of Medicine in Montpellier, 1305, who stated that, thanks to his excellent remedies, glasses were superfluous; and his contemporary,

Professor Guido, of Avignon, who, after praising his remedies, more modestly remarked that if they did not help, the need of spectacles was indicated.

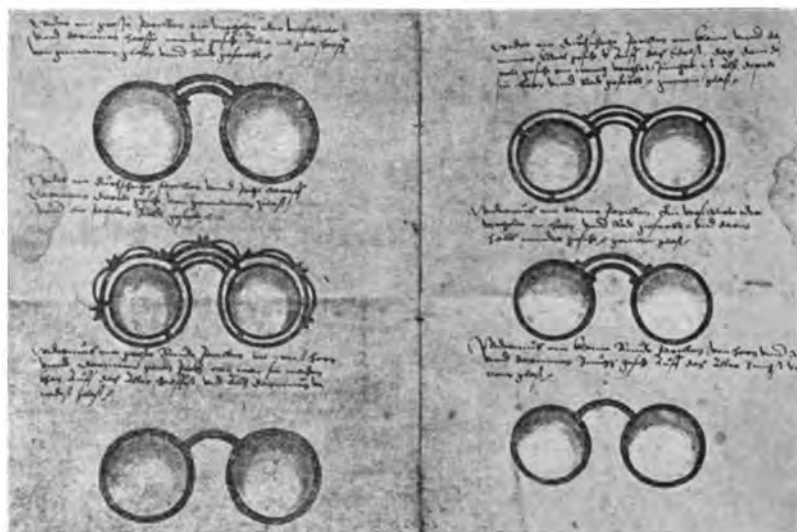


SPECTACLES.

From a manuscript of the year 1600 at the Germanic Museum of Nuremberg

In the fourteenth century the use of glasses spread slowly but regularly in the different countries of Europe, at first among the

higher classes. References to them, in documents as well as pictures, became more and more numerous; but the masses did not take

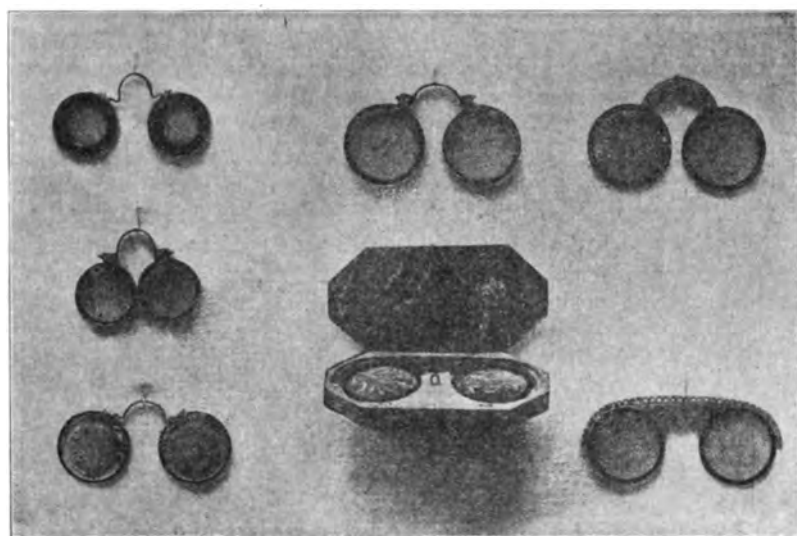


SPECTACLES.

From a manuscript of the year 1600 at the Germanic Museum of Nuremberg. kindly to the innovation. Wearers of spectacles were not only ridiculed, but the glasses, according to the superstition of the times,

were called a device of the devil. The unsightly frame and the high price were also obstacles to their general employment. Even at the end of the sixteenth century, the price of a pair of spectacles was from 100 to 200 kronen, equal to 40 to 75 dollars.

But as everything of real merit has a tendency to survive, they won their way more and more into favor. At the end of the sixteenth century we find regular guilds of spectaclemakers in Italy, France and Germany, with their own coat-of-arms. In the latter country, the chief city for their manufacture was Ratisbon, and the by-laws of its guild, of the year 1600, are still preserved in the famous museum at Nuremberg. Here are also to be found quite



SPECTACLES.

From a manuscript of the year 1600 at the Germanic Museum of Nuremberg.

a number of drawings showing the different styles of the frames at that period. In the earliest designs we possess, the lenses are round and contained in a ring of black horn, about one-half inch wide; the two sides are united by a leather band nearly an inch long, and are kept in position by another leather band passing around the head. Soon afterwards we meet with lorgnettes, and in the beginning of the seventeenth century nose glasses made their appearance. Gradually the frame became more light and elegant; the first metal used was iron, followed by the metals now in vogue, such as steel, nickel, gold, etc. In the latter half of the last century

a number of ingenious devices for holding nose-glasses in position have been invented with which you are all well acquainted.

The earlier lenses were ground out of a smoky-colored stone,



OLD MAN DEMONSTRATING THE EFFECTS OF ANTIDOTES ON A SNAKE.

After an engraving by Curti (1634-1718). From Peters, *Der Arzt und die Heilkunde*.

berillus, from which the German name *Parillen*, later *Brillen* is derived. Soon afterwards they were made of glass, the best of which came from Venice. Spectacle-grinders of Venice, for example M.

Lorenzo, of the firm "The Big Spectacles," were famed throughout Europe.

During the fourteenth and fifteenth centuries only convex



POPE LEO X AND CARDINALS GIUGLIO MEDICI AND ROSSI.

After an oil painting by Raphael in the Pitti Palace at Florence.

The Pope holds a single round concave glass in his left hand.

glasses for reading were known. The concave ones came into use in the beginning of the sixteenth. One of the first to wear them

was Pope Leo X, who was very near-sighted and wore them when hunting. "With them I see better than my companions," are his words. In the Pitti palace, in Florence, hangs his picture, painted by Raphael in 1517, with concave glasses in his hand. The concavity is plainly shown by the reflex.

It had been observed that some weak eyes were not improved by either convex or concave glasses. The reason of this was discovered by the famous scientist Thomas Young to be an unequal curvature of the media, which condition was afterwards termed astigmatism. Young, being astigmatic, studied his own eyes and published his observations in the *Philos. Trans.*, 1801. They created considerable discussion, and later on the astronomer George Airy devised cylindrical glasses for the correction of astigmatism, and had them made for himself by the optician Fuller at Ipswich, 1827. Independently of him, McAllister, of Philadelphia, 1828, and Suscipi of Rome, 1844, also ground cylindrical glasses.

The so-called bifocals, where one frame contains two glasses, the upper for distance and the lower for reading, were invented by Benjamin Franklin. In a letter to Whately of London, 1785, he gives a clear description of them and speaks highly of their convenience. At first these were made just as Franklin made them—and we still occasionally see them—by cutting two lenses of different foci and using one-half of each. Later, the same effect was obtained by cementing an additional oval segment to the lower portion of the distance lens; and the very latest improvement in this direction are the "invisible bifocals," where the former is inserted in a slit in the latter. The optician Theodore Mundorff of New York has succeeded in grinding bifocal lenses (which he calls "Neeranfar") directly out of one piece of glass—a process patented in 1904 and now on the general market.

Periscopic glasses, i. e., those with a concave surface on one side and a convex on the other, and which give a wider field, were recommended as early as 1803 by Wollaston.* But they have come into general use only within the last decades, since the best combination of the two surfaces has been mathematically calculated.

* * *

So far we have dealt with the art of manufacture, and we will now turn our attention to the evolution of the scientific method of selection.

In the beginning and throughout the Middle Ages the selling of glasses, and their adjustment, if we can speak of such, was done

* "On an Improvement in the Form of Spectacle glasses," *Philos. Mag.*...

by "spectacle peddlers." Their appearance was striking, and we find them therefore portrayed in quite a number of pictures. This method has survived even to the present day, as you may see daily at different street corners of every large city. Within the seven-



THE SPECTACLE PEDDLER.

From an engraving by W. E. Dietrich in 1741. The woman is testing the power of a glass on the fabric of her apron.

teenth century optical stores were established, first in Germany. Physicians for a long time did not pay much attention to spectacles. They considered it beneath the dignity of their profession to have anything to do with the selection of them, until the middle of the

nineteenth century. Some of them, as for instance Bartisch of Dresden, the most famous oculist of the sixteenth century, even advised against their use.



SPECTACLE DEALERS.
After an engraving by J. Collaert (1520-1567) in the Kupferstichkabinett at Munich. With the exception of the two small boys every person in the picture wears glasses.

The earliest numbering of the lenses was crude and arbitrary. The age for which they were considered most suitable was scratched upon the glass, the different makers and sellers having their own

scales. An attempt to establish rules for numbering and selection was made by Daza de Valdes, of Seville, 1623, whose manuscript is the only one that has come down to us out of the first five centuries. As he was unacquainted with either optics or anatomy of the eye, he deals with the subject in an empirical way. Later on, in the beginning of the eighteenth century, and originating in France, the lenses were designated according to their radius of curvature.

The dawn of the seventeenth century marks a new era in optics, by the epochal work of the astronomer Johannes Kepler. The ancient Greeks believed that during the act of vision something ema-



THE BIBLIOMANIAC.

After a woodcut in Sebastian Brant's *Narrenschiff* (1494).



THE SCHOLAR.

After a woodcut from the *Brösamlein* (1517) attributed to Kayserberg.

nated from the eye towards the object. To discuss the different subsequent theories here would lead us too far. Kepler demonstrated* that the rays of light come from the object, and are refracted by the cornea and lens of the eye to form an inverted picture of the object on the retina. He had a fairly clear conception of near- and far-sightedness and how they were influenced by glasses. Furthermore, he predicated the necessity of accommodation from our ability to see objects far away as well as close to the eye.

During the next two centuries the knowledge of the anatomy and the physiology of the eye made enormous progress in all their de-

* *Paralipomena ad Vitellionem*; 1604, and *Dioptrice*, 1611.

tails. In spite of this the physicians maintained their reserved attitude, and refused to concern themselves with glasses until the middle of the last century, when a change took place, and the selection of glasses became included in the domain of science.

This was due mainly to the classical works of Donders and Helmholtz, who laid the foundation upon which the superstructure rose by rapid steps.

Donders, of Utrecht* established a strictly mathematical basis, by introducing as the standard the so-called emmetropic eye, an eye



a. Spectacle ducat of Christian IV of Denmark.

b. Spectacle dollar of Brunswick.

c. Freemason's ducat.

COINS BEARING SPECTACLE DESIGNS.†

in which parallel rays are focussed upon the retina. The two other possibilities, where the rays are focussed in front or behind the retina, are respectively the myopic or near-sighted and the hyperopic or far-sighted eye. These are the three kinds of refraction.

Further Donders distinguished between static and dynamic refraction, the latter being the change of the former by the act of accommodation. Accommodation means the faculty of the eye to adjust itself from distant to near objects and vice versa. The

* *On the Anomalies of Accommodation and Refraction of the Eye*, 1864.

† In 1644 gold-bearing ore was discovered in Norway from which some ducats were coined, but many were incredulous and claimed that they were made from old coins. Gold was then found in still another place in Norway, and in 1647 King Christian IV had new ducats made bearing on one side, under a pair of glasses, the words *Vide mira domini* ("Behold the miracles of the Lord"). In the sixteenth century Brunswick had a series of coins which bore on one side a wild man holding a torch in his right hand, and in his left a skull, hour-glass and a pair of spectacles. The letters around are the initials of the rhyme, "*Was Hilft Dem Alten Licht Vnd Brill, Der Sich Selbst Nicht Hilft Vnd Kennen Will*" ("Torch and glasses will not help the old man who will not help and know himself"). The ducat of the freemasons is very rare and bears below a pair of eyeglasses the legend, *Das gantze Geheimnus*, "the whole secret."

mechanism of this function had become quite well understood through the progress of anatomy in the previous century and the physiological researches of Helmholtz. During accommodation for near objects the lens becomes more convex, and this is accomplished by a muscle inside of the eyeball. In estimating the static refraction, the accommodation must be excluded or errors will creep in.

While many people are able to relax their accommodation entirely, others, especially children, are unable to do so. When, therefore, chemistry gave us, in atropin and similar alkaloids, remedies by which we are able to paralyze the muscle of accommodation for a short time, it was a welcome aid. By its means all errors from this source can be avoided.



AN OLD WOMAN ASLEEP OVER HER BOOK.

After an etching by Rembrandt (1606-1669.)

The invention of the ophthalmoscope by Helmholtz in 1851 not only enabled the physician to see the interior of the eye, but also to determine the refraction by exact measurement without reference to the information obtained from the person examined. Various modifications of this method have been evolved since, and at the present day, in every thorough test, the patient's statement is controlled by objective observation.

About thirty years ago a revision of the numbering of lenses took place. In the old system the effect of the lens was the reciprocal value of its radius of curvature, and the calculations had to be

done in fractions. The new, or metric system, takes as its basis the optic value, i. e., the focal distance of the lens. Its standard is a lens with a focus of one meter, the so-called "dioptric lens." A lens with a focus of one-half meter, being twice as strong, is called a lens of two diopters, etc. This new nomenclature which uses whole numbers instead of fractions and makes the calculations considerably easier and quicker, has been universally adopted.

In 1855 Helmholtz devised the ophthalmometer, an instrument by which the curvature of the cornea in the different meridians and thereby its astigmatism can be measured directly; he and his disciple, Knapp of New York, made the first investigations with it. Primarily a cumbersome laboratory instrument, Javal and Schiöetz of Paris in the eighties gave it a practical form for daily use, and it is now regularly employed for the determination of corneal astigmatism.

By means of all these instruments and methods of precision the refraction can be accurately calculated; and with the knowledge of the relationship between the power of accommodation and age, the medical advisor is governed by scientific laws in the selection of spectacles.

GOETHE'S NATURE PHILOSOPHY.

BY THE EDITOR.

GOETHE disliked the jealousy of the God of the Jews who would not tolerate other gods beside himself. He loved Jacobi for his positive Christian conviction, and was only alienated from him through his friend's narrowness, but even then he never ceased to appreciate his character and to cherish his regard.

Jacobi wrote to Goethe on December 28, 1812, "I am sorry that my booklet *On divine Things* has 'pretty much indisposed' you. Perhaps you will read it over once more after a year's time and I sincerely hope that you will. I do not believe, as you do, that we are constantly diverging, but that my love for you can not die, you should know."

Goethe answered this kind letter of his friend on January 6, 1813:

"Men are united by convictions; they are separated by opinions. The former are units in which we come together, the latter are manifolds in which we become dispersed. . . . The friendships of our youth are founded on the former; our differences in an advanced age are due to the latter. As to myself I can not, considering the diverse directions of my nature, be satisfied with one way of thinking. As a poet and artist I am polytheistic, as a naturalist I am pantheistic, and I am the one as decidedly as the other. In case I needed a God for my personality as a moral being, I should be provided therewith. Heavenly and earthly things comprise such a wide realm that they can be covered only by the activity of all taken together. You see such is my case, and in this way I work entirely within and without myself, and I desire that every one else should do the same. Only when what is indispensable for my own being and doing is treated by others as subordinate, unreal or even obnoxious, do I permit myself for some moments to be cross, nor do I conceal it from my friends or those who are near me.

The mood soon passes and though I may be headstrong in my own way, I beware of a reaction."

After Jacobi's death in 1819, Goethe sums up his view of him as follows: "Jacobi thought first of spirit, I of nature. We were separated by what should have united us, but the first ground of our relations remained unshaken. Our inclination, love and confidence remained constant, yet the loving interest became gradually less and finally disappeared. During our later labors we never again exchanged a friendly word. Strange that persons who cultivate the powers of thought, could not become clear concerning their mutual relations, that they allowed themselves to be disturbed through a mere onesidedness of speech, by antagonistic thought and error that could easily be removed; Why did we not say in season, 'Who wants the highest, must will the whole; who speaks of spirit must presuppose nature; who speaks of nature must presuppose spirit, or if not presuppose, must tacitly assume it. We can not separate thinking from thought, will from what is willed.' Had we tried to understand one another we might have gone through life hand in hand, instead, as is now the case, at the end of our careers when contemplating our paths trodden in separation, with a kindly and even cordial, but none the less actual, regret."

Goethe expressed his world-conception in a prose poem on nature which is published as "A Fragment" in the first issues of the *Journal of Erfurt* in 1782, a periodical which was not printed but written by hand in eleven copies, and circulated in the select circles of Weimar. This fragment is a remarkable piece of poetic prose, characteristic of Goethe the pantheist, and reads as follows:

GOETHE'S RHAPSODY ON NATURE.*

"Nature! By her we are surrounded and encompassed—unable to step out of her and unable to enter deeper into her. Unsolicited and unwarned, she receives us into the circle of her dance, and hurries along with us, till we are exhausted and drop out of her arms.

"She creates ever new forms; what now is, was never before; what was, comes not again—all is new, and yet always the old.

"We live in her midst, and are strangers to her. She speaks with us incessantly, and betrays not her mystery unto us. We affect her constantly, and yet have no power over her.

"She seems to have contrived everything for individuality, but cares nothing for individuals. She builds ever and ever destroys, and her workshop is inaccessible.

* Translated by the author.

"She lives in children alone; and the mother, where is she? She is the only artist: from the simplest subject to the greatest contrasts; without apparent effort to the greatest perfection, to the precisest exactness—always covered with something gentle. Every one of her works has a being of its own, every one of her phenomena has the most isolated idea, and yet they all make one.

"She acts a play on the stage: whether she sees it herself we know not, and yet she plays it for us who stand in the corner.

"There is an eternal living, becoming, and moving in her, and yet she proceeds no farther. She transforms herself forever, and there is no moment when she stands still. Of remaining in a spot she does not think, and attaches her curse to standing still. She is firm; her step is measured, her exceptions rare, her laws unalterable.

"She has thought, and is constantly meditating; not as a man, but as nature. She has an all-embracing mind of her own, and no one can penetrate it.

"All men are in her, and she is in all. With all she carries on a friendly game, and rejoices the more they win from her. She plays it with many so secretly, that she plays it to the end ere they know it.

"The most unnatural is also nature; even the stupidest Philistinism hath something of her genius. Who sees her not everywhere, sees her nowhere aright.

"She loves herself and clings ever, with eyes and hearts without number, to herself. She has divided herself in pieces in order to enjoy herself. Ever she lets new enjoyers grow, insatiable to impart herself.

"She delights in illusion. Whoever destroys this in himself and others, him she punishes as the strictest tyrant. Whoever trustfully follows her, him she presses like a child to her heart.

"Her children are without number. To no one is she altogether niggardly, but she has favorites upon whom she squanders much, and to whom she sacrifices much. To greatness she has pledged her protection.

"She flings forth her creatures out of nothing, and tells them not whence they come, nor whither they are going. Let them only run; she knows the way.

"She has few springs, but those are never worn out, always active, always manifold.

"Her play is ever new, because she ever creates new spectators. Life is her finest invention, and death is her artifice to get more life.

"She veils man in darkness, and spurs him continually to the

light. She makes him dependent on the earth, dull and heavy, and keeps rousing him afresh.

"She gives wants, because she loves motion. The wonder is that she accomplishes all this motion with so little. Every want is a benefit; quickly satisfied, quickly growing again. If she gives one more, it is a new source of pleasure; but she soon comes into equilibrium.

"She sets out every moment for the longest race, and is every moment at the goal.

"She is vanity itself, but not for us, to whom she has made herself the greatest weight.

"She lets every child tinker upon her, every fool pass judgment on her, thousands stumble over her and see nothing; and she has her joy in all, and she finds in all her account.

"Man obeys her laws, even when he strives against them; he works with her even when he would work against her.

"She makes of all she gives a blessing, for she first makes it indispensable. She lags, that we may long for her; she hastens, that we may not grow weary of her.

"She has no speech or language; but she creates tongues and hearts through which she feels and speaks.

"Her crown is love. Only through it can one come near her. She creates gaps between all things, and is always ready to engulf all. She has isolated all, to draw all together. By a few draughts from the cup of love she makes up for a life full of trouble.

"She is all. She rewards herself and punishes herself, delights and torments herself. She is rude and gentle, lovely and terrible, powerless and almighty.

"All is always *now* in her. Past and future knows she not. The present is her eternity.

"She is kindly. I praise her with all her works. She is wise and quiet. One can tear no explanation from her, extort from her no gift, which she gives not of her own free will. She is cunning, but for a good end, and it is best not to observe her cunning.

"She is whole, and yet ever uncompleted. As she plies it, she can always ply it.

"To every one she appears in a form of her own. She hides herself in a thousand names and terms, and is always the same.

"She has placed me here, she will lead me away. I trust myself to her. She may manage it with me. She will not hate her work. It is not I who spake of her. No, both the true as well as the false, she has spoken it all. All the guilt is hers, and hers all the merit."

Many years after this rhapsody was written, the Chancellor of Saxe-Weimar, Herr Müller, again submitted the manuscript to Goethe, who had forgotten all about it. In the meantime he had modified his views, or rather emphasized another point in his world-conception, and so he looked upon his former thought as unsatisfactory. It was to him a comparative that ought to be superseded by a superlative. Yet it is understood that the superlative surpasses the comparative without suppressing it.

In 1782 Goethe as a pantheist believed in nature and in the divinity of nature in which we live and move and have our being, but in later years he says concerning his view at this time: "Nature here does not move forward, she remains the same. Her laws are unchangeable. Nature places me within life; she will lead me out of it, and I confide in her." Without objecting to his former belief, he has now learned to appreciate progress in nature. He sees that by "polarity" and by "gradation" nature produces a tendency *sursum*, involving a constant metamorphosis. His investigations in natural science taught him that man is kin to the animal, that he has risen from the animal kingdom, and that consequently he is capable of rising higher and higher. The thoughts of man's lowly origin and his kinship to the animal world are not depressing to him, but on the contrary elevating. He sees in them the promise of man's unlimited possibilities, but this idea is not expressed in his fragment on "Nature." So he adds to it an "Elucidation to the Aphoristic Essay on Nature," under the date of May 24, 1828, addressed to Chancellor Von Müller as follows:

"This essay was sent to me a short time ago from among the papers of the late revered Duchess Anna Amalia; it is written by a familiar hand, of which I was accustomed to avail myself in my affairs, in the year 1780 or thereabouts.

"I do not exactly remember having written these reflections, but they agree very well with the ideas which had at that time become developed in my mind. I might term the degree of insight which I then possessed, a comparative one, which was trying to express its tendency towards a superlative not yet attained.

"There is an obvious inclination to a sort of Pantheism, to the conception of an unfathomable, unconditioned, humorously self-contradictory being, underlying the phenomena of nature; and it may pass as a jest, with a bitter truth in it.

"What it lacks, however, to make it complete is the consideration of the two great driving wheels of nature: the ideas of polarity and of gradation, the first pertaining to matter in so far as we con-

ceive it as material, the second on the other hand pertaining to spirit in so far as we conceive it as spiritual; the one exists in continuous attraction and repulsion, the other in constantly aspiring to a higher stage. But because matter can not exist efficiently without spirit nor spirit without matter, matter is also capable of advancement just as spirit is not prevented from attracting and repelling; as only those can understand who have analysed sufficiently to be able to make combinations, or have made enough combinations to be able to analyse again.

"In those years when the above mentioned essay was probably written I was chiefly occupied with comparative anatomy, and in 1784 took great pains to arouse sympathy with my conviction that man's possession of an intermaxillary bone was not to be disputed. Even very good thinkers would not investigate the truth of the assertion and the best observers denied its importance and as in so many other matters I had to secretly pursue my own way.

"I studied with unremitting effort the versatility of nature in the vegetable kingdom, and was fortunate enough when in Sicily in 1787 to become acquainted objectively with the metamorphosis of plants as well as in the abstract conception. The metamorphosis of the animal kingdom bordered on that of plants, and in 1790 in Venice I discovered the origin of the skull from vertebræ. I now pursued more eagerly the construction of the type, dictated the formula to Max Jacobi at Jena in 1795, and soon had the pleasure of seeing my work taken up by German naturalists.

"If we consider the high achievements by which all the phenomena of nature have been gradually linked together in the human mind; and then, once more, thoughtfully peruse the above essay, from which we started, we shall, not without a smile, compare that comparative, as I called it, with the superlative which we have now reached, and rejoice in the progress of fifty years."

It is well known that Goethe was an evolutionist, or as he would have called himself, a transformationist. He believed in the plasticity of life and he became firmly convinced that all plants were mere variations of one general type. They are all kin and their variety of form can be explained by metamorphosis or transformation. His enthusiasm for this idea found expression in lines addressed to his wife Christine under the title "The Metamorphosis of Plants." Unfortunately the poem is written in the ponderous meter of elegiac distich. It reads:

THE METAMORPHOSIS OF PLANTS.*

"Thou art confused, my beloved, at seeing the thousandfold medley,
 Shown in this flowery mass, over the garden dispersed;
 Many a name, love, thou hearest assigned; one after another
 Falls on thy listening ear, with a barbarian sound.
 None of these forms are alike but they all bear a certain resemblance,
 And a mysterious law is by their chorus revealed.
 Yea, 'tis a sacred enigma, my loveliest friend; could I only
 Happily teach thee the word, which will the mystery solve!
 Closely observe how the plant is developing little by little,
 How it will grow by degrees changing to blossom and fruit!
 First from the seed it unravels itself, as soon as the silent,
 Motherly womb of the earth kindly allows its escape,
 And to the charms of the light, which is holy and ever in motion,
 Trusteth its delicate leaves, feebly beginning to shoot.
 Simple the force is that slumbers in seeds; 'tis a germ of the future,
 Peacefully locked in itself, 'neath the integument hid,
 Leaflet, and rootlet, and bud, still void of all color, and shapeless,
 Such as the kernel, while dry, holdeth in motionless life.
 Upward then striveth the plant and it swelleth with delicate moisture,
 Forth from the night where it dwelt, straightway ascending to light
 Simple remaineth its shape, when the green first makes its appearance;
 And 'tis a token like this, points out the child 'mid the plants.
 Soon though an off-shoot, succeeding it, rises on high, and repeateth,
 Piling up node upon node, ever the primitive form;
 Yet not always alike: for the following leaf, as thou seest,
 Ever produceth itself, fashioned in manifold ways,
 Longer and more indented, in points and in parts more divided,—
 Forms which were latent till now, sleeping in organs below.
 So it attaineth at length its predestined and noble perfection,
 Which in these numerous forms, fills thee with wondering awe.
 Ribbed it appears here and toothed, on its surface exuberant swelling,
 Free and unending the shoot seemeth in fulness to be;
 Nature, however, restraineth with powerful hand the formation,
 And she perfecteth the plant, gently completing its growth,
 Yielding the juices with lesser abundance, contracting the vessels,
 So that the figure ere long nobler effects will disclose.
 See how the growth of the foliage here on the edge is retarded,
 While there the rib of the leaf fuller becometh in form.
 Leafless, however, and quick the tenderer stem then upspringeth,
 And a miraculous sight will the observer enchant.
 Ranged in a circle in numbers that now are but small, and now countless,
 Gather these delicate leaves close by the side of their like,

* First printed in Schiller's *Musen-Almanach* for 1799, but probably written nine years before that date, simultaneously with Goethe's treatise entitled "An Essay to Explain the Metamorphosis of Plants" (1790). This made no favorable impression but elicited only vehement contradiction on the part of specialists. In order to prepare the public for his ideas Goethe wrote this poem. If, as we must assume, this is correct, his "beloved" mentioned in the poem has reference to Christine Vulpius, afterwards his wife.

Here at the axis embraces them all the well sheltering calyx
 Which the corolla presents, brilliant in hue and in form.
 Nature thus decks them with bloom in a noble and radiant glory,
 Showing, in order arranged, branches with leaves and with buds.
 Wonderment fresh dost thou feel, as soon as the stem rears the flower
 Over the scaffolding frail fringed with its alternate leaves.
 Flowers, however, are only the prophets of further creation,
 Truly the leaf with its hues feeleth the touch of a god.
 It on a sudden contracteth itself; the tenderest figures,
 Stand as yet twofold, divided, but soon will they haste to unite.
 Lovingly then the fair couples are joined in a bridal alliance,
 Gathered in countless array, there where the altar is raised.
 Hymen is hovering o'er them, and scents of an odor delicious
 Sweetly their fragrance exhale for the delight of the world.
 Presently numberless germs on the several branches are swelling,
 Sweetly concealed in the womb, where is made perfect the fruit.
 Here, we see, Nature is closing the ring of her forces eternal;
 And it attacheth a new link to the one gone before,
 So that the chain be prolonged forever through all generations,
 And that the whole may have life, e'en as enjoyed by each part.
 Now, my beloved one, turn thou thy gaze on the many-hued thousands
 Which confuse thee no more; for they will gladden thy mind.
 Every plant unto thee proclaimeth the law everlasting,
 Every floweret speaks louder and louder to thee;
 But if thou here canst decipher the sacred design of the goddess,
 Everywhere will it be seen, e'en though the features are changed.
 Caterpillars are sluggish, and busily butterflies flutter,—
 Man however may change even the figure decreed.
 Oh, then, bethink thee, as well, how out of the germ of acquaintance,
 Gradually habits arose. Seeking each other we met,
 Verily friendship and love began to flame up in our bosoms,
 Finally Amor procured wondrously blossom and fruit!
 Think of the manifold touches which Nature hath lent to our feelings,
 Silently giving them birth, all of them different in form!
 Yea, and rejoice thou to-day in the present! For love that is holy
 Seeketh the noblest of fruits,—which is a concord of thought,
 When our opinions agree,—thus we both will in rapt contemplation,
 Lovingly blending in one,—find a more excellent world."

After Bowring's translation.

Goethe laid more stress on the thoughts of this poem than his contemporaries, and he was greatly displeased that his friends did not see the same deep meaning in it which he had tried to express. He was not less unfortunate with another argument in favor of man's kinship to the animal world which aroused a storm of indignation and of controversy, but the truth of which has since then been recognized. In Goethe's time naturalists maintained that the essential difference between human and animal skeletons was the absence of the intermaxillary bone in the human jaw. Goethe succeeded in

pointing out the existence of this bone, by showing that it had coalesced so thoroughly as to conceal its separate character. The existence of this intermaxillary bone remained a guarantee to Goethe of the truth of the theory of evolution as well as of the interrelation of all life on earth, and this opened to him the great vista of greater possibilities in man's future.

Goethe gave a poetic expression to these thoughts in "Metamorphosis of Animals" presumably written in 1806, in which, besides teaching the theory later on propounded by Lamarck that habits determine the forms of life, he emphasizes mainly the ethical aspect of the plasticity of nature and points out that perfection can be attained only by imitation.

The "Metamorphosis of Animals" (written in hexameters, not in distichs) in spite of its importance has never as yet been translated. We offer the following version:

THE METAMORPHOSIS OF ANIMALS.

"Durst ye ascend to the peak, to the highest of heights on the summit?
Well, then, I proffer my hand, and here you behold from this outlook
O'er the wide province of nature a view. Oh see, how the goddess
Spendeth so richly her gifts! Yet worries she not as do mortal
Mothers who, filled with anxiety, care for the fate of their children.
'Twould not behoove her. She guards the young life by laws that are twofold.
This is her highest degree: She limits the scope of each creature,
Gives it a limited want yet supplies it with means without limit,
Easily found and supplied. In motherly kindness she favors
Those of her children who earn her affection by daring endeavor.
Untrained they swarm into life, each obeying its own inclination.

"Truly's each creature itself its own purpose, for nature creates it
Perfect; and it in its turn begets progeny that will be perfect.
Organs and members are shaped according to laws everlasting,
Even the oddest formation its prototype latent preserveth.
Thus each mouth is adapted to seize the right food and to swallow
That which is fit for its stomach,—the one may be tender and toothless,
While there are others with powerful jaws; but one organ
Always for proper nutrition will cooperate with the others.
Also the feet to the needs of the body are wisely adjusted,
Some of them long, while others are short, in perfect proportion.
Thus the kind mother assureth to each of her several children
Health in good store; and the organized limbs of each animate being,
Always will work for the whole, and ne'er counteract one another.
Therefore the shape of a creature determines its life and its habits,
While *vice versa* the habits of life will react on the organs
Potently. Any formation possesses a definite order
Which yet is subject to change through external effects and conditions.

But in the innermost self of the noblest of nature's creations
 Lieth their power, confined to a holy mysterious circle.
 And these limits removeth no god; they are honored by nature,
 For limitation alone makes possible highest perfection.

"Yet in the innermost self a spirit titanic is also
 Stirring, which fain would arbitrarily break through the circle,—
 Bold innovation begetting new forms! But in vain it aspireth.
 See how it swelleth one part, it endoweth with power
 One for all others, and lo the result! Those others must suffer.
 Thus a onesided preponderance taketh away the proportion,—
 Yea, it destroys all beauty of form and harmonious motion.
 Seest thou then that a creature has preference gained over others
 Look for the shortage at once and seek with confiding inquiry.
 Then, thou, at once, wilt discover the key for the varied formations;
 As, for example, no animal beareth a horn on its forehead,
 If in its jaw it possesseth its teeth in perfect completion,
 Wherefore our mother eternal e'en if she endeavored to do so,
 Could not in all her creation engender such forms as horned lions.
 There's not enough in amount for constructing the horns on the forehead,
 And in the mouth the formation of teeth that are perfect in number.

"'Tis a most beautiful thought to have power and self-limitation,
 Liberty and moderation, free motion and law, and all plastic
 Preference offset by want! O rejoice that the Muses have taught thee
 Gently for harmony's sake to yield to a wholesome compulsion,
 For there's no ethical thinker who finds aspirations sublimer.
 Truly the man of great deeds, the artist, the poet, the ruler,
 He who deserves so to be, thus only his worth can acquire.
 Highest of creatures, rejoice! for thou, thou alone, comprehendest
 Nature's sublimest idea; and what at her best she created
 Thinkest thou over again. Here take thou thy stand and look backward,
 Prove all things and compare, and learn from the Muse what she teaches,
 Better than raving by far is assured and approved comprehension."

The two poems on the metamorphosis of plants and animals appear in the usual editions of Goethe's poetry framed in by three little poems entitled "Parabasis," "Epirrhema," and "Antepirrhema," which strange-sounding titles are chosen in imitation of a custom of the chorus of the Greek stage, whose leader, the so-called Corypheus, addressed the public in a general adhortation not necessarily connected with the plot of the drama. The first address "Parabasis" is followed by the "Epirrhema," a kind of epilogue, and the "Antepirrhema" a counter-epilogue. Like several other philosophical poems of Goethe here quoted they are now translated for the first time.

PARABASIS.

"Joyous, as it me behooveth,
 Did for years my soul aspire
 To experience and inquire
 How creative nature moveth.

"Tis the eternal one and all
 Which appears as manifold,
 Small things great are, great things small,
 Everything has its own mould.

"Same remaining in mutations,
 Near and far and far and near,
 Forming thus by transformations,
 For amazement am I here."

EPIRRHEMA.

"Take in nature-meditation,
 Each and all in contemplation,
 Naught is inside, naught is out,
 For the inside is without.
 Thus shall comprehended be
 Holy open mystery.

"Truth of semblance pleasure giveth,
 So doth serious play.
 Merely one naught is that liveth,
 'Tis a manifold alway."

ANTEPIRRHEMA.

"Behold how nature all achieves,
 How masterly her work she weaves.
 One treadle holds thousands of threads connected.
 Her shuttles hither and thither are flung.
 The fibers in both directions strung,
 And thousand transactions at once are perfected.

"This she has not by chance combined,
 But from eternity designed,
 So the eternal master may
 His web and woof with surety lay."

QUESTIONS FROM THE PEW.

BY FRANKLIN N. JEWETT.

THE BETHLEHEM PROPHECY.

(Micah, v. 2.)

“**B**UT thou, Bethlehem Ephrata, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting,” or as in the margin, “from ancient days.”

When the writer was quite a large boy he recited the above verse in a public meeting, as an exercise that had been assigned him. The passage was of course understood as a prophecy of Christ. It was selected because of this fact. It was Jesus of Nazareth of whom it was here predicted that he should come from Bethlehem and be ruler in Israel, and whose goings forth had been from everlasting. In the warm enthusiasm of the occasion very possibly every one present considered this to be the true meaning of the passage. Nothing was said even intimating that the verse could have a different meaning, or in any way raising a question as to what its meaning was when it was first uttered. The remainder of the passage which this verse introduces was in no wise alluded to. Neither does the writer, with a church and Sunday school attendance of some considerable extent, remember that it was ever referred to at any church exercise at which he was present; and moreover he has never heard of its having been explained or set forth or referred to in any church upon any occasion whatever.

The passage continues as follows: “Therefore will he give them up, until the time that she which travaileth hath brought forth; then the residue of his brethren shall return unto (or with) the children of Israel. And he shall stand, and shall feed (his flock) in the strength of the LORD, in the majesty of the name of the LORD his God: and they shall abide; for now shall he be great unto the ends

of the earth. And this (man) shall be (our) peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men. And they shall waste the land of Assyria with the sword and the land of Nimrod in the entrances thereof: and he shall deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our border. And the remnant of Jacob shall be in the midst of many peoples as dew from the LORD, as showers upon the grass; that tarrieth not for man nor waiteth for the sons of men. And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, treadeth down and teareth in pieces, and there is none to deliver. Let thine hand be lifted up above thine adversaries, and let all thine enemies be cut off."

Of course this is a passage of plain meaning as regards Assyria and the "remnant of Jacob." Assyria was the great threatening power in the north-east. It was as real to the inhabitant of Palestine then as Germany is to a Frenchman now, and more to be feared. Certainly the words of our passage were adapted to produce definite impressions. Terms more matter-of-fact could hardly have been chosen.

Now our special point here is that whatever these words were specially or plainly *adapted* to produce, that they must have been *intended* to produce. This would have been true even if the intention had been to deceive. This conclusion seems unavoidable on any other supposition than that the responsible author of the words did not know what meaning they would convey, or what meaning they were properly adapted to convey. How can this be seen differently? The prophet was speaking in view of a clearly perceived and pressing situation; and he was speaking plainly. Nothing could have been further from his mind than speaking in enigmas. He had just predicted the capture of Zion; but there was also to be a return. "For now shalt thou go forth out of the city; and shalt dwell in the field, "and shalt come even unto Babylon; there shalt thou be rescued; there shall the Lord redeem thee from the hand of thine enemies. And now many nations are assembled against thee, that say Let her be defiled, and let our eye see (its desire) upon Zion. But they know not the thought of the LORD, neither understand they his counsel: for he hath gathered them as sheaves to the threshing floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thine hoofs brass: and thou shalt beat

in pieces many peoples: and thou shalt devote their gain unto the LORD, and their substance unto the Lord of the whole earth."

With one intervening verse, the prophet continues, in further encouragement, with the passage which we are studying. It is with its plain meaning that we have now to do. What the passage meant then the responsible author of it told the people. Is not this perfectly evident? This ruler was to be a great military leader. He was to be of the Davidic dynasty, this fact at least being expressed by saying that he was to come out of Bethlehem. He was to deliver his people from all aggression of the Assyrians, and under his leadership the land of Assyria was to be wasted with the sword.

To claim a secondary and spiritual meaning as the more important and controlling one in this passage does not relieve the situation, even if the claim were to be granted. If we were to admit here any number of such meanings, whose brightness and power were to be manifested only after many centuries, we could not thereby be justified in failing to take account of the original meaning and force. That meaning no explanation of the passage or theory of the Christian Scriptures can permissibly ignore; and how can that meaning be dealt with on any view of the Scriptures that is taught in most of the churches?

Also, why, in simple fairness, has not this passage in its entirety, been regularly taught or presented in the churches and Sunday schools? Is not this a case in which the truth has not generally been sought out and shown? Has not the Church here in some considerable degree failed to make good its oft-made claim of being an institution characterized by the seeking and exposition of the truth?

IN THE MAZES OF MATHEMATICS.

A SERIES OF PERPLEXING QUESTIONS.

BY WM. F. WHITE, PH. D.

III. GEOMETRIC PUZZLES.

“A RECTANGULAR hole 13 inches long and 5 inches wide was discovered in the bottom of a ship. The ship's carpenter had only one piece of board with which to make repairs, and that was but 8 inches square (64 square inches) while the hole con-

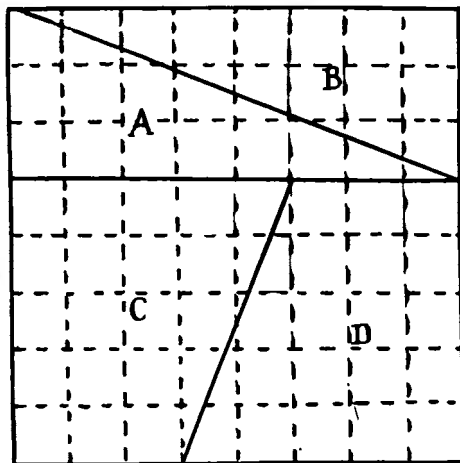


Fig. 1.

tained 65 square inches. But he knew how to cut the board so as to make it fill the hole!” Or, in more prosaic form:

Fig. 1 is a square, 8 units on a side, area 64; cut it through the heavy lines and rearrange the pieces as indicated by the letters in Fig. 2, and you have a rectangle 5 by 13, area 65. Explain.

Fig. 3 explains. EH is a straight line, and HG is a straight line; but they are not parts of the same straight line. Proof:

Let X be the point at which EH produced meets GJ ; then from the similarity of triangles EHK and EXJ

$$XJ : HK = EJ : EK$$

$$XJ : 3 = 13 : 8$$

$$XJ = 4.875$$

$$\text{But } GJ = 5$$

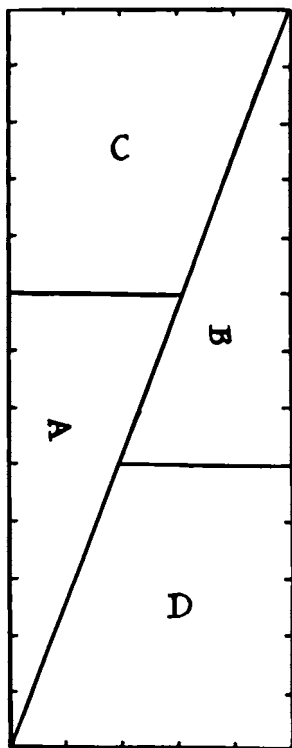


Fig. 2.

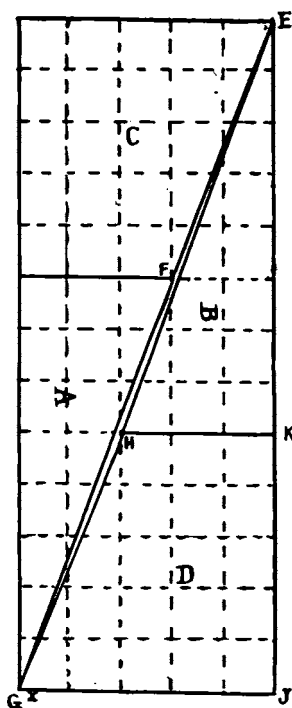


Fig. 3.

Similarly, EFG is a broken line.

The area of the rectangle is, indeed, 65, but the area of the rhomboid $EFGH$ is 1.

This paradox is referred to as early as 1877, in the *Messenger of Mathematics*; cited by W. W. R. Ball (*Mathematical Recreations and Essays*, Macmillan, 1905, p. 49) who uses this to illustrate that proofs by dissection and superposition are to be regarded with suspicion until supplemented by mathematical reasoning.

Another puzzle is made by constructing a cardboard rectangle 13 by 11, cutting it through one of the diagonals (Fig. 4) and

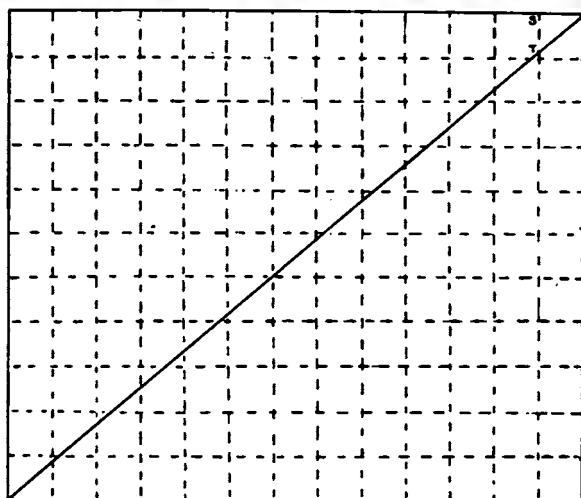


Fig. 4.

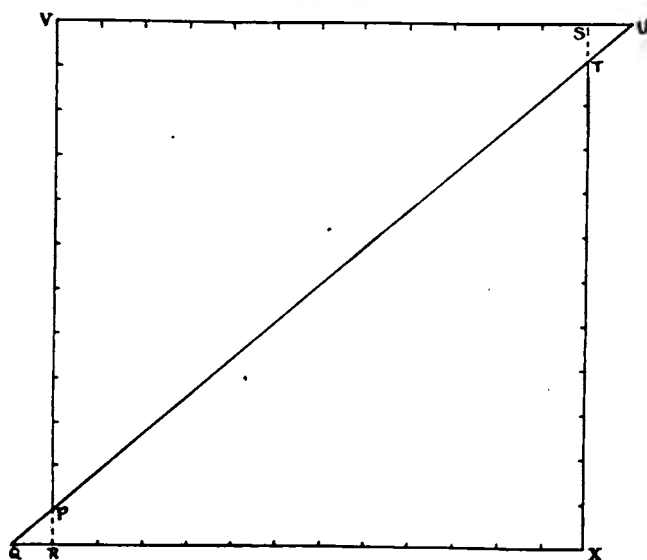


Fig. 5.

sliding one triangle against the other along their common hypotenuse to the position shown in Fig. 5. Query: How can Fig. 5

be made up of square $VRXS$, 12 on a side, area 144, + triangle PQR , area 0.5, + triangle STU , area 0.5, = total area 145; when the area of Fig. 4 is only 143?

Inspection of the figures, especially if aided by the cross lines, will show that $VRXS$ is not a square. VS is 12 long; but $SX < 12$. $TX = 11$ (the shorter side in Fig. 4, but $ST < 1$ (see ST in Fig. 4).

$$ST : VP = SU : VU$$

$$ST : 11 = 1 : 13$$

$$ST = \frac{11}{13}$$

$$\text{Square } VRXS = 12 \times 11 \frac{11}{13} = 142 \frac{1}{13}$$

$$\text{Triangle } PQR = \text{triangle } STU = \frac{1}{2} \cdot \frac{11}{13} \cdot 1 = \frac{11}{26}$$

$$\text{Fig. 5} = \text{square} + 2 \text{ triangles} = 142 \frac{2}{13} + \frac{11}{13} = 143.$$

EROS ON THE SHIP OF LIFE.

ONE of the most beautiful monuments that ever decked a tomb stands in the Campo Santo of Genoa, Italy, where it was erected by the sculptor Scanzi for the Carpaneto family. It represents the



APOLLO ON HIS TRIPOD FLYING OVER THE OCEAN.

800

god of love hoisting the sail of his ship to cross the unknown sea of death and to reach a new land beyond, there to enjoy a renewed

life. The idea is at once modern and ancient, modern in so far as it preaches an immanent immortality, and ancient because it utilizes the mythology of pagan Greece, which attributes to Eros, the god of love, the power of descending into Hades and returning back to



EROS ON A DOLPHIN.

627



DIONYSUS CROSSING THE SEA.

803

life. As the sun sets in western ocean and rises again on the next morn in the east, so all the gods of life and light,—Eros, Apollo, Dionysus, and their human incarnations, such men as Orpheus, Odysseus and others, pass on a fish, in a ship, or in an ark, over the

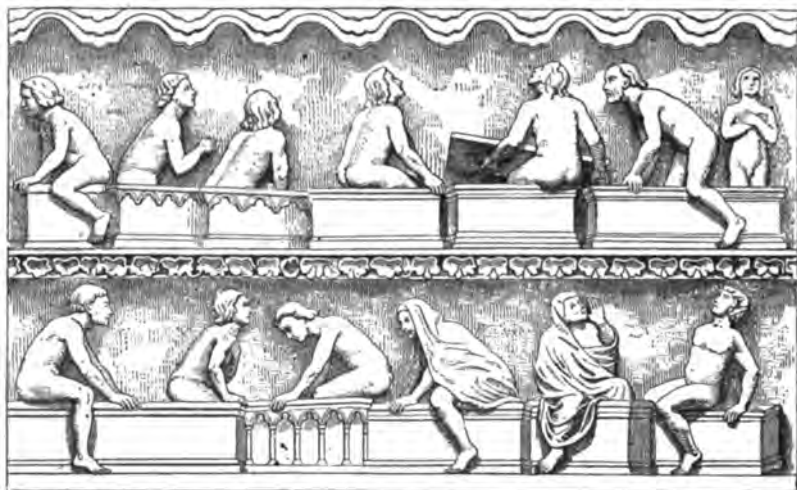


THE RESURRECTION OF CHRIST.
By Perugino. (Vatican.)

5378

stormy sea through the realm of death and rise to new life, in the same way as nature is rejuvenated in spring. The legends of the Greek Adonis, the Phrygian Atys, the Syrian and Babylonian Tammuz possess all the same significance. They are Easter gods, they die but are quickened to new life, and their festivals were celebrated in a spirit of lamentation that is turned into rejoicing, since their destiny extends to mankind a promise of immortality.

Christian art conceives immortality as transcendent and extra-



EARLY CHRISTIAN IDEA OF THE RESURRECTION.

2079

mundane. It is represented as a resurrection of the body from the tomb, an idea which has found a basis in the doctrine of Christ's bodily resurrection. If the letter of the dogma has to be abandoned we can still uphold its spirit, for the truth remains that man's life does not end with death. His work lives on, his ideas do not die, and so his soul remains a living factor in the growing generation and will continue such to the end of the world.

MISCELLANEOUS.

THE NOBLER LESSON.

Christ was of virgin born, and, being slain,
The credists say, he rose from death again.
O futile, age-long talk of death and birth!—
His life, that is the one thing wonder-worth:
Not how he came, but how he lived on earth.
For if gods stoop, and with quaint jugglery
Mock their own laws, how shall that profit thee?
The nobler lesson is that mortals can
Grow god-like through this baffled front of man.

DON MARQUIS.

ETHICAL INSTRUCTION.

To the Editor of The Open Court:

I submit to the readers of *The Open Court* a plan for the establishment of religious, or ethical institutions. It was long fervently hoped that the churches would adapt themselves to the needs of the times, but this hope has not been realized and there is no promise that it will be realized. Nearly all the denominations are dominated by the sectarian rather than the religious spirit, and they have so long refrained from a progressive policy that an adequate adjustment at this late day would amount almost to a subversion of their most cherished principles and ideals; hence the idea of an adjustment is even more repugnant to them than the certainty of further decline and ultimate extinction.

The main functions of religious institutions are, the progressive formulation and promulgation of ethical precepts, the employment of practical means to induce men to obey these precepts, and the organization of the moral energy of the people.

The ethical code should comprise all those conditions of character and forms of conduct which experience and observation prove are in accord with the nature and environment of men considered as members of a progressive humanity.

The possession of energy is perhaps the most pronounced characteristic of human nature, and scarcely less pronounced is the desire to exert this energy so that the results may contribute to and be conserved with the achievements of the race. Ethics must treat of the conditions and means of attaining this end.

There are duties that are incumbent on all men; there are duties that

are incumbent on certain classes; but all are parts of one system. Individuals in general should not be required to formulate their moral principles, for the task presupposes a comprehensive conception of humanity and a systematic knowledge of the relation of all the different forms of conduct to the environment and to the movement of civilization. The individual, if very intelligent and sincere, can, with sufficient time and effort, arrive at a system correct in the main, but the masses are hopelessly prejudiced by selfish interests. In the investigation of moral truths, special equipment and disinterestedness are indispensable, and the only way to secure these qualifications is to make a profession of the work. Now, there are men and women who are inclined and talented in this direction; let them do the work and let society maintain them.

Religious institutions, like educational institutions, concern the whole people and should therefore be authorized and controlled by the common will of the people—or in other words, by the State. My solution, specifically stated, is as follows:

Let the different States establish departments in the universities for research work in ethics. It is true there is still radical disagreement among ethical investigators, but let a practical field be opened and it would then be a matter of satisfying human needs. Let courses be established for the purpose of training prospective ethical preachers in the knowledge of ethics, in oratory, and in methods of ethical influence. Let a suitable building be provided in every community where people could assemble regularly to hear addresses and participate in any other forms of devotion conducive to morality. There ought to be ethical hymns that would express in modern terms the great religious truths contained in the older ones. Also books of "prayer" whereby the masses who lack fluency could express their feelings of repentance, aspiration, etc. All these practices would have a strong tendency toward elevating moral conditions.

The control and financial support of the system here proposed could be very similar to those of public education and, like public education too, the work should be kept out of politics. The two systems should, however, in my opinion, be kept entirely separate. There is not space here to discuss the question of ethics in the school-room, but the history of religious institutions plainly shows that it is mainly over adults that such institutions exert their direct influence.

HARRISBURG, PA.

CYRUS H. ESHLEMAN.

EDITORIAL COMMENT.

Mr. Eshleman's idea of having Ethical Institutions officially managed by State authorities is obviously prompted by the dearth of sound moral principles manifest in both public and private life. But whether such State institutions are feasible in our own country,—they would practically amount to an Ethical State Church,—is more than doubtful, and it would be very difficult, if they existed, to have them administered by the right kind of men and in the right spirit of a non-partisan and inter-denominational morality. We publish his proposition as a suggestion that may give food for thought.

BOOK REVIEWS AND NOTES.

MEMORIES AND THOUGHTS. Men—Books—Cities—Art. By *Frederic Harrison*. New York: Macmillan, 1906. Pp. 409.

Auguste Comte's positivism has found its exponent in Mr. Frederic Harrison of London, who has long been before the public as a speaker to the positivist congregation at London, and as a writer of miscellaneous essays. His visit to America is still remembered by the many friends of his philosophy whom he met on this side of the Atlantic, and yielding to an urgent request he has now published in this book a number of his essays together with an autobiographical sketch. The book is exceedingly interesting and we select here the following extracts which characterize Mr. Harrison as a man and a thinker. After the completion of his school days Mr. Harrison speaks of his university years as follows: "I went up to Oxford from school in 1849; at a time when the great controversy in theology, which shook the Church and led to the conversion of Cardinal Newman, Cardinal Manning, and many others, was passing into a new phase. Liberalism was in the ascendant, and the dominant type of thought presented to me was Positive rather than Catholic. J. Stuart Mill, George Grote, Arnold and his historical school, Carlyle and his political school, Comte and his Positive school, were the influences under which my mind was formed."

Continuing he says:

"I was brought up as a High Churchman, my Godfather being an intimate ally of Henry Phillpotts, Bishop of Exeter, and he took care to give me a thorough training in orthodox divinity. At school I had been something of a Neo-Catholic, and took the sacrament with a leaning toward transubstantiation. As a student at college, I slowly came to regard the entire scheme of theology as an open question; and I ultimately left the university, about the age of twenty-four, without assured belief in any form of supernatural doctrine. But as the supernatural died out of my view, the natural took its place, and amply covered the same ground. The change was so gradual, and the growth of one phase of thought out of another was with me so perfectly regular, that I have never been able to fix any definite period of change, nor indeed have I ever been conscious of any real change of mind at all. I have never known any abrupt break in mental attitude; nor have I ever felt change of belief to involve moral deterioration, loss of peace, or storms of the soul. I never parted with any belief till I had found its complement; nor did I ever look back with antipathy or contempt on the beliefs which I had outgrown.

"For the first thirty years of my life I was essentially a learner. but only in part a student of books. Never having been a great reader, and not having acquired the passion of pure study, I cared mainly for men, things, places, and people.... My interests have always led me to study movements on the spot, and from the lips of those who originate them. In this spirit I have sought to understand the various social and labor questions by personal intercourse with practical men.

"The acceptance of the general principles of Auguste Comte has been the result of very long and unremitting study, and it proceeded by a series of marked stages. First his view of history commanded my assent; then his scheme of education; next his social Utopia; then the politics; after that his

general view of philosophy; and finally the religious scheme in its main features. During the whole of the process, up to the last point, I reserved large portions of the system, to which I felt actual repugnance, or at least confirmed doubt. And during the various stages I kept up lively interest, and no little sympathy, with many kindred, rival, and even antagonistic systems, philosophical and religious.

"My profession was the law, the practice of which I followed for some fifteen years without great zest and without any ambition. I afterward taught jurisprudence as professor; and, having inherited a modest fortune, which I have had no desire to increase, I eventually withdrew to my present occupation of urging on my neighbors opinions which meet, I must admit, with but moderate acceptance.

"Our knowledge enlarges, our formulas change, our methods grow; but everywhere it is growth, not destruction. What I have witnessed is not really revolution: it is normal evolution. The cells and germs are forever in perpetual movement. The organism—Humanity—remains, and lives the life of unbroken sequence."

The contents of Mr. Harrison's essays collected in the present volume touch on varied subjects. They relate his recollection of the burials of Renan and Tennyson; he speaks of Cromwell, his Tercentenary and his statue, of Carlyle, of Franklin, Alexander Hamilton, Thackeray, George Eliot, Ruskin, etc. He relates a pilgrimage to Lourdes, speaks of the ideal London, of historical Paris, English cathedrals, and picture exhibitions, the ancient masters, etc. He expresses his natural feelings as an Englishman very vigorously by denouncing the modern habit of introducing the name Briton. He says:

"What are we, citizens of no mean country, to call ourselves, if we give up the style of Englishmen? I object most positively to 'Briton.' I am not willing to call my native land 'Britain.' Why 'Briton' and 'Britain'? These terms are wrong on every ground—whether of history, of constitutional right, of language, or of justice."

It is refreshing to read his denunciation of card-playing, the very sight of which he detests. He says:

"I do not call it a vice, unless it ends in reckless gambling, which it often does. But it is an anti-social, debilitating form of folly, which encourages mean kinds of excitement."

Most interesting to Americans, however, will be Mr. Harrison's judgment of America. It seems perhaps more favorable than Mr. Harrison means it himself. Extracts of the main passages are as follows:

"New York and Chicago contain 'more Germans than any city but Berlin, more Irishmen than Dublin, more Italians than Venice, more Scandinavians than Stockholm, and' (they sometimes add) 'more sinners than any place on earth.' Statistics give us the facts, and of course there is no sort of doubt about the immense degree in which the United States are peopled by a race of foreign birth or origin. In the eastern slums of New York, in the yards and docks of the great cities, one sees them by myriads: Germans, Irish, Italians, Swedes, Russians, Orientals, and negroes. But those who direct the State, who administer the cities, control the legislatures, the financiers, merchants, professors, journalists, men of letters—those whom I met in society—were nearly all of American birth, and all of marked American type.

I rarely heard a foreign accent or saw a foreign countenance. The American world is practically 'run' by genuine Americans.

"In spite of the vast proportion of immigrant population, the language, character, habits of native Americans rapidly absorb and incorporate all foreign elements. In the second or third generation all exotic differences are merged. In one sense the United States seemed to me more homogeneous than the United Kingdom. There is no state, city, or large area which has a distinct race of its own, as Ireland, Wales, and Scotland have, and of course there is nothing analogous to the diverse nationalities of the British Empire. From Long Island to San Francisco, from Florida Bay to Vancouver's Island, there is one dominant race and civilization, one language, one type of law, one sense of nationality. That race, that nationality, is American to the core. And the consciousness of its vast expansion and collective force fills the mind of American citizens, as nothing can do to this degree in the nations of western Europe. Vast expansion, collective force, inexhaustible energy—these are the impressions forced on the visitor, beyond all that he could have conceived or expected to find. It is borne in on him that he has come, not so much to another nation as to a new continent, inhabited by a people soon to be more numerous than any two of the greater nations of western Europe, having within their own limits every climate and product between the Tropics and the Pole, with natural resources superior to those of all Europe put together, and an almost boundless field for development in the future.

"Chicago struck me as being somewhat unfairly condemned as devoted to nothing but Mammon and pork. Certainly, during my visit, I heard of nothing but the progress of education, university endowments, people's institutes, libraries, museums, art schools, workmen's model dwellings and farms, literary culture, and scientific foundations. I saw there one of the best and most vigorous art schools in America, one of the best Toynbee Hall settlements in the world, and perhaps the most rapidly developed university in existence.... For energy, audacity, and enterprise, the Chicago people are famous even in the Western States of America. 'When I come to London,' said a leading man of business, 'I find your bankers and merchants stroll into their offices between ten and eleven in the morning. I am at my desk at seven,' said he, 'and by noon I have completed fifty transactions by telephone.'

"No competent observer can doubt that in wealth, manufactures, material progress of all kinds, the United States, in a very few years, must hold the first place in the world without dispute. Its population will soon double that of any nation of western Europe. That population will have an education second only to that of Germany and Switzerland, and superior to that of any other European nation. The natural resources of their country exceed those of all Europe put together. Their energy exceeds that of the British; their intelligence is hardly second to that of Germany and France. And their social and political system is more favorable to material development than any other society ever devised by man. This extraordinary combination of national and social qualities, with vast numbers and unbounded physical resources, cannot fail to give America the undisputed lead in all material things.

"The characteristic note of the United States is to be found in this free-

dom of the individual—the *carrière ouverte aux talents*—in a sense which is unknown to Europeans and can hardly be conceived by them. Every one of these seventy millions—at least of whites—has an 'equal chance' in life. A first-rate education, comfort, and 'betterment' are within the reach of every youth and girl of average capacity and industry. Most of the men eminent in business, politics, or literature began life by 'teaching school.' Every messenger boy or machine-hand may be an embryo President of the United States, of a railroad, or a bank, a powerful journalist, or a millionaire. Every lad seems conscious that this is open to him, and most of them live and work as if they meant to try for this end. Every girl at the type-desk or a telegraph office may live to reside in Fifth Avenue, or—who knows?—in the White House. And the ease with which the youth and girl adapt themselves to new careers and wider functions is one of the wonders of American life.

"Literature, politics, manners and habits, all bear the same impress of the dominant idea of American society—the sense of equality. It has its great side, its conspicuous advantages, and it has also its limitations and its weakness. It struck me that the sense of equality is far more national and universal in America than it is in France, for all the pæans to equality that the French pour forth and their fierce protestations to claim it. 'Liberty, equality, and fraternity' is not inscribed on public edifices in the United States, because no American citizen—or, rather, no white citizen—can conceive of anything else. The shoeblack shakes hands with the President, and (in the absence of a Pullman) travels in the same car with the millionaire. The millionaire has a very restricted household of servants, and they are more or less his masters, because the true-born American will not accept domestic service on any wages, and the Irish 'helps' are the despair of the housekeeper."

All this sounds very favorable, but Mr. Harrison adds: "All this has its bad side as well as its good side," and he calls special attention to the fact that "public men in America are commonly accused of accepting the moral standards of the mass and of tamely yielding to the voice of majorities," while in England a man of ambition would always consider what is due to his own position, and so it is obvious that Mr. Harrison is under the impression that the leaders of the destiny of our nation complacently yield to the wishes of majorities. Though this is quite true of the average politician, we do not go too far in saying that the great leaders, such as Lincoln, and in these later days Cleveland as well as Roosevelt both show their scorn of representing majorities, and the courage of having their own opinions.

Mr. Harrison discusses the shape and makeup of our flag. Having briefly explained the origin of the stars and stripes from the ancient coat of arms of Washington, he condemns the appearance of the flag as unheraldic and inartistic. He says: "Nothing more artless, confused, and unheraldic can be conceived," and he continues thus:

"An unlucky question was once put to me by a patriot, whether the 'star-spangled banner' was not beautiful as a work of art. I was obliged to answer that, with all my veneration for the banner of the Republic, in my humble judgment it was (heraldically speaking) both awkward and ugly, unbalanced, undecipherable, and mechanical. It may be well to distinguish the Republican emblem from the feudal heraldry of the Old World, but it is a pity that the invention of the New World could not have devised an emblem with some claim to be clearly read and to look graceful. The thirteen bars, or stripes,

have now lost their significance, and might in time disappear. A plain field, *semée* of 'stars,' would not be unsightly nor too difficult to distinguish. Forty-five mullets on a canton (i. e., corner) in six rows are not easily visible at all, and, when perceived, are hardly elegant."

The city of Washington is described in glowing colors, as follows:

"The Capitol at Washington struck me as being the most effective mass of public buildings in the world, especially when viewed at some distance, and from the park in which it stands. I am well aware of certain constructive defects which have been insisted on by Ferguson and other critics; and no one pretends that it is a perfect design of the highest order either in originality or style. It will have one day to be entirely refaced with white stone. But as an *effective* public edifice of a grandiose kind, I doubt if any capital city can show its equal. This is largely due to the admirable proportions of its central dome group, which I hold to be, from the pictorial point of view, more successful than those of St. Peter's, the Cathedral of Florence, Agia Sophia, St. Isaac's, the Panthéon, St. Paul's, or the new Cathedral of Berlin. But the unique effect is still more due to the magnificent *site* which the Capitol at Washington enjoys. I have no hesitation in saying that the *site* of the Capitol is the noblest in the world, if we exclude that of the Parthenon in its pristine glory. Neither Rome nor Constantinople, nor Florence, nor Paris, nor Berlin, nor London possesses any central eminence with broad open spaces on all sides, crowned by a vast pile covering nearly four acres and rising to a height of nearly three hundred feet, which seems to dominate the whole city. Washington is the only capital city which has this colossal centre or crown. And Londoners can imagine the effect if their St. Paul's stood in an open park reaching from the Temple to Finsbury Circus, and the great creation of Wren were dazzling white marble, and soared into an atmosphere of sunny light."

MORALITY AND THE PERFECT LIFE. Republication of a lecture by the late Henry James. Elkhart, Indiana: New Church Educational Association, 1906. Pp. 84.

The late Henry James, during his lifetime a leading spirit in the New Church is still regarded as an authority by Swedenborgians; and outsiders may regard him as an authoritative exponent of that peculiar conception of Christianity. He is a useful personality, the significance of which is best recognized when we consider that both his sons are distinguished in their particular line of work, William James, the psychologist and Henry James, the novelist. The New Church Educational Association has decided to venture in bringing out the publications of the late Henry James, which have been out of print for some years. They have begun with the present volume, which was delivered as a lecture in New York and first published under the title "Moralism and Christianity in 1850." Mr. James sets forth in it an original philosophy which however he does not claim to be his own but which he ascribes to Swedenborg, whom he accepted as his master.

LE SENS DE L'ART, sa nature, son rôle, sa valeur. Par Paul Gaultier. Paris: Hachette, 1907. Pp. 269. Price, 3 fr. 50.

This book has been prefaced by Prof. Emile Boutroux, a member of the Institute who recommends the work highly to lovers and students of art.

The author himself calls his book "The Art Sense," because he treats art from a new point of view, which is from the standpoint of emotion, to which he thinks one ought always to confine art, for art appeals to sentiment and not to the rational faculties. From this point of view we have to judge these essays, which are well written and will recommend themselves as containing many valuable observations. The author's ideas are illustrated by very small pictures on 16 plates, which is perhaps necessary on account of the small size of the book, and yet they are executed with sufficient care to serve the author's purpose. The several chapters are entitled: "The Nature of Art" in answer to the question, What is art?; "The Part Played by Art," showing what a work of art may teach; "The Morality of Art," and "The Place of Art in Social Life." The book concludes with a chapter on "Art Criticism" followed by a Bibliography of the works which proved most useful to the author.

THE GERMAN EMPIRE. By *Burt Estes Howard, Ph. D.* New York: Macmillan, 1906. Pp. 448.

The importance of Germany,—its trade, its industries, its institutions, its politics and diplomacy,—has been of growing interest in the development of the world, and yet thoroughly reliable information is as yet lacking. There are so many Germans in this country that we almost believe we know Germany as well as if we had been there, and yet our information through the German-American press as well as German-American settlers is very unreliable. For a systematic and trustworthy information the present book is most serviceable. It treats its subjects in the following chapters: The Foundation of the German Empire; The Empire and the Individual States; The Kaiser (not a characterization of the present Kaiser but the significance of the office, of the title, and the privileges connected with it); The Bundesrat (representing the collected power of all the state governments); The Reichstag (the German representative of the people); Imperial Legislation; The Imperial Chancellor (a position which since Bismarck's day is of paramount importance); Citizenship under the German Constitution; The Judicial Organization of the Empire; Alsace-Lorraine and Its Relation to the Empire; The Constitution and Imperial Finance; The Armed Forces of the Empire; and The Imperial Constitution.

The author is obviously competent for his work. His sources, carefully mentioned in footnotes, are the best and most reliable; the subject-matter is presented with rare clearness, bringing out the essential point; and the reading of the book is interesting through a freshness apparently due to the fact that the author's knowledge rests on personal inspection and direct experience. The index is made with great care and adds much to the value of the book.

A PICTURE BOOK OF EVOLUTION. By *Dennis Hird.* Part I. London: Watts & Company, 1906. Pp. 200.

This is the first part of a popular exposition of evolution, and it is truly, as the title states, a picture book, for there may be not more than 30 pages in the book without illustrations, and the author's intention is to present the truth of evolution to children in the most simple and forcible manner. The first volume which here lies before us contains the chapters Astronomy, Geology, and Zoology.



A PAGAN NUN.

Portrait bust of a vestal virgin found at Rome, now in the National Museum at Naples.

Frontispiece to The Open Court.

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JESUS'S VIEW OF HIMSELF IN THE FOURTH GOSPEL.

BY PHILIP STAFFORD MOXOM, D.D.

ONE who is familiar with the New Testament cannot engage in this study without feeling, in increasing measure, the sharp contrast between the representations of the Synoptics and those of the Fourth Gospel. The difference is not merely one of degree; it is a difference of kind. In passing from the former to the latter, we pass into another atmosphere, deal with different personalities, though some of them bear the same names, and, for the most part, find ourselves in the midst of other scenes.

As a preliminary to our study, it will be well for us to note some of the more striking differences. In the Fourth Gospel the scene of action, with slight exceptions, is Jerusalem and its vicinity; in the Synoptics the scene of action, almost entirely, is Galilee. In the Fourth Gospel there are prominent persons who do not appear in the Synoptics, namely, the woman of Samaria, Nicodemus and Lazarus; and places which have no mention in the Synoptics, namely, Enon, Salini, Ephraim and Bethany across the Jordan (in the Common Version, Bethabara). In the Fourth Gospel the baptism, the temptation and the transfiguration are not mentioned. Still more notable omissions are those of the last supper, and the agony in Gethsemane.

The difference in both the substance and the form of Jesus's teaching is even more striking. In the Fourth Gospel there are long mystical and metaphysical discourses which are wholly absent from the Synoptics, and it conspicuously lacks the Sermon on the Mount and all the parables. Moreover, in this Gospel, Jesus is almost if not quite devoid of a quality which is felt on every page of the

Synoptics, namely, pity. He is wanting even in sympathy. If the case of his emotion at the grave of Lazarus be cited, it must be said that in this case his grief, which is mingled with indignation, is aroused rather by the unbelief of the Jews than by the affliction of the sisters.

In the Synoptics Jesus's mission as teacher and helper of men is central and dominant; in the Fourth Gospel it is himself and his relation to the Father that are central and dominant. In the Synoptics Jesus is the sympathizing man; in the Fourth Gospel he is the calm yet intense, the dignified yet polemical, representative and vice-gerent of God. In the Synoptics he does many miracles of service to the sick, the tormented and the needy; in the Fourth Gospel he does a few representative deeds of power, in which the power rather than the beneficence is magnified. In the Fourth Gospel only seven miracles are recorded, preceding the crucifixion, and of these only two are identical with those reported in the Synoptics. These are the feeding the five thousand and the walking on the water.

A remarkable linguistic difference between the Fourth Gospel and the Synoptics appears in the omission from the former of the following words which are frequently used in the Synoptics and contribute much to the conception of Jesus which they present:

μεάνοια, μετανοίω, ἄφεσις, πίστις, (the verb *πιστεύω* is used by the Fourth Gospel many more times than by all the Synoptics together) *βάπτισμα, κηρύσσω, ἐπιτιμάω, ἁμαρτωλός* (in the Fourth Gospel this word is used only in the ninth Chapter, and there it is applied to Jesus), *τελώνης, νόσος, δαιμονίζομαι, ἐκβάλλω*, (used with *δαιμόνια* in the Synoptics), *ἀκάθαρτος, λεπρός, ζύμη, ἐχθρός, ὑποκριτής, ἀποστάσιον* (for divorce in Matt. and Mark), *μοιχεύω, ὄναί, πλούσιος, πλούτος, δύναμις, παραβολή, βασιλεία τῶν οὐρανῶν, οἱ βασιλεία τοῦ θεοῦ* (used in the Synoptics over eighty times; in the Fourth Gospel *βασιλεία τοῦ θεοῦ* is used twice).

A little space may be given to a comparison of the two miracle stories which are common to the Fourth Gospel and the Synoptics. John vi. 5-15 gives an account of the feeding of the five thousand. A comparison of the accounts shows a marked difference of motive. In the Synoptic story Jesus says to his disciples: "Give ye them to eat." In the Fourth Gospel he asks Philip, "Whence are we to buy bread that these may eat?" and the evangelist adds, "this he said to prove him; for he himself knew what he would do." Philip answers, apparently in astonishment, "Two hundred denaries' worth of bread is not sufficient for them, that every one may take a little."

Andrew remarks, "There is a lad here, who has five barley loaves and two fishes; but what are these among so many?" In Mark, when Jesus says, "Give ye them to eat," the disciples ask, "Shall we go and buy two hundred denaries' worth of bread?" Then Jesus asks, "How many loaves have ye?" and bids them go and see. In the Fourth Gospel the story is told in a way to emphasize the self-consciousness of Jesus and to magnify the wonderfulness of the miracle.

Verses 16-21 of this chapter give the incident of Jesus walking on the sea. The story is shortened here, as compared with the Synoptics, but it is implied that Jesus walked across the sea and did not enter the boat; while, in the Synoptics, he walked to the disciples from the shore and entered the boat, and afterwards they crossed the sea to the other side.

The five other miracles related in the Fourth Gospel are peculiar to that Gospel and are as follows: The water turned to wine (ii. 1-11); The nobleman's son healed (iv. 46-54); The man healed by the pool of Bethesda (v. 1-16); The man born blind healed (ix); The raising of Lazarus (xi. 1-44). The miraculous draught of fishes (xxi. 6-8) belongs to the period after the resurrection and, indeed, does not form a part of the original Fourth Gospel. I therefore omit it. All of these miracles are of an astounding character; in all of them the thing magnified is not the beneficence of the deed, but the power of the doer. Evidently they are meant to exalt Jesus in the minds of readers and to support the main thesis of the Gospel, which is the divinity of Jesus. In this respect they are in entire harmony with the idea which Jesus is represented as having of himself.

The Fourth Gospel has the unity and coherence of a strictly literary document. It begins with a prologue, which announces the thesis of the author, and ends with an epilogue, which avows his motive in writing. The epilogue is found in chapter xx, verses 30 and 31, of the present Gospel: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Son of God; and that believing ye may have life in his name." Chapter xxi is an appendix to the original document by a later hand. This is evidenced by grammatical and verbal differences, and by traces of the same hand in editorial touches in the body of the work.*

* See *Encyclopædia Biblica*, Vol. II, col. 2543; Bacon, *An Introduction to the New Testament*, pp. 269 ff.; Wendt, *The Gospel According to St. John*, 248 ff.

Apparently we have in this Gospel a theological thesis, in illustration and proof of which comparatively little use is made of the tradition that lies at the base of the Synoptics and furnishes their main biographical material, and the author freely modifies this tradition. The thesis is that Jesus is the only begotten Son of God, pre-existent and eternal, and therefore the sole true object of saving faith. This conception of Jesus is put into the mind and elaborated in the words and deeds of Jesus by the author of the Fourth Gospel.

In proof of this statement I propose to examine in detail practically all of the passages which represent Jesus as speaking of himself in such a way as to disclose his conception of himself. The chief passages (briefly discussed by Schmiedel in *Encyclopædia Biblica*, Vol. II, column 2533) are iii. 13; viii. 58; xii. 45 (cf. x. 30); and xiv. 6, 7, 9. These I shall consider by themselves later. For the present I shall notice some seventy-five or more passages, covering the ground of nearly the whole Gospel.

Chapter i. 47-51. This gives the story of Jesus's meeting with Nathanael. Here we have the implied avowal by Jesus of supernatural power of vision, which draws from Nathanael the immediate confession, "Teacher, thou art the Son of God; thou art the King of Israel!" This is at the very beginning of Jesus's public ministry. The words with which Jesus concludes the interview show a conception of himself unparalleled in the whole synoptic story, save by a single doubtful example (Matt. xi. 27), "Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God, ascending and descending upon the Son of man." There is a reminiscence here of Genesis xxviii. 12. Jesus likens himself to the ladder which Jacob saw, and tells Nathanael that upon him, that is, Jesus, as upon the ladder, angels of God shall be seen ascending and descending. The figure is not quite intelligible, but the conception of Jesus which its use expresses is that of a unique and transcendent being who mediates between God and man, between heaven and earth.

According to the Synoptics, very early, if not at the beginning of his ministry, Jesus goes to Nazareth and preaches; but he is rejected by his fellow-townsmen because he is a carpenter and well known to them all, so that they look on him as an upstart. In that incident Jesus speaks of himself as a prophet, and not at all as the unique Son of God.

Chapter iii. 14-16. In this passage Jesus makes himself, thus early, the proper and sole object of saving faith. This position is maintained throughout the Fourth Gospel with increasing clearness and emphasis. Here he declares the necessity of his being lifted

up like the brazen serpent of the wilderness, an evident forecast of his crucifixion, *ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον*, which may be rendered, "in order that every one who believes in him may have eternal life," or, "in order that every one who believes may have in him eternal life." In either case Jesus makes himself the object of saving faith. It should be observed, however, that in this Gospel it is sometimes impossible to discriminate the words of Jesus from the words of the evangelist. This is especially true of chapter iii.

Chapter iv. 10 ff. In the words, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water," Jesus implies that he, himself, is the source and giver of the living water. Verses 13 and 14, "Every one that drinketh," etc., reinforce the implication of verse 10 by the positive expression, "I shall give him," etc. This means, of course, that Jesus claims to be himself the dispenser of salvation. In verse 26 he distinctly avows that he is the Messiah. There is no such avowal in the Synoptics, but here it is not strange. In the Fourth Gospel, from the moment when Jesus appears on the stage of action, at least from the moment when he begins to speak, he is consciously the Messiah. A comparison of the first three chapters of Mark with the first three of John discloses a difference between them that is not one of degree but one of kind.

Chapter v. 17. "My Father works even until now, and I work." In these words Jesus co-ordinates himself, in working, with the Father. This, in connection with passages of like tenor, shows that Jesus means much more than that he is the instrument of the divine activity; he also exercises divine power. The following verse shows that the Jews understood Jesus as co-ordinating himself with God—"For this cause therefore the Jews sought the more to kill him, because he not only broke the Sabbath, but also called God his own father, making himself equal with God." Jesus's reply, while it confesses his dependence on God, affirms even more explicitly that relation to deity the mere intimation of which aroused the wrath of his hearers—"The Son can do nothing of himself, but what he sees the Father doing: for what things soever he does, these the Son also does in like manner. For the Father loves the Son, and shows him all things that himself does: and greater works than these will he show him, that ye may marvel."

In verses 21, 25, 26, 28 and 29 he claims power to give life to the dead; in 22 and 27 he claims authority to judge and to execute judgment; in 23 he assumes equality with the Father in the right

to receive honor; in 39 and 46 he affirms that the Scriptures, that is, the Old Testament, bear witness of him, and he makes Moses explicitly testify concerning him.

Chapter vi. In verse 27 he asserts that he is able to give to men "the food which abides unto eternal life." In 29 he makes belief in him the supreme engagement of the soul.—"This is the work of God, that ye believe on him whom he sent." In 35 he declares that he is the bread of life; in 40 he again makes belief in himself the source of eternal life; in 44 he claims power to raise the dead; in 46 he affirms that he has seen God, though "not any man has seen the Father." Again, in 51 and 53-58, he is the bread of life; in 62 he implies his pre-existence and, in 64, his foreknowledge of human action. Thus he assumes to share with God not only omnipotence but also omniscience.

Chapter vii. In verse 29 he assumes a unique, pre-temporal, relation to God,—*"I know him, because I am from (παρά) him, and he sent me."* In 37 and 38 he is the source of spiritual life,—*"If any man thirst, let him come unto me and drink,"* etc.

Chapter viii. In verse 12 he calls himself "the light of the world." Compare this with Matthew v. 14, where he says to his disciples: *"Ye are the light of the world."* In verse 19 he implies his identity with the Father. In verse 23 he declares that he is not of this world, where the implication is, not that he, in contrast with his antagonists, is of heavenly mind, while they are of the earth, earthy; but that he is of a different sphere and quality of being. In verse 42 he again implies his pre-existence,—*"I came forth and am come from God."*

Chapter ix. 35-39. In his colloquy with the man whom he had cured of congenital blindness (a cure wrought by an exercise of purely miraculous power, for no one can think that there was any causal connection between washing in the Pool of Siloam and recovery from congenital blindness), Jesus avows himself to be the Son of God,—*"Thou hast both seen him, and he it is that speaks with thee,"* and he accepts worship. In verse 39 he again declares his prerogative of exercising judgment on men.

Chapter x. In the curious and perplexing eighth verse, Jesus seems to brand all his predecessors as false leaders—"All that came before me are thieves and robbers." Whom does he mean? If he means the pseudo-Messiahs, there is no indication of this in his words. The expression implies, at least, so absolute a pre-eminence of himself over all law-givers, prophets and saints who preceded

him, that he alone is to be considered the representative of God and the Saviour of men.

In verse 11 he calls himself "the good shepherd," an evident reminiscence of the Twenty-third Psalm—"The Lord is my Shepherd." In verse 18 he claims power over his own life; in verse 28 he gives his followers eternal life; and in verse 30 he claims oneness with the Father. This is not the unity of the creature with the creator, as in the case of man's union with God in faith and obedience; but oneness of knowledge, purpose and power. It is tantamount to a claim of co-partnership with God. When the Jews accuse him of blasphemy, he repels the charge by quoting from Psalms lxxxii, 6, "I said ye are gods"; but the answer is not quite adequate, and is scarcely germane. This appears more clearly when we consider his succeeding question and statement,—*"Say ye of him, whom the Father sanctified and sent into the world (note the sequence—sanctified, or consecrated, and sent), Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works; that ye may know and understand that the Father is in me, and I in the Father."* The way in which the Jews understood this is apparent from their attempt to arrest him.

Chapter xi. In verse 4 he declares that the sickness of Lazarus is for the glory of God and to glorify the Son, implying that these are identical. In 25 and 26 he again avows himself to be the origin and effective power of the resurrection—"I am the resurrection and the life"—and makes belief in him the source of eternal life—"He that believes in me, though he die, yet shall he live; and whoever lives and believes in me shall never die."

Chapter xiv. In verses 1-4 and 18-21 he speaks of himself as the welcoming host in the heavenly mansions and sharing, if not chiefly administering, the hospitality and providence of God. Contrast this with the severe reticence concerning the hereafter which he maintains in the Synoptics. In verses 13 and 14 he makes himself the prevailing cause of answer to prayer—"Whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do." A little farther on he speaks of his commands as supreme law for his disciples; for example: verse 21, "He that has my commandments, and keeps them, he it is that loves me; and he that loves me shall be loved of my Father, and I will love him, and will manifest myself unto him; verse 23, "If a man love me, he will keep my word; and

my Father will love him, and *we* will come unto him, and make our abode with him."

In chapter xiv, and elsewhere in this Gospel, Jesus manifests a sense of unity with God which is that of a familiar and essentially co-equal being. If any one demur to this last statement, I will add that he also manifests, sometimes, an entire dependence on the Father, and often a certain lofty subordination to Him. For example, v. 30, "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me." In vi. 38 he says: "I am come down from heaven, not to do mine own will, but the will of him that sent me." In vii. 16 and 28, in defence of his teaching, he says: "My teaching is not mine, but his that sent me," and "I am not come of myself." Again, in viii. 28 and 29, "I do nothing of myself, but as the Father taught me, I speak these things. . . . I do always the things that are pleasing to him." Verse 40 of this chapter is remarkable as the only instance in this Gospel in which Jesus calls himself "man," although eleven times he speaks of himself as "the Son of man." Here he says: "Ye seek to kill me, a man, that has told you the truth which I heard from God." Sometimes a certain aloofness from mankind is suggested in his statements, as in verse 54 of this chapter, "It is my Father that glorifies me; of whom ye say that he is your God." In xii. 44 he asserts his subordination—"He that believes on me, believes not on me, but on him that sent me;" but in the following verse he asserts his identity with the Father—"He that beholds me beholds him that sent me." In verse 49 he reaffirms his subordination—"I spoke not from myself; but the Father that sent me, he has given me a commandment, what I should say and what I should speak." Again, in xiv. 10,— "The words that I say unto you I speak not from myself; but the Father abiding in me does his works"—he sounds the composite note of subordination and identity; while in verse 28 we have the pure note of subordination—"I go unto the Father: for the Father is greater than I."

But with all allowance for the confessions of dependence and subordination, his claim is such as no man could make without being guilty, in the minds of Jews, if not strictly of blasphemy, at least of sacrilegious assumption, and implies a relation to God which lies beyond the realm of human knowledge and experience. It is practically a claim of identity of essence with the deity.

Chapter xv. 1-10. Here Jesus calls himself the vine; the disciples are the branches. They are joined to him in a relation of utter dependence, like that of the twig to the stock. Separate from him

they can have no fruit, nor even life. In verses 23 and 24 there is an even more remarkable identification of himself with God—"He that hates me hates my Father also. . . . Now have they both seen and hated both me and my Father."

Chapter xvi. In verses 13-15 he makes the Holy Spirit subordinate to himself—"He shall not speak from himself; but whatever things he shall hear, these shall he speak; . . . He shall glorify me: for he shall take of mine, and shall declare it unto you." In 23 and 24 he again makes himself the prevailing cause of answer to prayer—"If ye shall ask anything of the Father, he will give it you in my name. Hitherto ye have asked nothing in my name: ask, and ye shall receive." This thought is further expressed and developed in 26 and 27—"In that day ye shall ask in my name: and I say not unto you that I will pray the Father for you; for the Father himself loves you, because ye have loved me." In 28 he once more implies his pre-existence.

Chapter xvii. This chapter, as a whole, involves all that has preceded. Jesus expresses himself as the messenger of God, and yet as in such relation to God that they share in life, in power, and in glory, not only in the present and the future, but also in the past—"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (verse 5). He conceives himself as the saviour of all whom the Father had given him, and only those—"I pray not for the world, but for those whom thou hast given me" (verse 9); these are equally his and the Father's—"for they are thine: and all things that are mine are thine, and thine are mine" (verse 10); and these he would have share with him the glory which he had "before the foundation of the world."

Chapter xx. In verse 28 he receives without rebuke the ascription of the divine name from Thomas, who addresses him as "my Lord and my God," and pronounces a blessing on those who, though not seeing, yet have believed, as apparently Thomas does, that he is divine.

Now let us turn, for a few moments, to the four outstanding passages which were left for closer scrutiny. The first is iii. 13—"No man has ascended into heaven, but he that descended out of heaven, the Son of man who is in heaven." Here Jesus affirms that he has descended from heaven, and that he is now in heaven. The last clause—ὁ ὢν τῷ οὐρανῷ, "who is in heaven"—is given in the American Revised Version with the marginal note, "Many ancient authorities omit 'who is in heaven.'" Westcott and Hort omit the clause. It is retained by Tischendorf because it is in κ . It remains in the

Syriac of the Sinaitic Palimpsest. Weizsaecker retains it bracketed. Reuss retains it, as do Meyer and others. On the whole, there seems no sufficient reason for omitting it, especially when we consider that it is in perfect accord with the whole tenor of the Johannine thought. Here, then, we have Jesus speaking of himself as exceptional in this sense that, whereas "no man has ascended into heaven," he has done so, for he descended out of heaven, and even now is in heaven. This is the affirmation, not merely of an exalted state of mind, but of an essentially transcendent, superhuman quality of being and experience. It may be added, by way of a note, that, though the words are ascribed to Jesus, they are undoubtedly reminiscent of the ascension story.

The second passage is viii. 58—"Before Abraham was born, I am," *πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμὶ*. Here Jesus distinctly predicates of himself pre-existence. More than that, he predicates of himself eternal being. This appears from the use of the present, "I am," where, if only pre-existence were meant, the natural term would have been the past, "I was." Such expressions as this and iii. 13, with many others, show that the body of the Fourth Gospel is in strict accord with the fundamental conception of the prologue. In i. 18 we read, "No man has seen God at any time; the only begotten Son, who is in the bosom of the Father, he has revealed him." The prologue is the work of the writer of the Gospel, and not the preface of a later hand.

The third passage is xii. 45—"He that beholds me, beholds him that sent me." This, taken in connection with x. 30—"I and the Father are one," verse 38—"The Father is in me, and I in the Father," xiii. 20—"He that receives me receives him that sent me," and xiv. 9—"He that has seen me has seen the Father," shows that Jesus is thinking, not merely of a moral oneness with the Father, achieved by the utter subjection of his will to God, but of an essential consubstantiality with God.

The fourth passage is xiv. 6, 7, 9. Here Jesus declares himself to be "the way, the truth, and the life," and that no one comes unto the Father except through him. He is the avenue and means of approach to God, because he and the Father are one—"If ye had known me, ye would have known my Father also: from henceforth ye know him and have seen him."

Throughout the Fourth Gospel Jesus is represented as conceiving himself to be absolutely unique. He begins his mission with the fully developed consciousness of his divine nature and function. It is more than the Messianic consciousness: that would not identify

him with God as he identifies himself with the Father. The Jewish Messiah was an exalted and marvelously endowed man, but not at all divine; the representative and servant of the Most High God, but not one with him. This consciousness Jesus maintains throughout his career from the beginning. His public life is a continual conflict with the Jews, and the great point of contention is his primacy as the revelation and embodiment of God. Men can be saved only by believing in him. They cannot draw near to God except through him. In receiving him they receive God.

In the Synoptics Jesus is baptized by John the Baptist, but not clearly recognized by him as the Messiah; and the heavenly authentication, at the time of the baptism, is for Jesus and not for John. In the Fourth Gospel the baptism of Jesus by John is not affirmed; it is not even distinctly implied. The heavenly sign of the dove is for John, and not for Jesus. The Baptist recognizes Jesus by this sign, and repeatedly points him out as "the Lamb of God."

In the Synoptics, especially in Mark, Jesus does not use, and for a time declines, any Messianic title. Not till near the end of his life does he accept the Messianic designation from his disciples, and then he enjoins silence—"He charged them that they should tell no man." In the Fourth Gospel he is known from the beginning as the Messiah. Immediately after the first interview with him, Andrew tells Simon, "We have found the Messiah." Shortly after this Jesus distinctly avows his Messiahship to the woman of Samaria.

To summarize: In the Fourth Gospel Jesus begins his public career with the full and clear consciousness that he is the Messiah. This consciousness rapidly develops, if it does not at once leap, into a sense of such a relation to the supreme God as amounts to equality with him. It is only by considerable license that he can be said to fulfil the prophetic Hebrew conception of the Messiah, for, as I have already pointed out, the Hebrews did not think of their expected Messiah as participant in the divine nature. To the Pharisees this was the very gravamen of Jesus's offence, that he made himself equal with God. Even the question of the high-priest, "Art thou the Christ, the Son of the Blessed?" does not imply a relation to God such as Jesus repeatedly claims in the Fourth Gospel. Of this question by the high-priest there is no mention in the Fourth Gospel; the nearest approach to it is Pilate's question, "Art thou the king of the Jews?" But throughout the Gospel Jesus again and again testifies of himself as the Son, the intimate and the equal of the Father. The entire Gospel is organized about this conception, and is, indeed, not a Gospel, in the sense in which the term may be properly applied

to the Synoptics. It is a theological treatise, using real or assumed biographical material for the development, illustration and enforcement of its argument. Its conception of Jesus is strikingly Pauline. The biographical form was used probably because thus the writer could gain a readier hearing than would have been accorded him if he had set forth his teaching in philosophical form.

Whatever value the Fourth Gospel may have as a religious document, and its value confessedly is great, the Jesus whom it presents to us cannot be harmonized with the Jesus of the Synoptics, except by a process which does violence alike to language and to logic. The former is the idealized and glorified creation of the Christian imagination of the second century, inspired by the Pauline Christology, and not the man of Nazareth of the Synoptics who went about among the people in a ministry of instruction and comfort and help—"doing good and healing all that were oppressed by the devil."

Thus far I have not raised, and it is not in my province now to discuss, the question: Which gives us the truer representation of the real Jesus, the Fourth Gospel or the Synoptics? The Markan tradition, if we disregard later modifications, has all the appearance of a simple, objective report. That tradition is the substantial basis, as far as events are concerned, of the whole synoptic story. Matthew and Luke are much richer in logia, and for the most part, these have the same air of verisimilitude which characterizes the fundamental narrative. On the other hand, the Fourth Gospel is manifestly an interpretation. Facts are used solely for their didactic, illustrative or polemical value. Obviously the knowledge of the real personality of Jesus which the Synoptics had, if genuine, was yet superficial. The spiritual penetration of the writer of the Fourth Gospel was much deeper. It is a fair question whether he has left to the world a truer as well as profounder conception of that man who changed the current of human progress and created a new era in the history of the world. If idealization, in the case of Jesus, is interpretation, then there is some ground for those who hold the Johannine Christ to be the true Son of Man and Saviour of the world.

THE FOURTH GOSPEL.

WITH SPECIAL REFERENCE TO DR. MOXOM'S ARTICLE.

BY THE EDITOR.

IT is astonishing how little the Bible is known, and how much it is neglected at the present time even among Church-affiliated Christians. But it is also astonishing how little among liberal circles it is known that the work of investigation and the close scrutiny of every word of the Bible has been done by scholars who so far as I know without exception come from the ranks of the orthodox. All the first stars of that brilliant galaxy of higher critics so-called, especially in Germany but also those of England, come from pious and orthodox Protestant families. Their contingent is increased by Professor Réville of France who also is himself a theologian and the son of the leading orthodox Huguenot of French-speaking Protestants. The impression that freethinkers have contributed anything toward the attainment of the results of higher criticism is a mistake which is amply proved by a comparison of Ingersoll's *Mistakes of Moses* with any of the accurate compendia of the several biblical books. In addition to these facts so little appreciated we ought to add the statement that among the very orthodox there are men who boldly progress with the times and accept unflinchingly the results of higher criticism. Our present number contains an article by the Rev. Philip Stafford Moxom, well known for the liberal attitude which he maintains even though he be rightly classed among the conservatives. And he does not stand alone but may be regarded as an exponent of the spirit which has touched a certain group of leaders who are willing to accept the truth that science teaches.

The problem which Dr. Moxom treats is the personality of Jesus as represented in the Fourth Gospel, and we feel like joining the discussion and propounding our own views on the subject, but

a detailed exposition would lead us too far as the problem is very complicated and every statement needs clearly defined limitations. But we would say that the Fourth Gospel is the one which has instilled into Christianity the philosophy of the eternal "Word made flesh" which is an echo of the Logos-conception of neo-platonism. This in turn is an application of Plato's doctrine of ideas to the religious field, concentrated in a worship of the "idea of ideas" called the Logos.

The origin of the Fourth Gospel cannot be attributed to one man. It is apparently the product of a slow growth matured in the minds of several successors. The author of the Fourth Gospel was saturated with neo-platonic ideas, but strange to say he nowhere uses the term Logos throughout the narration in the bulk of the Gospel. The word Logos as a term occurs only in a short introduction which therefore may rightly be suspected of coming from the hand of another author, who in these few sentences concerning the word that became "flesh," and the "Light which lighteth every man that cometh into the world," impressed the philosophical stamp upon the whole book, and has thereby opened a new vista for the philosophical development of Christianity.

While the Fourth Gospel, philosophically considered, is the deepest, the grandest, and most beautiful presentation of the Christian doctrine, it is at the same time the most unhistorical, and we must never read it with any attempt at translating it into a realistic and pragmatically clear conception of fact. The poet of the Oberammergau passion play has done this, and we cannot help thinking that he makes a mistake. He introduces Jesus on the stage and makes him repeat the words attributed to him in the Fourth Gospel echoing an incredibly forceful egotism and an unbounded vanity. There the hero of the play constantly repeats the words, "I am the Light of the World," "I am the Bread of Life," etc. Fortunately for the drama itself the audience is so accustomed to the words, and so associates theological doctrines with them, that scarcely any one feels the impropriety and improbability of the situation, and so the mistake passes unnoticed by the average hearer. But suppose we met a man in actual life who in the same style would constantly harp on the significance of his own personality, what would the world think of him, and would even his admirers stand such self-glorification for any length of time?

If the Fourth Gospel is interpreted as history it must be considered a failure, but if we see in it a hymn in praise of the Logos

and the incarnation of divinity in man, it is one of the noblest expressions of religious thought.

It is true that the passages in the Gospel are still read in the old way and in the old prayerful style in many churches, but for that reason we must not be blind to the fact that thinking Christians and especially the thinkers among the clergy have become more and more awakened to the significance of the Scriptures. The Bible is perhaps the most remarkable book, being a collection of literary products from the earliest dawn of the history of religion down to comparatively modern times. It is not the word of God in the traditional sense, nor does it anywhere make this claim. It is a collection of documents which are milestones in the way of progress. Its several scriptures incorporate antiquated views, folk-lore tradition, and legends, and should be regarded as exponents of the religious spirit of the age in which they were written. As such they are genuine, and if they did not incorporate the errors of their times they could not be genuine. Dogmatic Christianity has for a long time held sway in the churches, but a reformation is now dawning which is due to the influence of the scientific spirit and the result of it is felt almost more in the ranks of conservative thinkers than among the liberals—a fact which is mostly overlooked in the camp of the radicals and so-called freethinkers.

THE MESSIANIC HOPE OF THE SAMARITANS.*

BY JACOB, SON OF AARON, HIGH PRIEST OF THE SAMARITANS.

INTRODUCTION.

I COUNT it no small honor that I am permitted to introduce to American and English readers the author of the following little treatise, Jacob, Son of Aaron, High Priest of the Samaritans. Through him the hope of ages utters its voice in expectation of a Messiah still to come. So far as I know the messianic hope of this ancient and almost forgotten sect has never before been set forth with authority and completeness in a modern tongue.

The High Priest lives at Nablous, the modern Shechem, at the foot of his sacred mountain, Gerizim. Jerusalem has been destroyed again and again, and its name almost forgotten; but this little sect still clings to its holy mountain, and speaks its unheeded message in a strange language and to a world that has almost forgotten the existence of this ancient and now diminutive congregation.

A few years ago it was my privilege to visit the Samaritan colony at Shechem, and to establish an acquaintance with the High Priest out of which has grown an interesting correspondence.

In January, 1906, I learned from Mr. E. K. Warren, who had visited Jerusalem as chairman of the World's Sunday School Convention in 1904, that some correspondents of his had discovered what they believed was an independent source of information concerning the life of our Lord. The letter which he showed me read in part as follows:

"It seems to me we have made a discovery which will greatly interest you. The Samaritans have a genealogy of their high priests, which I have never heard has been translated. Each high priest notes what during his priestly office occurs of note. One of these high priests speaks of 'Jesus the Son of Mary' being born, and

¹ Translated by Abdullah Ben Kori, Professor in Pacific University, Forest Grove, Oregon. Edited with an introduction, by William E. Barton, D. D.

another of his being crucified during his term. I have secured an Arabic hand-written transcript of this record and their history, which, with the translation of those passages into English, we are sending under separate cover to you."

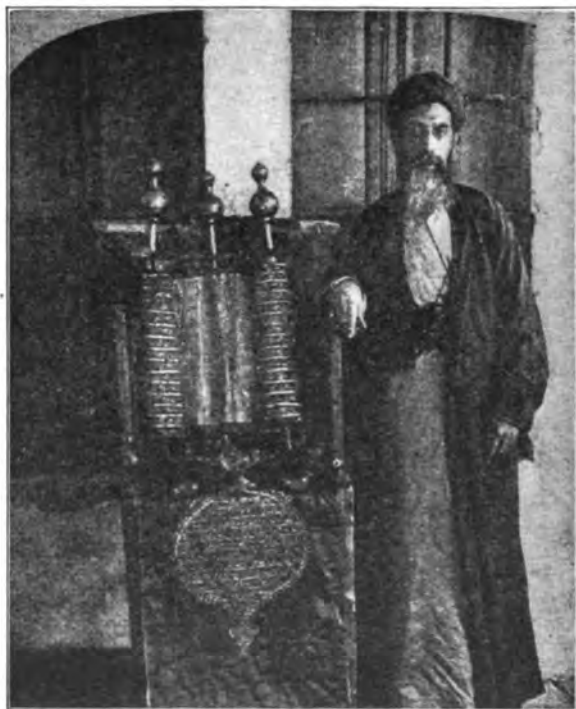


JACOB, SON OF AARON, HIGH PRIEST OF THE SAMARITANS.

I at once wrote to the High Priest, who wrote me under date of February 28, 1906:

"I have received your letter, and the explanation which you

require about the genealogy of the priests, and the information about Jesus Christ and his crucifixion. It is found with us. We gathered the information from various historians and papers which were with us of very ancient date. These were written by priests long before our time. The ancient papers were sold to a learned Jew about 35 years ago. The name of the Jew was Abraham of the Museum of the Russians. He bought all the papers which were with us, and we have not one of those papers now. But before those



HIGH PRIEST AND THE HOLY SCROLL OF NABLOUS.

papers were sold I gathered the history from those papers of ancient date. The history as now written includes the history of our congregation and all that happened to us from the day we entered the Holy Land to the present time. If you wish one of those histories, I will send it. It will be useful to you."

Meantime Mr. Warren received a copy of the book from his correspondents in Jerusalem. It was a manuscript volume of 494 pages in Arabic, with a tabular supplement of 13 pages. Later word

was received that the High Priest's cousin Isaac had a copy of a part of the chronicle, one leaf of which was sent to him for examination, and by him forwarded to me. It was on very old parchment, 8×12 inches. The book contained 15 such leaves, and one other, the first one, in paper; the original first leaf having been worn out. For this chronicle he wanted 200 pounds sterling.

Prof. Abdullah Ben Kori of Pacific University examined the book, and reported its contents. It proved to be the Samaritan Chronicle of Abulfath, compiled about 1355 A. D. (756 of the Hegira), and brought down to date. The work of Abulfath was



A VILLAGE FOUNTAIN.

edited by Edward Vilmar and published in Gotha in Arabic, in 1865. The narrative ends with the reign of Haroun-al-Raschid. This chronicle the High Priest had taken, and from the records and traditions of his ancestors, the priests of the Samaritans, had brought the chronicle down to date.

Before I had determined the precise character of the book, I had secured a translation of those portions relating to Jesus, and had discovered that they were, in their present form, not earlier than the period of the Crusades. Their references to Jesus are here given:

About the Birth of Jesus, the Son of Joseph the Carpenter.

"In the days of the high-priesthood of Yahoqueem, who was high priest for about thirty-two years, occurred the birth of Jesus, son of Joseph the carpenter, of the sect of the Jews: hence the date from our ancestor Adam (to whom be peace) to the appearance of the son of Mary, 4290 years, and from the commencement of Fansota to the birth of the said Jesus, the son of Mary, 1236. And his birth took place in Bethlehem, and his resort was to Nazareth, and many of the sect of the Jews were gathered to him, until his chief men



DEPARTMENT STORE AT NABLOUS.

were from among them. And the Jews hated him with bitter hatred, and sought in every way to slay him, because they claimed that his works were contrary to the law of their religion, and opposed to the traditions of their elders in every matter. And when he had gathered apostles, he delegated them to various countries. Among these, Peter was sent to Rome and Andrew to the Soudan, Matthew accompanying him. This Matthew wrote a Gospel; (this word is Greek² and signifies "good news"). This Matthew wrote his Gospel

² The high priest's definition of the meaning of "Gospel" is better than his knowledge of the language from which it has been derived. It is good

in the year 41 after the death of Jesus, and it is said that he wrote it in Judea. Thomas was sent to Babylon, and Philip to Kerwan, and Africa, and Paul to Eliya, and its neighborhood. This Paul wrote a number of epistles which the Christians have. And he at first was called Saul, and it is said that he was born in Tarsus, capital of Cilicia. It is said he belonged to the tribe of Benjamin, but more truly he belongs to the tribe of Judah. He wrote fourteen epistles. Before he wrote these he sent an epistle to Salonica in the year 52 after the slaying of Jesus, the son of Mary: the last was the



PLOWS IN THE VALLEY OF SHECHEM.

second epistle to the people of Timothy in the fifty-sixth year after the slaying of Jesus. And Simon was sent to the country of Barbary. And the said Jesus had other disciples than these, among whom was Mark, who also wrote a gospel, and of whom it was said that he was a disciple of Peter. It is said that he wrote his Gospel at the dictation of Peter to the people of Rome. It is said that he wrote his Gospel forty-eight years after the death of his master Peter. Among the others there was Luke, who was from the city of Antioch and Sabius, practicing medicine; and it was said that Old English and means "God-story." The Greek *εὐαγγέλιον* means "good news."

he was originally a heathen. After he became a Christian it is said that he became a disciple of Paul. It was said that he wrote his Gospel in Boeotia, which is a state in Greece, and its king was Tabis Cade. Among the others was John, who was from Bethsaida, a town of Galilee. He was the son of Zebedee and Salome. He was in his youth a fisherman, and Jesus ordained him as an apostle. He also wrote a Gospel in the year 101 after the death of Jesus, but more correctly in the year 97 after the slaying of Jesus. Because he reached the age of 115. And it is said that he wrote a part of his Gospel in the island of Patmos, and part after his return from



CHILDREN NEAR SHECHEM.

there, in Ephesus: and he continued at the writing of his Gospel from the year 64 to the year 97 after the slaying of Jesus.....

"To return to the subject of Jesus, the son of Mary, whom the sect of the Jews, his relatives, accounted an illegitimate son of Joseph the carpenter; Herod the king sought to slay him, and he fled from his hands and was a fugitive in hiding from him and from his relatives the Jews. At this time the High Priest Yahokeem^a died, in the mercy of God, and was succeeded by the High Priest Jonathan, who held the office twenty-seven years. In his day Jesus, the

^a In a translation made in Jerusalem this name is spelled Ay Yam; and in another made in Nablous it is Yahnata; but the Samaritan reads Yhkeem.

son of Mary, was crucified by the Emperor Tiberius. With him were crucified two sinners, who, according to the law of the Jews, were worthy of death. One of them was crucified on his right, and the



MOTHER AND CHILD.

other on his left, and this was in the Jebusite city of Aelia,* through the instrumentality of Pilateh who ruled over the sect of the Jews.

"This Jesus never molested the Samaritans, all the days of his life; neither were the Samaritans concerned with him or molested

* The high priest and his predecessors avoid the name Jerusalem when convenient to do so; and use the name Aelia, or Jebish.

him. But he was a plague to his relatives and his co-religionists, from whom he sprang. These are the sect of the Jews who hated him with a bitter hatred.

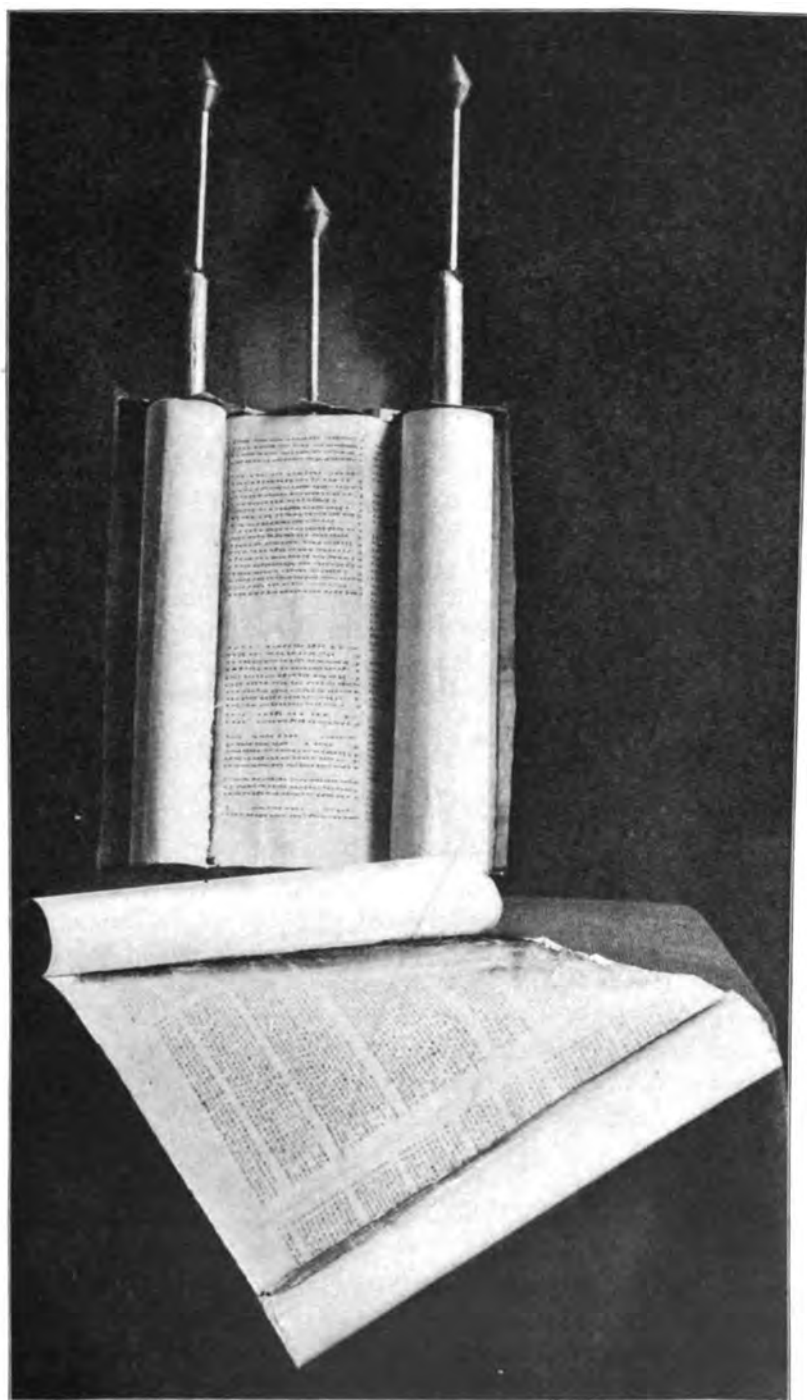
"The Jews were also the cause of the death of John, a disciple of the same Jesus; and they deceived Herod through the means of a young maiden, whom they presented to him for his pleasure. And when she found out that said King Herod was dead in love with her and her beauty, and was inclined to her, it was not difficult for her; and he beheaded said John. Said Herod was at Sabaste at that time. The reason for naming him John the Baptist was that originally the Jews believed in his being righteous, and believed on him, and were also baptized of him; but stopped doing so when they saw that he was a lover of Jesus, son of Mary. Because they asked John not to baptize Jesus; but he took him to Jericho and baptized him there; for the Jews believed that any one who was baptized in those waters was freed from all their uncleanness and sins. Since that time baptism was changed, and taken up by the Christians and refused by the Jews; and the Jews instituted in its place to pass through the waters of the Jordan, believing whoever did so would be cleansed from their sins. But when the Christian kings came into power, they forbade them from doing that."

While this evidently possessed no value as a source of information concerning the events of our Lord's life, it seemed to me to have interest as an interpretation. And it caused me to question the High Priest farther as to his view of the person of Christ, and his hope of a Christ to come. He wrote me in answer:

"Concerning your question about the Christ who has come and the Christ who is to come, I have sent you a long epistle. I trust in God it will reach you and that you will be pleased with it."

The document is a manuscript booklet of 21 pages written in Arabic, with Scripture quotations in Samaritan Hebrew and in red ink. Prof. Ben Kori has translated it very faithfully, bringing to the work a very accurate knowledge of the Arabic. I preface it with this further word about its author taken from near the end of the chronicle above referred to, when it begins with the death of his uncle and predecessor, and his own induction to the priesthood:

"In the year 1292 (i. e., 1874 A. D.) in the beginning of the year, in the days of the High Priest Omran, on the night of Friday of the month of Moharem, the days of his priesthood came to an end, and he died, to the mercy of God. And he left Isaac and Salaam his sons; and he left also His Excellency, his nephew Jacob, the son of his brother, who succeeded him in the priesthood and commandery.



SAMARITAN PENTATEUCH AND GENESIS.
Owned by Dr. Wm. E. Barton.

And Jacob, the aforesaid High Priest, who can trace his generation to antiquity, acquired great respect from the Mohammedan government, and from the children of his own people; may God multiply their like. And he became perfect in his personality, and through the good counsels by which he became the highest of his people. And there is none who would oppose him in the significant title of his priesthood. May God lengthen his honorable existence. His is great ability in writing Hebrew and Arabic; and he is very zealous for the children of his people. May God confirm him in victory upon the enemies of his religion. Amen. To him belong several Hebrew compositions, and also a book containing ten chapters concerning the origin of the Samaritan people and their customs and their religion.⁵ And he is the man who gathered the various portions of this history; for he is the foremost of his age and time. And may God be exalted, and lengthen the days of his honorable existence. Amen."

It is evident that this little treatise raises as many questions as it answers. We cannot help wondering whether the Messiah of the Samaritans is to be a prophet and only a prophet. The High Priest speaks throughout of a Second Kingdom, but gives no hint as to whether the Messiah is to be a king. Apparently his office is to be prophetic and spiritual; and the political offices of the kingdom may be discharged by others. Of this we may not be too sure; and fortunately we shall be able to secure the information at first hand, and will await further information from the High Priest himself.

Also we wonder whether the Messiah is to be a priest; and whether the sacrifices are considered prophetic of his coming, and are to be discontinued at his appearing. And we should be glad to know what is to become of other nations and religions. We will inquire of the High Priest; but meantime here is the little treatise as he sent it. An interesting piece of rabbinical logic it is; and one which cannot fail to be suggestive to American and English readers.

WILLIAM E. BARTON.

OAK PARK, ILLINOIS.
First Congregational Church.

THE CHRIST WHOM THE SAMARITANS EXPECT
IN THE NAME OF THE MOST MERCIFUL GOD!

Praise be to the powerful King, the Omniscient,
queror, the One who chose Israel and conferred his

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لِلَّهِ الْمُلْكُ الْقَادِرُ الْعَظِيمُ الْقَاهِرُ الصَّغِيرُ
إِسْرَائِيلَ وَبَنِيهِمْ بِالنَّبِيِّينَ عَلَى يَدِ رَسُولٍ بَعَثَ الْحَقُّ
إِلَى جَمِيعِ الْخَلْقِ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ عَلَى أَيْدِي الْعَالَمِينَ
أَفْضَلُ السُّلُوكِ أَجْمَعِينَ فَلَمَّا كَانَ أَذْهَانُ الْكَثَرِ
أَهْلَ زَمَانًا هَذَا قَاصِرًا عَنْ الْإِطْلَاقِ عَلَى أَكْثَرِ مَا
فِي الْكِتَابِ مِنَ اللَّفَافِ بِشُغْلِهِمْ بِالْعَوَائِقِ وَالْعَوَائِقِ
بِالنَّاسِ مِنْ تَجِبِ عَمَلِي قَبُولَ كَلَامِهِ وَكَرَامَةِ بَعْضِ
الْإِزْهَامِ أَنْ أَضَعُ لَهُ فِي بُتُوتِ الدَّوْلَةِ الثَّانِيَةِ
كُلَّ مَا فَاجَبَتْهُ إِلَى سَوَالِهِ وَوَضَعْتُ فِي ذَلِكَ مَقْلَمَ
لِنُظَامِ النُّفُوسِ إِلَى ظُهُورِ الْحَقِّ وَإِزَالَةِ الْبُيُوتِ
وَالْعُكُوسِ مُتَمَدِّدًا مِنَ اللَّهِ التَّوْفِيقَ أَنْ يَسْمَعَ بِجِبَابِ
فَأَقُولُ أَنَّ الدَّلِيلَ عَلَى بُتُوتِ الدَّوْلَةِ الثَّانِيَةِ الَّذِي
نَسْتَعِيزُ بِهِ مِنْ قِيَامِ سَرَّهِ وَوَجْهِهِ أَيْ نَبِيِّ خَرِ الزَّمَانِ
الَّذِي كُنُو مَوْعُودِينَ بِقِيَامِهِ الَّذِي تَقْدُمُ الْوَعْدِ
لَنَا بِقِيَامِهِ فِي سَفَرِ الْخُرُوجِ صَبْرًا فِي آخِرِ هَذَا

الاصحاح

it through his revelation, the One who revealed the
all creation through his apostle Moses, son of Am
him and his righteous fathers, each and all, the best

As the minds of the majority of this our generation are not able to undertake a detailed research after most of the truths that are in the Torah, on account of hindrances and other life relations,



THE HIGH PRIEST AT THE TIME OF PRAYER.

one whose requests are binding on me and whom I would respect by obliging him to the utmost of my power, requested me to write down for him some statements in proof of the Second Kingdom.

To this request I gave an affirmative answer and composed, accordingly, this essay; in order that men's minds may become prepared for the triumph of truth and the vanquishing of evil and adversity. I pray God, in the meanwhile, for success; verily He hears and answers. Amen.

The reference concerning the establishment of the Second Kingdom, affirming the appearance of "THBH" or a Prophet at the end of time of whose appearance we have a promise, is found in Ex. xx,



SAMARITAN HIGH PRIEST RECITING HISTORY OF THE FIRST PASSOVER.
EXODUS XXII.

On Top of Mt. Gerizim, Passover Celebration of 1906.

in the last verses, which are not found in the Torah of the Jews. It reads, "They said well. Let their consciences uphold my fear, and the keeping of my commandments, all the time: so that it may be done well unto them and their children. I shall set up for them a prophet from among their brethren, like unto thee, and I shall put my words into his mouth and he shall speak to them all that I command him. And it shall be that the man who harkens not to the words which he speaks, I shall make him thereto responsible." These words concern the prophet in whose coming we believe.

Again, "The prophet who dares to address words in my name and speaks what I have not commanded him, and he that speaks in the name of foreign gods shall be killed." The same is stated again in Deuteronomy, as also one may find in the Torah of the Jews, Deut. xviii. 15.

Now, proofs concerning the Prophet and his coming amount to ten in the holy Torah, and they are given in the way of symbols.

A part of the first proof is denoted in the meaning of the sleep that fell upon Abraham in Gen. xv. 17, beginning with "*Wa iehi hashemesh*," i. e., "and the sun was." The second part consists in the fact that when our lord Abraham was assured of God's promise to him, given in the chapter beginning with "*Achar haddebarim haelleh*," i. e., "After these things," as follows: "Look up toward heaven and count the stars, if thou be able to count them; and He added: thus shall thy seed be." I say when this assurance was given him, he wanted to know whether or not their kingdom and the fulfilment of the covenant rested on conditions. He desired to find out the order of events; and hence his question given in the same chapter, verse 8: "Whereby shall I know that I shall inherit it?" God (who is exalted) knowing Abraham's purpose and the aim of his question, informed him that the kingdom and the fulfilment of the covenant rested on certain conditions; therefore He said to him (in the same chapter, verse 9): "Take me a heifer of three years old, a she-goat of three years old, a ram of three years old, etc." He also informed him of the manner of offering them. Concerning the beasts it is said: "He divided through," just as it has been revealed unto Moses (upon him be peace) in the first chapter and twelfth verse of the book of Leviticus, as follows: "And he shall cut it according to its pieces." Referring to the birds, Gen. xv. 11 says: "He divided not," just as one reads in Lev. i. 17: "And he shall rend it between its wings but not clear through." Herein indications are given as to what is fit for sacrificial offerings. In the word *meshulleshet*, we understand that peace offerings are to be divided into three parts: (a) God's part or portion, as it is indicated; (b) The high priest's portion, consisting of the heave thigh and wave breast; (c) Israel's portion, consisting of the remainder. Now, allusion is made to the first kingdom, in the section beginning with "*Haiah hashemesh*." First in verse 12: "And they will enslave them and oppress them for four hundred years," down to and including verse 14, "And after that they shall go out with much wealth." Here he was informed that their servitude during these years and what would transpire for and against them

will not come about in his days; for we read in the same chapter, verse 15: "But thou shalt go to thy fathers in peace, and thou shalt be buried in a good old age." When He was through these informations concerning the first kingdom, as to how it would begin and how He would hide his pleasure and how the truth would be falsified—Compare "And the sun had disappeared," meaning of course, His pleasure, and "Darkness came," that is erring away—He included those concerning the reappearance of his pleasure and the



SAMARITANS PROSTRATING THEMSELVES IN PRAYER.
ON TOP OF MT. GERIZIM, PASSOVER CELEBRATION OF 1906.

beginning of the second kingdom. God assured that to him with a firm covenant, saying (xv. 18): "In that day God made a covenant with Abraham, saying, To thy seed will I give this land, from the river of Egypt as far as the great river, the Euphrates river." By this He was referring to the second kingdom, for the Jews did not possess that territory during the first kingdom. Concerning the passage, "And behold a smoking furnace and a sheet of fire," we

shall give a later explanation, in its proper place. Now, the scattered mention of "Seven nations" refers to those whom God had destroyed before Israel, and whose lands He caused Israel to possess. But we have here a mention of eleven nations. They are those whose lands Israel shall possess in the second kingdom, from the river of Egypt as far as the great river, the river Euphrates, and as far as the far sea. Here ends the first proof.

The second proof consists in that to which Jacob called the attention of his sons, in Chapter IX. Jacob (may peace be his lot) had, indeed, included in his sayings some subtle meanings. He said: "Gather yourselves," referring to the first kingdom and Israel's gathering and coming out of Egypt. He referred, also, to its wandering away and the evil consequences resulting therefrom; for in the same chapter and verse, he says: "And I will inform you as to what shall befall you in the latter days." Even our lord Moses, the apostle (may peace be upon him), said in Deut. iii. 29: "And evil shall befall you in the latter days." Such days are the days of error. But these will disappear and be displaced by those of his pleasure and the return of the kingdom, in reference to the words, "Gather yourselves." Such is affirmed by God (who is exalted) in the holy book, in Deut. xxx. 4: "From thence will IHVH, thy God, gather thee and from thence will he fetch thee." But this will take place only when perfect obedience is assured and conditions of repentance are fulfilled. We pray the Lord (who is exalted) for success in our affairs. May He mend our doings and bring us to the days of his pleasure, when the Shekinah will appear. Verily He is able to dispose of everything He will.

The third proof is found in connection with the hand of the apostle Moses (upon him be peace), and with its change to whiteness and return to its first state. The meaning is that He (who is exalted) indicated thereby to the apostle that the truth will appear at his hand, and then it will disappear. His hand was, therefore, designated as "leprous," and "as white as snow," referring to purity. The word *Mesoraat* reminds us of the days of error. *Kashaleg* would indicate that though error is prevailing and God's pleasure is taken away, there would remain a portion that would cling to the law, believe in its truthfulness, obtaining thus care from God for the purpose of preserving his covenant, according as we find the word of God in Lev. xxvi, 42: "I shall remember my covenant with Jacob and I shall remember my covenant also with Isaac and my covenant with Abraham." Also the passage in the same chapter beginning with verse 44: "But still, though they are

in the land of their enemies," etc. That these conditions are to disappear and the return of God's pleasure is to follow, is illustrated by the fact that the apostle's hand assumed its former state; for in the book of Exodus iv. 7 we read: "Behold it became again like his flesh." This agrees fully with the promise: "But I will remember, in their favor, the covenant of their ancestors." What would prove, moreover, the days of error, is the passage in the same chapter, verse 43: "And the land shall be deserted by them," i. e., it shall be empty of them. Their return and the restoration of their kingdom is affirmed thus: "I will remember the covenants of their



JACOB'S WELL.

ancestors, in their favor." That the kingdom shall be lasting is indicated by the passage: "That I may be their God, I am the Lord;" for God (who is exalted) is eternal with no change (may His highness be extolled!).

The fourth argument consists of a part of the parable of Balaam in Numbers xxiv. 17: "A star shall come out of Jacob and a rod shall rise out of Israel," to "the sons of tumult." Herein certain characteristics of the first kingdom are mentioned. We are informed, also, that such a kingdom was removed from Israel to Esau (see verse 18): "And Edom shall be a possession;" then it

shall be handed to Esau, then to Ishmael by way of inheritance, in accordance with the verse: "And Esau shall be an inheritance to his enemies." Thus by the end of the kingdom of "Ishmael," "Ieshrael" shall reign. Thus we read later: "And Israel shall act valiently," referring to its victory, as we read in verse 19: "And the one, who is from Jacob, shall have dominion," i. e., shall have the rulership. All such is firmly proved, and God knows best all matters.

The fifth proof is found in the section beginning with: "If ye shall bring forth children." This section is divided in three stages. The first refers to the days of rebellion and the loss of the kingdom and the disappearance of the Shekinah, (compare Deut. iv. 25): "And ye shall corrupt yourselves," etc. The second concerns the necessity of repentance and God's satisfaction that its conditions have been fulfilled, (compare verse 29 of the same chapter): "Then if thou shalt seek," etc. The third deals with God's return to them with his pleasure, with rulership and kind doings. Compare verse 31: "For the Lord thy God is a merciful God," etc.

The sixth proof is derived from the disasters that would befall the enemy. Says Deut. xxix. 22, "And the last generation shall say," down to "They shall see the plagues of that land," including "And no grass shall grow therein." The references to the places which are the object of God's displeasure, are sufficient to convict of error those of Israel who have strayed from the truth. Deut. xxix. 24 says: "All nations shall say, why hath God done thus unto this land?" and they shall confess their error and their forsaking the truth and their continued lethargy in falsehood, and it shall be answered as in verse 25: "Because they forsook the covenant of the Lord, the God of their fathers, which He made with them, when He brought them out of the land of Egypt." Also verse 27: "Therefore the anger of the Lord was kindled against that land." Those who will say these words are the faithful to the law of truth, and this will take place when the truth shall appear. Its appearance will have its signs, just as the appearance of falsehood has its own signs; and all will be recorded in its own place.

The seventh proof is discerned in the noted section beginning with, "And when all these things are come upon thee," designating thereby that, at the end of the days of falsehood, minds will be rectified, religions purified, good doings practiced and impurities washed away. With all these things, perfection is, however, to be obtained from God (whose is might and glory). Compare Deut. xxx. 6: "And the Lord thy God will circumcise thy heart and the heart of thy seed, that thou mayest love the Lord thy God," etc.

Then they shall come up and rule the land and truth shall triumph. Compare verse 3: "And the Lord thy God will return, 'with' thy *repentance*,² and pity thee and will gather thee again from among all nations." Also as far as "More than thy fathers."

The eighth proof is found in the section beginning with, "Give ear." Deut. xxxiii. 22 says: "A fire is kindled in my anger and it burns to the lowest pit." This is given after the extreme rebellion of Israel has been related, compare verse 24: "They have moved me to jealousy with that which is no God; they have provoked me



JOSEPH'S TOMB AND MOUNT EBAL.

with their vanities." Next to these words we read: "But I will move them to jealousy with those that are not a people; with a foolish nation will I provoke them." After that, the holy of holies of the enemy will be disgraced and truth will be triumphant; that is *Beth-iahweh*, *har-Gerizim*, *Beth-el*. Israel will have the kingdom: "I became kindled in the fire of my anger," etc., as far as "It is the fire that will burn," *Migdash Zerutah*. Compare verse 22: "It will eat up the land and its produces." It is the fire concerning which

² The High Priest renders *Shebooth ka* as "repentance."

we read xxix. 23: "All its land is burning; it shall not be sown nor shall it bear," etc.

What would also prove the second kingdom is Gen. xv. 17: "And behold a smoking furnace and a fire torch." This would show that the triumph of truth will proceed from God (who is exalted and honored) in having the form of these two symbols. The fire of the one will descend upon *Al migdash-Zerutah*, the other will descend upon *Al har-Gerizim* in order to purify it of the defilements of those who accept another sanctuary instead of it. Then will truth triumph and the kingdom be restored. Compare Deut. xxxii, 22: "It shall lick the foundations of the mountains." It is the fire



VALLEY OF SYCHAR AND ANCIENT TOMB.

that will descend upon mount Gerizim. Do you not see that when *Migdash Zerutah* were mentioned, the word *Tokel* was used, meaning annihilation; while with the mention of *Gerizim*, the word is *Telahet*? This distinctly means, "It will lick," that is, it will purify but not annihilate. The latter is used in the same meaning as *Tahiru baesh*, ye shall pass in fire, referring to purification. We have, indeed, two consecutive expressions that have nearly the same meaning; but God knows best! The use of *Gerizim* in plural is out of respect to it, and it should be, therefore, elliptically understood in the expression: "It will lick the traces of the mountains."

The ninth proof is found in the section beginning with "*Zoth habberaka*," i. e., "This is the blessing," in Deut. xxxiii. 4, which is: "They are sitting at thy feet and receiving thy words," etc. The reference is about the seed of our lord Abraham, namely, the children of Esau and of Ishmael, whom God invited, in the day of gathering, to enter into his service, to keep his law. Compare verse 2 of the same chapter: "And shone from Seir unto them," referring to the children of Esau, in harmony with Gen. xxxvi. 8: "And Esau dwelt in Mount Seir." Compare also Deut. xxxiii. 2: "And he glimmered from the mountain of Paran," meaning the children of Ishmael, in harmony with Gen. xxi. 21: "And he (Ishmael) dwelt in the wilderness of Paran." Thus, from these plain references one can not doubt that truth will appear in favor of Israel, through the fact that these nations shall return to its religion, though they had already refused, as it is without doubt, to enter its religion and to submit to its laws. But God (who is exalted) has informed us that they will submit themselves to the Law, for we read in Deut. xxxiii. 4: "They are sitting at thy feet and receiving thy words." This, however, will take place when God's pleasure shall be restored; when the clouds shall alight upon the Shekinah, in the house of God, on mount Gerizim. This is in fulfilment of Ex. xv. 17: "Thou, O God, hast made a sanctuary; O Lord build it up with thy might by the ever presence of the Shekinah and of offerings."² The ever presence of the Shekinah is linked with God's eternity, as the next verse indicates: "The Lord will reign for ever and ever." They will say, "*Torah asher sy-wah lanu Mosheh*," i. e., "The law which Moses commanded us," thereby confessing the veracity of the prophecy of our lord Moses (upon him be peace); that he was sent for the sake of truth to the whole world. They will also concede that God (may He be exalted) brought down the Law upon Israel, and thereby honored Israel above all nations and made him the prince of the whole world; for it is said in Deut. xxxiii. 4: "a possession of the people of Jacob." May God, who is exalted, bring the time near by His might and will. AMEN, LORD, AMEN!

The tenth proof is contained in chapter 34 of Deuteronomy, beginning with: "And Moses went up from Arabat Moab." Here we have one of the miracles which were performed by God, as He said in Exodus xxxiv. 10: "I will perform miracles with thee," etc. It is: "And the Lord showed him all the land" down to "As far as the great sea," and "To thy seed will I give," referring to the children of Moses (upon him be peace). This was not exclusive: The

² The High Priest's rendering of the quotation is very loose.—A. Ben Kori.

mention of the fathers Abraham, Isaac and Jacob (upon them be peace) has already preceded. They were the people of the covenant, oath and promise for giving the land to their seed, and it is the twelve tribes that came out of the loins of Jacob. Therefore in saying to the apostle Moses (upon him be peace): "This is the land I swore to thy fathers to give to their seed," He meant that to each of them He made an oath. For example, He said to Abraham in Gen. xii. 7: "To thy seed will I give this land." To Isaac He said in xxvi. 3 of the same book: "To thee and thy seed will I give those lands." And to Jacob He said in the same book (xxxv. 12): "And the land that I gave to Abraham and Isaac, to thee I give; to thy seed give I the land."

We have now proved the establishment of the kingdom, its restoration and the reappearance of the Shekinah and its duration; but the things that are hidden belong to the Lord, our God, and those that are revealed are for ourselves and children.

As to the appearance and coming of the lord Christ, recorded in our chronicles, we regard its validity not from the viewpoint of our law, but as a matter of history. As to the Messiah, with whose coming we are promised, there are proofs and demonstrations in regard to his coming. As our learned men have explained in their voluminous commentaries, he will rise and perform miracles and demonstrations; he will uphold religion and justice. Among other proofs he will produce the following three:

1. The production of the ark of testimony, which is the greatest attestation for Israel. For Deut. xxix. 29 says: "It shall be there for THEE as a witness." This upholds strongly the veracity of our Torah; it has only twenty-two letters, in harmony with the numerical value of "B" and "K,"⁴ with no addition or detraction, and not as the Jews pretend, for their version possesses twenty-eight letters.

2. He will produce, at his hand, the staff which was given by the Creator (who is exalted) to our lord Moses (upon him be peace), about whose attribute a reference is made as follows: "And this shall be to thee as a sign," in order that miracles be performed thereby.

3. He must produce the omer of manna which our fathers ate, while in the wilderness, for forty years. This is the greatest proof, because, after all this period, it will be found to have undergone not the slightest change. When our ancestors, in the days when manna used to fall, would keep some of it till the morrow, it would become rotten and wormy. Therefore, it would be a proof none could deny

* The components of "in thee" or "for thee." B=2, and K=20: total, 22.

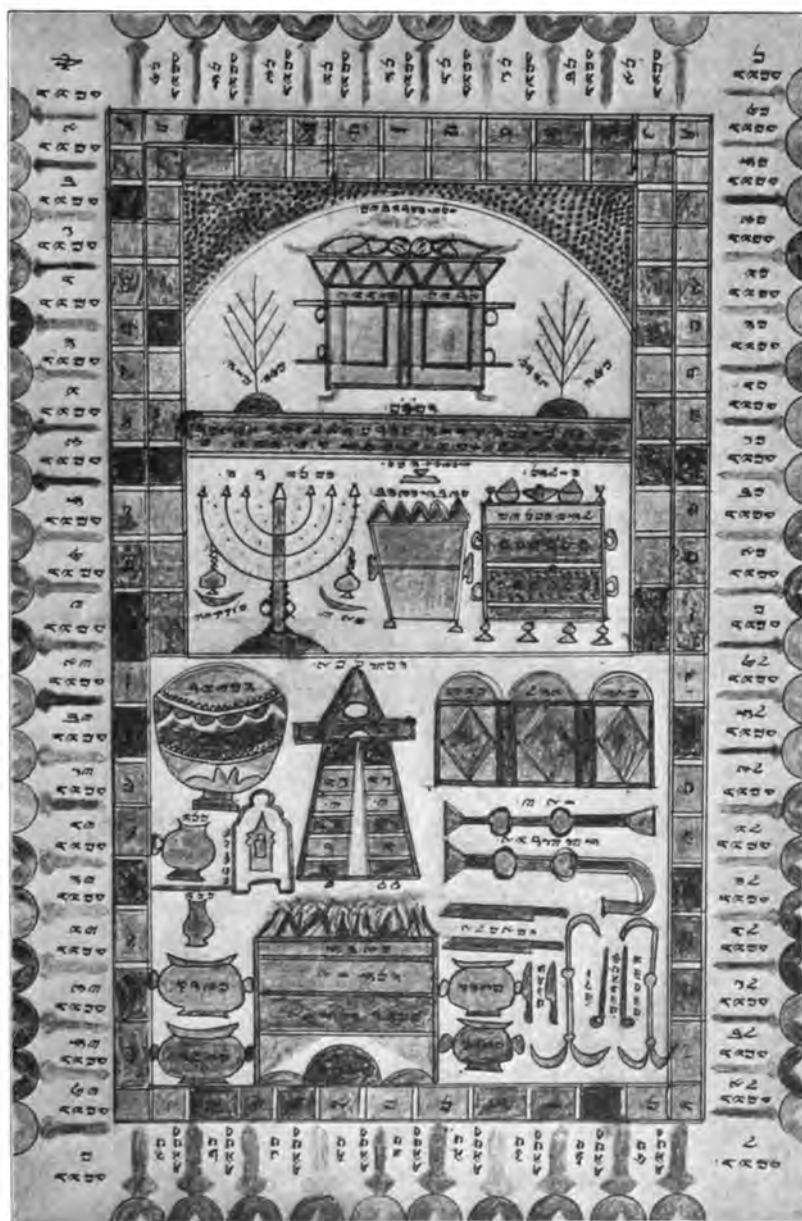


CHART OF THE TABERNACLE IN THE WILDERNESS.

With symbols of the temple furniture to be restored by the Messiah, as illustrated on the case of the Holy Scroll. From a drawing by the High Priest.

if it should appear sound after this long interval, and remain in its sound state. Thus the people of the second kingdom might see it, and confess reverently and increase in exalting and glorifying the Creator (who is exalted), for the power of producing such a marvel.

These three proofs must be verified by the Prophet; and without them his claim would be considered illegal. No matter could ever be sustained unless with two or three testimonies, in accordance with the saying of the holy Law: "Upon the testimony of two or three witnesses a matter is sustained." Without such proof he has no standing.

But how many have appeared and claimed the prophecy through signs and dreams, against whom the Law has warned us? Read: "If there arise in thy midst a prophet or a dreamer of dreams, and if he give thee a sign or miracle, and if the sign or miracle whereof he spoke unto thee take place, and then say unto thee, Come let us follow other unknown gods and worship them: listen not to the words of that prophet or dreamer of that dream." The foregoing is found in Deuteronomy xiii. 1. Verse 6 of the same chapter says: "If thy brother, the son of thy father or the son of thy mother, or thy daughter, or the wife of thy bosom, or thy friend, who is as thyself, would entice thee, saying: Come, let us worship other gods, that are unknown to thee and to thy fathers, from the nations that are around thee, whether near or far away from thee, thou shalt not listen," etc.

Testimonies similar to the foregoing are many in the Torah of the law, that is, the Old Testament, and so much is enough concerning this question.

This is all that my frail mind could suggest for this essay; and God knows best!



سید هرون المکانه
مدبول بطایفه السو
نامی

IN THE MAZES OF MATHEMATICS.

A SERIES OF PERPLEXING QUESTIONS.

BY WM. F. WHITE, PH. D.

IV. A QUESTION OF FOURTH DIMENSION BY ANALOGY.

AFTER class one day a normal-school pupil asked the writer the following question, and received the following reply:

Q. If the path of a moving point (no dimension) is a line (one dimension), and the path of a moving line is a surface (two dimensions), and the path of a moving surface is a solid (three dimensions), why isn't the path of a moving solid a four-dimensional magnitude?

A. If your hypotheses were correct, your conclusion should follow by analogy. The path of a moving point is, indeed, always a line. The path of a moving line is a surface *except* when the line moves in its own dimension, "slides in its trace." The path of a moving surface is a solid only when the motion is in a third dimension. The generation of a four-dimensional magnitude by the motion of a solid presupposes that the solid is to be moved in a fourth dimension.

V. LAW OF COMMUTATION.

This law, emphasized for arithmetic in McLellan and Dewey's *Psychology of Number*, and explicitly employed in all algebras that give attention to the logical side of the subject, is one whose importance is often overlooked. So long as it is used implicitly and regarded as of universal application, its import is neglected. An antidote: to remember that there are regions in which this law does not apply, e. g.:

In the "geometric multiplication" of rectangular vectors used in quaternions, the commutative property of factors does not hold, but a change in the order of factors reverses the sign of the product.

Even in elementary algebra or arithmetic, the commutative principle is not valid in the operation of involution. Professor Schubert, in his *Mathematical Essays and Recreations*, has called attention to the fact that this limitation—the impossibility of interchanging base and exponent—renders useless any high operation of continued involution.

VI. A FEW CATCH QUESTIONS.

What number can be divided by every other number without a remainder?

"Four-fourths exceeds three-fourths by what fractional part?" This question will usually divide a company.

Can a fraction whose numerator is less than its denominator be equal to a fraction whose numerator is greater than its denominator? If not, how can $\frac{-3}{+6} = \frac{+5}{-10}$?

In the proportion

$$+6 : -3 :: -10 : +5$$

is not either extreme greater than either mean? What has become of the old rule, "greater is to less as greater is to less"?

Where is the fallacy here?

1 mile square = 1 square mile,

\therefore 2 miles square = 2 square miles. (Axiom: If equals be multiplied by equals, etc.)

VII. THE THREE FAMOUS PROBLEMS OF ANTIQUITY.

1. To trisect an angle or arc.
2. To "duplicate the cube" (Delian problem).
3. To "square the circle" (said to have been first tried by Anaxagoras).

Hippias of Elis invented the quadratrix for the trisection of an angle, and it was later used for the quadrature of the circle. Other Greeks devised other curves to effect the construction required in (1) and (2). Eratosthenes and Nicomedes invented mechanical instruments to draw such curves. But none of these curves can be constructed with ruler and compass alone. And this was the limitation imposed on the solution of the problems.

Antiquity bequeathed to modern times all three of the problems unsolved. Modern mathematics, with its greatly improved methods, has proved them all impossible of construction with ruler and compass alone—a result which the shrewdest investigator in

antiquity could have only conjectured—has shown new ways of solving them if the limitation of ruler and compass be removed, and has devised and applied methods of approximation. It has *dissolved* the problems, if that term may be permitted.

It was not until 1882 that the transcendental nature of the number π was established (by Lindemann). The final results in all three of the problems, with mathematical demonstrations, are given in Klein's *Famous Problems of Elementary Geometry*, translated by Beman and Smith (Ginn, 1897).

It should be noted that the number π , which the student first meets as the ratio of the circumference to the diameter of a circle, is a number that appears often in analysis in connections remote from elementary geometry, e. g., in formulas in the calculus of probability.

The value of π was computed to 707 places of decimals by William Shanks. His result (communicated in 1873) with a discussion of the formula he used (Machin's) may be found in the *Proceedings of the Royal Society of London*, Vol. 21. No other problem has been worked out to such a degree of accuracy—"an accuracy exceeding the ratio of microscopic to telescopic distances." An illustration calculated to give some conception of the degree of accuracy attained may be found in Professor Schubert's *Mathematical Essays and Recreations* (translation by T. J. McCormack), p. 140. Most of this computation serves, apparently, no useful purpose. But it should be a deterrent to those who—immune to the demonstration of Lindemann and others—still hope to find an exact ratio.

The quadrature of the circle has been the most fascinating of mathematical problems. The "army of circle-squarers" has been recruited in each generation. "Their efforts remained as futile as though they had attempted to jump into a rainbow" (Cajori); yet they were undismayed. In some minds, the proof that no solution can be found seems only to have lent zest to the search.

That these problems are of perennial interest, is attested by the fact that contributions to them still appear. In 1905 a little book was published in Los Angeles entitled *The Secret of the Circle and the Square*, in which also the division of "any angle into any number of equal angles" is considered. The author, J. C. Willmon, gives original methods of approximation. *School Science and Mathematics* for May 1906 contains a "solution" of the trisection problem by a high-school boy in Missouri, printed, apparently, to show that the problem still has fascination for the youthful mind. In a later num-

ber of that magazine the problem is discussed by another from the vantage ground of higher mathematics.

While the three problems have all been proved to be insolvable under the conditions imposed, still the attempts made through many centuries to find a solution have led to much more valuable results, not only by quickening interest in mathematical questions, but especially by the many and important discoveries that have been made in the effort. The voyagers were unable to find the northwest passage, and one can easily see now that the search was *necessarily* futile; but in the attempt they discovered continents whose resources, when developed, make the wealth of the Indies seem poor indeed.

GOETHE AND CRITICISM.

BY THE EDITOR.

GOETHE'S world-conception including his view of the divine power that acts as a dispensation in the universe, was mainly poetical. To be sure he was neither anti-philosophical nor anti-scientific: but he abhorred analysis, dissection, criticism, in brief all negativism, or in other words that process of thought which is treated with a sneer by Mephistopheles in "Faust" (I, 4):

"He who would study organic existence,
First drives out the soul with rigid persistence,
Then the parts in his hand he may hold and class,
But the spiritual link is lost, alas!"

Goethe was at sword's points with both extremes, the pietist or dogmatist, and the iconoclast or negativist. The former was represented among his friends by Jacobi, a wealthy privateer and, as an author, an able and worthy representative of the Protestant faith;* the latter by Wolf, a philologist and the first higher critic of Homer, and also by Friedrich Bahrdt, a liberal theologian and a rationalist.

Friedrich August Wolf, born at Haynrode, near Nordhausen, Germany, February 15, 1759, was perhaps the best classical scholar of his age. Having completed his studies at Göttingen, he held a chair as professor of classical philology at Halle from 1783 to 1807; whereupon he entered the Prussian government service at Berlin, and died at Marseilles, August 8, 1824.

The modern spirit of our classical schools which is now dominant at all the universities of both continents, Europe and America, may be said to date from him. He was the father of textual criticism, and his work *Prolegomena in Homerum* (1794) was the first attempt at a scientific treatment of the Greek national epic.

In spite of Wolf's great merit as a scholar and thinker, Goethe

*Cf. Alexander W. Craford, "The Philosophy of F. H. Jacobi," *Cornell's Studies in Philosophy*, No. 6.

had an intense aversion towards him because he had analysed the Homeric epics, denied their original unity, resolved them into several rhapsodies, and doubted the historicity of Homer's personality. Goethe's dislike of Christian liberal theologians and their higher criticism was practically based on the same reason, for the poet loved Christianity, even its mythology and legendary excrescences. He objected only to the narrowness of Christian exclusiveness which called all other religions pagan and would not allow him to love and revere the gods of Olympus.

Those who had attempted to critically analyse Christianity or the Christian Gospels, as Wolf treated Homer, became at once an object of Goethe's scorn, and the man upon whom he poured out the full vial of his sarcasm was Professor Karl Friedrich Bahrdt.*

Bahrdt was an unfortunate man mainly on account of the age in which he lived and the treatment he received as a liberal theologian, which finally proved his ruin and left him a physical and moral wreck. He was professor first at Leipsic in 1766-68, then at Erfurt in 1768-71, and finally at Giessen in 1771-75. Deposed for his rationalism he became director of the Philanthropin, a humanitarian school at Marschlins in 1775, whence he was called to Dürkheim as superintendent general and pastor, but the imperial council declared him incapable of holding ecclesiastical office and forbade him to publish any of his writings. Driven into exile he took refuge in Prussia where he lectured on philosophy and philology at Halle, 1779-89; but having published a satire in the form of a comedy entitled *Das Religionsedict* (1788) in which he castigated the Prussian church government, he was sentenced to one year imprisonment. The degradation in prison proved his ruin. After having served the sentence he was broken in spirit and character, and the only way left to him of making a living was by conducting a dram shop.

Nowhere is Goethe's dislike for a critical analysis in literature more forcibly seen than in his attack on Professor Bahrdt's book entitled *Prologue to the Latest Revelations of God*. Goethe's satire is a dramatic sketch little known outside the narrowest circle of Goethe specialists. It has not been received into Goethe's volume of poetry but appears in the Cotta edition in volume XVI, pp. 171-175 among a number of smaller, mostly insignificant productions. So far as we know it has never been rendered into English, and so

* Born at Bischofswerda, Saxony, August 25, 1751; died near Halle, April 23, 1792.

we offer a translation of our own. The title which is a copy of the title of Bahrdt's book, reads as follows:

"Prologue to the latest revelation of God interpreted by Dr. Karl Friedrich Bahrdt.—Giessen, 1774."

Here is Goethe's treatment of the subject:

(Professor Bahrdt at his desk writing. His wife enters.)

Mrs. B. Come dear, to the party; we must not be late,
Nor make our friends for the coffee wait.

(Professor Bahrdt without minding his wife raises his paper and looks at it.)

Prof. B. An idea happens to come to me,
Thus should I speak, if Christ I'd be.

(At that moment a trampling as of hoofs is heard outside.)

Mrs. B. (startled). What trampling hear I on the stair?

Prof. B. 'Tis worse than students I declare,
Like quadrupeds,—an awful din!

Mrs. B. What fearful beasts are coming in!

(At this moment the four Gospel writers enter with their four symbolical animals. Mrs. Bahrdt shrieks. Matthew is attended by an angel; Mark, by a lion; Luke, by an ox; and over John hovers the eagle.)

Matt. We learn you are a brave good man,
And do for our Lord as much as you can.
In Christendom we are pushed about,
Hard pressed and almost crowded out.

Prof. B. Welcome dear sirs, but I'll say right soon,
Your visit is not quite opportune,
For a party of friends awaiteth me.

John. Children of God they surely be,
And we will be glad to join you there.

Prof. B. I fear they would be shocked and stare!
They are not accustomed, 'tis to be feared,
To flowing garment and untrimmed beard,
Nor are beasts admitted as visitors,
They would be driven out of doors.

Matt. In former days 'twas custom thus,
Since Christ, our Lord, appointed us.

Prof. B. Tut, tut! that can't be helped, and so
You can not to the party go.

Mark. But tell me, what do you expect?

Prof. B. I will be brief and quite direct:
Your writings are, I must confess,
Just like your beards and like your dress,

Or like old dollars, no longer at par,
 Whose mint-stamps at a discount are,
 Were they re-coined with copper alloy.
 All people would take them at par with joy.
 Thus you, if you wish to count again,
 And be acceptable to men,
 You must become like one of us,
 Beard trimmed, well dressed and smooth,—just thus!
 In modern fashion and debonair,
 That changes at once the whole affair.

Luke. I see myself in such a dress!

Prof. B. You needn't go far for that, I guess,
 My own will fit you!

The Angel of Matt. What a sight!
 An evangelist in such a plight!

Matt. St. John has bidden us adieu,
 And brother Mark is leaving too.

(The ox of Luke approaches Bahrdt and hurts him.)

Prof. B. Call off that beast that belongs to thee,
 Not even a lap-dog accompanies me.

Luke. I will go hence, for as I see,
 This house won't suit our company.

(The four evangelists and their train of animals exeunt.)

Mrs. B. What manners! I am glad they quit!

Prof. B. Their writings shall me pay for it.

* * *

This humorous scene contrasts the modern professor of theology who puts on style and belongs to society with the original roughness of the four evangelists.

Goethe objects to the higher criticism not from the standpoint of orthodoxy, but for purely literary reasons. He dislikes to have the Gospels modernized, because he prefers them to remain rugged, and even sometimes crude, as in part they are, for the same reason that he objects to a critical dissection of Homer. He prefers to enjoy a literary document of the past in its own native originality.

We may add that Goethe's objection to men like Wolf, the philologist, and Bahrdt, the rationalist, was to a great extent unjust or at least onesided, for we need critique and negation, not as an end, but as a means to find a better and truer affirmation. This onesidedness may be the reason why the poem has been overlooked and almost forgotten. Liberals did not care to quote it, and dogmatists knew very well that Goethe's objection to higher criticism was not

prompted by orthodox loyalty. But the poem is characteristic of Goethe's positivism which condemned negativism in both parties, liberals as well as dogmatics.

In a brief poem entitled "The Critic," Goethe vents his wrath in these lines:

"I had a fellow as my guest,
Not knowing he was such a pest,
And gave him just my usual fare;
He ate his fill of what was there,
And for dessert my best things swallowed,
Soon as his meal was o'er, what followed?
Led by the Deuce, to a neighbor he went,
And talked of my food to his heart's content.
'The soup might surely have had more spice,
The meat was ill-browned, and wine wasn't nice.'
A thousand curses alight on his head!
'Tis a critic, I vow! Let the dog be struck dead!"

Critics are mere yelpers, says Goethe in another poem, and their barking only proves that the person barked at is their superior in attainments or position.

"Our rides in all directions bend,
For business or for pleasure,
Yet yelpings on our steps attend,
And barkings without measure.
The dog that in our stable dwells,
After our heels is striding,
And all the while his noisy yells
But show that we are riding."

MISCELLANEOUS.

SPIRIT PORTRAITURE.

COMMUNICATIONS FROM MR. C. W. BENNETT WITH REPLIES BY MR. DAVID P. ABBOTT.

MR. BENNETT TO THE OPEN COURT.

To the Editor of The Open Court:

I am deeply interested in the articles by Mr. Abbott about spirit mediums, because I have been investigating in that line myself, and am now writing to ask you to have Mr. Abbott explain a performance that is done in Chicago. A man in this city went to a Mr. B., a trumpet and also clairvoyant medium of Chicago, (he has been here and is one that I have criticized), and in a seance his mother's spirit urged him to get her portrait taken, as she was anxious for him to know how she looked now. The medium told the man of a lady in Chicago that could take spirit portraits, and he called on her. He says he wrote on a sheet torn from a new tablet that he carried with him asking his mother if she would come and sit for her portrait. This sheet he folded, and with two other blank ones torn from the same tablet, put into an envelope and held it under a book on the table. He had done all this by instructions from the lady, but she sat all the time clear across the room from him. She talked several minutes on other topics, then told him his message was ready. On opening the envelope the two blank sheets were written full, and *with ink*. His mother consented to sit. So the medium brought out a canvas about 18 by 30 inches stretched on a frame, and hung this on the wall near the man and in front of him. Then the medium retired across the room. Soon colors began to develop on the canvas, and he says in just twenty minutes by his watch the portrait was finished, all the colors developing from a clean, white canvas before his eyes, and no other person near. When he first touched it the paint, or what not, was still green and he blurred it. So he had to leave it a few days to dry before having it sent home. When it arrived it so pleased him that he sent the medium's price, \$40.00. He says it does not resemble his mother when she died, (an old lady), but thinks it resembles her when she was about 35, and she assures him that it looks like her as she is now.

I have seen the picture, and should call it an oil painting of a very good looking woman of about 35.

The medium who encouraged this man had met him in this city, and also twice in Chicago at the medium's home or office, and of course he posted the artist medium by telephone or otherwise as to the man's name, his mother's name and other matters. I think Mr. Abbott has already explained how the writing is done in the envelope. But how do they develop what appears to be an oil painting from a clean canvas right before the purchaser's eyes?

There is another portrait in this vicinity executed by the same Chicago medium in the same way, but I have not seen that. But I am told it is a fine oil painting. Now I wish you would have Mr. Abbott explain this portrait painting, and expose these frauds that are being perpetrated on innocent people in your big city.

COLDWATER, MICH.

C. W. BENNETT.

MR. ABBOTT TO THE OPEN COURT.

To the Editor of The Open Court:

Your letter enclosing one from Mr. Bennett came duly to hand. I think I know the name of the medium or mediums to whom he refers, as I have heard of their work from other sources. I may be mistaken as to this, as there are possibly others producing spirit portraits; but at least I have heard of only one "firm" doing this style of work.

Now I have never witnessed the production of one of their paintings, and to do so would be quite expensive; so I could hardly tell the exact means they use. However, I am familiar with some secrets which are doubtless the same, or about the same, as those that they employ.

I will first give a short account of the evolution of the "art" of producing spirit portraits. Like all good tricks, the secrets have been developed by a process of experiment and gradual evolution.

At the beginning when mediums were able secretly to secure pictures of the departed friends of some of their subjects, they would first secretly prepare the pictures and then produce them at a seance with very striking effect. At this time a cabinet was used in the production of the pictures. The medium would allow the cabinet to be very thoroughly examined; and, if a lady, would also allow a committee of ladies to examine her clothing. Her attendant would then hand her a blank canvas fastened onto a frame.

The medium would now exhibit this canvas to each spectator at close range, showing both sides of it, and would remind the audience that there were no appliances in the cabinet or in her clothing. She would then retire to the cabinet for a few moments, after which she would come forth with the canvas still on its frame, which could have been and frequently was marked; but on this canvas was now a portrait of the "dear one" of one of the spectators. This portrait was yet hardly dry.

It is needless to say that this always made a great impression with ardent believers. The secret was very simple. The painting was first prepared on canvas. This canvas was then placed over a clean canvas, and the two were tacked to a frame. The clean canvas underneath kept the paint from showing through, and from behind, this appeared as an unpainted canvas. Next, the medium tacked a clean canvas over the picture and did it so neatly that no one could detect the deception. This was the canvas that she exhibited to the spectators.

Now, on entering the cabinet, she simply pulled off the top canvas, removed the few tacks that held it, and secreted the same in a pocket under her dress. As she had already had her clothing examined, she need not submit to a second examination afterwards. Now, under her clothing, around her waist, was a belt next to her skin, this had a tiny pocket in it containing a small phial of poppy oil. This escaped detection on the examination, for the

reason that the medium appeared rather "modest" and the committee did not make too close an examination of her underclothing. Now, after removing the top canvas she secured this poppy oil and rubbed it over the painting. Then, concealing the phial, she came forth from the cabinet with the painting still damp.

Some mediums merely covered the painting with a solution of zinc white and water. This effectually concealed the picture, if only exhibited from a short distance. This could be removed by the judicious use of a damp sponge.

After this certain mediums invented a way to put portraits on a slate, and then by adroit substitution, to introduce this prepared slate into a stack of examined ones; they could thus sometimes get for a sitter a portrait of a departed relative instead of a message, or they could produce both. Some mediums use a very clever system of substitution of canvases, and I have heard somewhere of a mechanical easel designed especially for substituting them.

Now there was quite a demand for spirit portraits that the subjects could see appear on the canvas before their very eyes. *Believers are never satisfied and are continually looking for stronger and stronger tests.* The mediums are thus ever forced along the road of improvement in their methods.

Mediums now began experimenting with chemicals, to discover those that could be put on a canvas and that would remain invisible until developed. A number of chemicals were found; and the pictures formed did not resemble those made with oil paints, for they were really mere chemical stains. They thus appeared to be more "spiritual."

I will give the names of a few chemicals that have been used in this manner. If a canvas of unbleached muslin have a portrait painted on it with the solutions given below, it will appear to be unprepared, as the chemicals will be invisible when dry. If sprayed with a weak solution of tincture of iron, the picture gradually appears. Sulphocyanide of potassium is used for red, ferrocyanide of potassium for blue, and tannin for black.

If preferred the following solutions may be used: Sulphate of iron for blue, nitrate of bismuth for yellow, and sulphate of copper for brown. In this case spray with a solution of prussiate of potash.

Originally, when these were used, a canvas was first exhibited and shown to be apparently free from preparation. This canvas was then dampened and placed on an easel in front of a cabinet. A light was placed at such an angle back of the canvas as to enable the spectators to see through it. The other lights were then lowered, and the music started, while the medium entered the cabinet back of the canvas. Then through a tiny hole in the cabinet curtain, the medium, from behind, using an atomizer, secretly sprayed the canvas with the developing solution. The portrait gradually made its appearance before the spectators' eyes. The atomizer had to be kept screwed up tight, and the music covered the slight noise which it made.

A case is reported to me wherein the medium, after sitting for a time without results, proposed to hurry up the appearance of the portrait by making magnetic passes over the canvas. This he did; and at the same time he secretly sprayed the canvas from an atomizer concealed in his sleeve.

Before giving my ideas of the methods employed by the Chicago mediums, I will quote an extract from a letter I have received from a gentleman in Tacoma, Washington. This gentleman has an uncle who obtained a portrait of his little girl who is dead. The passage reads as follows: "My uncle

is certain that there was no fraud used in the production of the large wall portrait which he secured of his little girl, as he and other members of his family saw the picture gradually appear on the canvas, which was placed in a window. There was no possible chance of fraud, he avers. He has shown this picture, which is quite artistic, to many prominent persons, and before some local literary bodies. The portrait is a reproduction of a cabinet-size photograph which he had with him at the time, but to further mystify him there are some slight changes in the picture. Although he is very intelligent, he says that this picture was never made by mortal hands, or with paint or brush."

It is to be regretted that this description is so meagre of details. I should like to have known what opportunity there might have been for secretly photographing his picture or copying it; whether he had more than the one sitting or not; if the photograph were shown to the medium or left the sitter's hands at all; how soon after his arrival with the photograph he received the portrait; whether the portrait appears to be in oil paints, or is merely chemical stains, etc. It is, however, doubtful if one who was not familiar with the importance of these points would have noticed these things at all, to say nothing of remembering such apparently insignificant details.

In some of the advertising matter of the mediums to whom I refer, I have seen some statements the substance of which follows: They do not care to "pander to the caprice of carping skeptics"; they desire to give their services to honest investigators, and prefer to have an appointment made in advance either by telephone or otherwise when a sitting is desired; they desire to know, also, beforehand, what is the nature of the sitting required of them. All of this is perfectly proper for the convenience of the parties, but the latter part of it is certainly suggestive of preparation.

They also state that, originally, some dozen years ago, when they began developing this phase of mediumship, they had to produce the portraits in a closed cabinet, or in a dark box; but that of late they have become so *highly developed* that the portraits are produced in the daylight; that now the subject selects the canvas and the same is placed in the window with the top leaning against the window sash; the blind is then drawn down to the canvas top, and the *draperies* are arranged so as to let in no light except through the canvas; all other light is excluded from the room. Now, it is quite evident that the canvas might be sprayed from a concealed mechanism in the window casing. If so, the sitter could have no idea of what is employed, for under such conditions one could see through the canvas but faintly.

Let us suppose that in the window casing, concealed by the wood, are some tubes connected to a pressure tank of the developing chemical. Let us suppose that a number of tiny nipples are located along these tubes and almost penetrate the wood of the casing; that then there are some pin-holes in the wood over each nipple; that each nipple is set at the proper angle to spray the canvas at the proper places. Now when a concealed confederate turns on the pressure, it is evident that the picture will gradually appear. Other mechanisms may be used. The lower part of the window casing, known as the sill, may have a revolving trap that revolves behind the canvas, bringing up into position a spraying mechanism; or more probably, that is merely pushed up out of the way, so as to allow the tiny nipples which are trained on the canvas like miniature guns, to begin operating.

It is also possible that the mediums dampen the canvas before the experiment, with a sponge saturated with the developer, under the pretext of rendering it transparent, or of causing the "spirit paints" to adhere. In such case a developer might be used that would act very slowly, and then no spraying mechanism would be required.

It would be easy for the artist to prepare several canvases all alike before the sitting, so as to give the sitter free choice of canvases. The prices charged, viz., forty dollars, would justify the expense.

Naturally, mediums following this work as a profession and doing nothing else, would do much experimenting, and would greatly perfect their methods. They would doubtless learn to use many chemicals, and could thus produce the beautiful tints in which the pictures are now made. It is even possible that no spraying mechanism is used at present, but that they have discovered *chemicals which develop under the daylight which enters at the window*. The last would be the ideal method. To learn just what chemicals they use, an analysis of the painted canvas would be required.

Now, in the aforesaid advertising matter, I find a statement the substance of which is this: Spirits continue to develop on the "other side," therefore the portraits do not always look as the persons did in life; that when a perfect likeness is desired, it is well to bring a photograph for the sitter to look at during the sitting, and upon which to concentrate his psychic powers. This is to establish proper conditions so as to enable the "spirit artist" to make a good reproduction.

Now, suppose that when the sitter comes with a photograph, while he is holding it and looking at it, a secret "snap shot" of it be taken; or that the artist (mortal) view it through a small telescope from some concealed position. It is evident that after a short time the canvases could be brought in for the sitter to select one, and the sitting could begin. It might be necessary to make a failure at first, and then make a second trial for a portrait later, as such expedients are frequently resorted to in mediumistic work.

In case no photograph is brought, then the mediums doubtless adroitly get a good description of the departed, and the portrait looks "as the spirit does now in spirit life"; so that there is but a very faint resemblance. I know a medium who told me that he was personally acquainted with the "fine artist" who prepares these canvases. He told me the artist's name and said that he had talked with him frequently. The artist is of national fame, and could not afford to have his name known in connection with this work. Unfortunately, I neglected to write down the name, and have forgotten it.

In the aforesaid advertising matter, I saw some statement about leaving the portrait to be completed after the sitting. It will also be noticed in Mr. Bennett's letter, that the portrait to which he refers was "green" or damp, and was left to dry and be called for later. How easy it would be, in such case for the artist to copy the picture in oil on another canvas, or even to go over the original canvas with a coat of oil paints. This may be done in some instances. It will be noticed that Mr. Bennett says the canvas was hung against the wall. A spraying mechanism could have been concealed in the wall as easily as in the window casing; or there might even be a sliding panel in the wall. In the case Mr. Bennett mentions, the fact that the coloring material was yet "green," would indicate the use of a spraying chemical.

The reader may rest assured that the coloring matter on the portraits

was not created by any "spirit" especially for the occasion, but that it was in existence before the sitting, that it was applied to the canvas, not by a spirit, but by secret means, which is very simple and commonplace when understood. If one will but view such things without superstition, it will be much easier to realize that they are simply clever trickery.

OMAHA, NEB.

DAVID P. ABBOTT.

MR. BENNETT TO MR. ABBOTT.

DEAR SIR:

After writing to you the first time I heard of two other spirit pictures in this vicinity, and the weather moderating I have been able to go and see them. I tried to learn all the points you requested me to notice, and I am frank to say that, with these two there are several features your explanation to *The Open Court* will not explain. The mediums claim they do not know what the paint is, but they say a wet sponge will wipe it all off, leaving the canvas white. If that is so (?) of course it cannot be oil. It will be tedious for me to tell you all the details, but that is the only way I can make it plain to you.

The picture I had seen when I first wrote you was owned by a Mr. M. in this city; a portrait of his mother, not as he knew her but *as she looks now*, and that left a margin, as did most of the other things, so that your "reply" would be sufficient. But now Mr. M. has a picture of a daughter that died at birth. It is not only a beautiful work of art, as I judge, but it is angelic in form and features. But the picture looks like a girl of fourteen, while the child was born little less than nine years ago. The mother sees this error, but says spirits develop faster. (?)

The child had come to M. in several sittings, I am not sure if with other mediums or not, (he and his wife and little son have all developed as rapping writing and planchett mediums within the past year), but think it did. It told them they could get its picture. So he went to Chicago again this winter, taking a well-known business man with him. At the hotel M. took four leaves from a common note-sized tablet that lay on the office table, folded them and put them in an envelope with hotel card on the top corner, sealed it, put a one cent stamp over the seal, and then ran a pin through the corner so as to mark the sheets. I will say here that two of the sheets have no pinhole, and M. says he presumes he did not fold them exactly even, and the hole was made very near the corner edges and so missed two. He put the envelope in his pocket and the two men went to the mediums where, by their directions, he put the envelope on a slate that lay on the table, then put another slate over it, and held them together about ten minutes, the mediums not being near, and conversing on other topics in the mean time. Then one told him his message was ready. He took the envelope and put it in his pocket, without opening, though the mediums protested, wanting to know themselves what was in it. But he said he was not going to open it until he got home, as his wife was skeptical, and if there was anything in it worth while he wanted her to see it.

M. then told them he wanted a picture of his dead daughter taken by the side of his living son, now about twelve years old. They told him they could not include the boy without having his photo or having him present; but the photo need not be shown but kept in his pocket—only so it was in the room.

So they agreed on a less price for that picture, and later he is going with his son to have both painted together at a reduced rate. Now mark the frailties of human testimony: M. says his friend selected at random the canvas from a large pile lying in a corner of an adjoining room, all stretched on frames of different sizes, each person selecting the size he wants to pay for; and that his friend put the canvas on a window sill, and then they both sat down, and in ten minutes the picture was completed, the mediums not being near them. His friend tells me (separately) that M. selected the canvas himself and put it in the window. He did not say anything about the mediums, but when I asked him if they did not sit on each side of the picture, he at first said, "No," and then he said, "Perhaps they did!" Now in the other picture to be described later they sat on each side of the canvas, each holding it by one side, and the window shade was pulled down to the top of the canvas, "so as not to blind the eyes of the observers." And this is the way they picture it out in their catalogue which illustrates and explains their methods and terms.

When M. told me about his mother's picture he said they hung it on the wall, and that caused you to ask me several questions. But now M. tells me they put it in the window, and they sat one on each side holding it. See how he varies.

In the former case they kept the picture a few days to dry, and that gave you an idea that they could repaint it. But in this case they immediately delivered it to M. and he brought it home. He had requested that a flower be included in the hair of the girl, and that her name that has been given her since she passed over, be on the picture. Neither were on it and he complained. They told him it would be all right when he got home; and sure enough when he unwrapped it at home two white spots were in the hair, (golden locks hanging in curls, the flower being just over the right forehead), and about two days afterwards as the mother was looking at it the name gradually developed, in capitals about a quarter inch tall, *Jesemine*. Note the spelling. When he arrived, M. was surprised to find his son lying on a couch not well enough to go to school. He gave the envelope to the boy to open, and all the four sheets were written full on one side *with ink*. (I forgot to say that they put a small tin cover on top of the top slate with a little ink in it.) The first sheet was signed "Jesimine." (Two i's.) Among other things she said, "Do not worry about Ira's sickness, (the boys' name) he will have a short run of fever, but get well soon if you take good care of him." Now when M. left home the boy was well, and he did not know he was sick until his return—hence he says the mediums could not have learned it from him by mind-reading. And he had not told them the boy's name. Next followed a longer letter from one signed "Fulton," who told him several things about his business and patents. M. has invented a drying kiln, and made several patented improvements, and not having sufficient money to do it all and manufacture, took in some partners in Cleveland, where it is manufactured. He is having some trouble with these partners and this Fulton gave advice about that. He says this Fulton (he believes it to be the steamboat man) has told him all he knew about his invention from first to all the improvements. He says he has never told the mediums about his business nor about this Fulton. A third letter was from his mother, but signed "Per E. D. G." as all her letters are, but he does not know himself who E. D. G. is. They say the girl has taken the name of the flower, Jasmine, but the mother

noticed that it was spelled differently in the letter from the picture, and *neither* right if meant for that flower. There are only two spires of the flower in the picture, just two white leaflets pointing outwards from each other. But the picture is very handsome, and an ornament to the room, even though fictitious. The difficulties in my mind in this case that you do not explain are that the canvas is selected at random, so they could not prepare it in advance; they delivered it at once, so they did not have a chance to paint it afterwards; and the things told in the letter about the boy's sickness, etc., which W. says he kept in his pocket all the time.

The other case is a Mrs. B., whose son, sixteen years old, died last April from measles, followed by pneumonia. She is a Baptist and had no belief in spirits, but so grieved about her loss that some friends advised her to consult a medium, which she did. Among them was the one from Chicago, that I mentioned to you before, and who I believe is a "runner" for the artist mediums. Some one advised her to go and get his picture and *in one sitting the boy told her he would go with her so she could get an exact likeness.* She arrived in Chicago on a Saturday and told them what she had come for. They told her there were so many ahead of her that if she did not have objections to come *next day, Sunday.* She consented, and then *they suggested that she ask for a letter from the boy,* and she tore two leaves from a blank tablet they had, and they gave her an envelope in which she placed them, and then she placed them between the two slates, and they had her to put two large rubber bands around them, one each way. She asked why they did that, and they replied, so if she was a skeptic she could see that they did not do the work. On Sunday she went as agreed, but they were still having more that were ahead of her (she says), and after visiting some time she left. She assures me she did not tell them anything about her boy, his name, description, etc., at any of these interviews. On Monday she went and they not only got the picture but also gave her another long letter, (I think six note sheets written on one side) the paper being taken from a tablet as before, and put into an envelope, sealed, put between two slates, etc., as before. I have seen both letters. The penmanship in each is the same, and very similar to that in M.'s letter signed "Fulton." In these letters he says, among other things, "Do not mourn because I did not see sister before I died. I immediately went and saw her after I passed out of the body. And I am near you all and see you every day. I am also pursuing my studies just the same as when in school, only it is not so hard now for me to learn my lessons." Now, just before he died he asked to see his sister who was also dangerously sick in another room, but the doctor forbade their carrying her to him, and he died without seeing her. How did the mediums know of that incident? Again he says, "Goldie is past suffering now. She is here with me all the time; we are soul-mates now, and very happy together." Now Goldie was a little girl sweetheart of his when the family lived in another state some years before. The day before the boy died the girl got burned, and after much suffering died in June; the boy died in April. The mother assures me that not even any of the neighbors knew of this girl friend, nor of her tragic death—much less could these mediums have known it. Again, "Do not worry over that money. Use it for something that will be useful to you, and remember it as a present from me." Now, for several days before his sickness he left school to work for a neighboring farmer, and the mother thinks that work helped to

cause his death. So she has kept the money he earned in his pocket book just as he left it. She says none of the neighbors knew she was keeping it, much less the mediums. These are the most peculiar features of these letters.

When the picture was finished she told them she was sorry that he did not write his name on it, and immediately the name "Harry" appeared on his coat sleeve. Then she was sorry that she did not ask that some pin or jewel be put on his neck-tie, and immediately a little yellow crescent developed in the knot of his tie. She says the tie, collar and clothing are just like what he wore when in best dress. She tells me that the picture is a good likeness of her boy, and that all the neighbors think so too. She carried to Chicago a photo of this boy with his sister and brother, a group of three, Harry being the oldest, but all taken when he was twelve; but she did not take that photo from her pocket, she says. I noticed that in that on the photo Harry had his hair parted on the left side, while in the spirit picture it is parted in the middle. His mother said that for the last four years he had practiced parting it in the middle. So the mediums did not imitate the photo she had with her, whether they saw it or not. Now "Harry" was the name that developed on the picture, and it was the name signed on both the letters written before the picture was made. She is positive she did not tell his name.

I will not longer weary you, but do not see how I could describe what I have seen much briefer. To be more explicit in replying to your questions: The canvas is selected by the applicant, and so it does not seem apparent how they can be prepared in advance for each applicant, as in these cases one was for a child that died at birth, and the other a boy at sixteen. If the canvases were prepared with chemicals beforehand, the applicant might select one that was prepared for an old person, etc. The canvas is set in a window, the mediums sitting on each side, each holding to one side of it. The window shade is turned down to the top of the canvas. The canvases are not dampened before the sitting. How do these mediums find out names and conditions so as to make them appear in letters and on pictures, and tell such things as about the sweetheart Goldie?

These people here tell me that scientists and chemists have tested those pictures, and analyzed the paints, and been unable to find what they are. The mediums of course tell them this;—they do not know it from chemists themselves. The mediums say they do not know what the paints are themselves. It is done by the spirits, of course, and how should they know what material the spirits use(?)!

I really hope you will succeed in exposing this feature of spiritism, and that I shall be able to give the results to my readers not far in the future. If I can in any way be of farther aid to you command me.

Yours for truth,

COLDWATER, MICH.

C. W. BENNETT.

In a subsequent letter, in referring to a trumpet medium, Mr. Bennett says:

"I want to call your attention to the fact that it was the same B. of Chicago that I had mentioned as the one I believed was a "runner" for the portrait mediums. This helps to confirm my suspicions. This man has been here several times since that time M. met him, and had ample opportunities

to get all the information he needed about M. to enable the mediums to make his two pictures. It was B. also that first suggested (by spirit talk, of course) to that woman to get a picture of her boy."

SECOND LETTER FROM MR. ABBOTT.

To the Editor of The Open Court:

I am in receipt of this second letter from Mr. Bennett, and I can but say that it only confirms me more strongly in my opinion that my explanation is the correct one. This letter introduces some new features to be explained. One is the slate and billet test. Another is the means by which the mediums secured the secret information. These I will treat separately.

Now first in regard to the portraits. I am now quite certain that a spraying mechanism is used and that it is concealed in the window casing. Believers will acknowledge that the coloring matter is applied while the canvas is in the window. I agree with them. The difference is this, the believers think that it is created for the especial purpose and applied by an invisible, immaterial, spirit artist, who devotes most of his time to the business so as to enable some mediums to make a living, and also to convince more strongly than ever good believers. I think the coloring matter is manufactured by mortal man, and that a portion of it is applied to the canvas in an invisible spray while in the window. I think that part of it is applied beforehand by a mortal artist in secret, and that it is invisible until developed.

The portraits furnished Mr. M., who did not have pictures to be reproduced, do not resemble the spirits when in life. These canvases could be selected from the stock canvases, which are always on hand ready prepared. He would not have to wait for his sitting. The canvases from which he selected need not all have the same picture on them. Each one of the stock from which he selected could have on it an invisible portrait of a girl of about the right age, and it would make little difference which one he should select; for he could not tell, anyway, how his daughter would look when nine years old. Doubtless, the stock canvases contain portraits of girls of varying age, and the confederate in placing a number of them in the adjoining room, would naturally use some bearing portraits of girls of not quite the right age. This evidently took place, and the gentleman happened to choose one of a girl of about fourteen years of age. This made little difference, for the credulity of believers always supplies a ready explanation for such variations. The same explanation will apply to the gentleman's selection of a canvas for the portrait of his mother.

In the lady's case, the portrait must resemble a boy who recently died, and must resemble him nearly enough to be recognized. In this case a picture must be taken to the medium's house with the sitter. Now notice that this lady is not given a sitting until her third visit. I am quite sure that the "special canvases" had to be prepared for her, and that the artist had not completed them when she made her second visit. Also notice, that when the portrait for the lady was finished, she expressed regret that her son's name was not on the picture; after which it appeared. Then she regretted that there was no pin in his tie, whereupon one immediately appeared. Notice also that in the case of the gentleman, he had requested that a flower appear in the hair of the girl, and that her name appear on the picture. He was

disappointed that they were not there, and they also subsequently made their appearance. Thus in each case these sitters were given special "after effects" in response to their spoken wishes.

How very obliging this spirit artist is! How very convincing is his work! Is it not strange that he will not permit a subject to bring his own canvas? Does not this similarity in the mode of procedure in each case tell a story to the rational reader? Did any of my readers ever see the same sleight-of-hand trick performed over a few times, and note the absolute similarity in the mode of operation? Is it not a fact, in the language of the profession, that "this is in the game"? It is just such little improvements to a trick performed by a medium that, in the language of the profession, "makes the work strong." For myself, I am quite sure that these special effects were prepared on the canvases in advance, with a more slowly acting chemical; that by *suggestion* in the conversation, the mediums adroitly caused their subjects to request these little after effects. In performing tricks myself I have frequently resorted to just such expedients, and have thus sometimes made my work appear almost supernatural.

In the case of the gentleman, he requested these effects in advance before the sitting. His canvas was a stock picture, but the assistant in the adjoining room quickly applied the special effects to the canvas with the slow chemical. On reaching home the flower was found to have developed, but later the wife of the sitter saw the name appear before her. Possibly it was visible as soon as the flower was, but that she overlooked its location. Then when she did discover it, the psychological effect was as though it had suddenly developed before her eyes.

In the case of the lady, I think the conversation was so manipulated as to cause her to express her desire, a short time before the chemicals had time to develop. I am quite sure that two persons from the same town would not each, independently, if uninfluenced by suggestion, have asked for *special after effects of such similarity* to appear on the portraits. This feature is evidently considered pretty "strong" by these mediums, and is "worked in" very frequently.

It will be noticed that the gentleman selected a canvas and got his picture very readily; but that when he requested his living son's portrait to be made on the same canvas, this could not be done without a *second sitting, and the presence of the boy or his photograph*.

Next in regard to the means by which the mediums secured the secret information. When high grade mediums do a big business, it is very common for them to employ a "traveling person" as I have stated elsewhere. Is it not natural to suppose that these mediums do this, and that the medium B., who solicits (or has his spirit voices solicit) trade for them, receives part of the proceeds? Would this not partly explain the high prices charged? Honest spiritualists will tell most any one, that mediums as a class always greatly depreciate the work of other mediums, and are continually crying "fraud" against them. Many believers have expressed their regret to me of this frailty in the character of this class of persons. It is very unusual for a medium to advise a sitter to visit and spend money with another medium. To me it is as plain as day. The medium B. had been in the home city of these sitters many times. All believers, and those who were on the way to become believers, evidently had sittings. One of this medium's voices advised this

lady to get this portrait. This proves that the lady discussed the matter either with this medium or his voices. Evidently, this lady in her conversation and questions (written or otherwise), revealed to these spirit voices or this medium, all of the secrets (including the manner in which her son had lately worn his hair, etc.), which afterwards were used to such telling advantage. She has no doubt forgotten most of her conversations with this medium, and could not relate one thing in ten that passed between them. But it is a medium's business to write down and remember these things. It is also a very prevalent custom for mediums to exchange information thus secured.

I feel sure that this medium secured the lady's son's photograph, either with her consent for the purpose of "magnetizing it," or of getting *en rapport* with her son; or else that he secured it at some gallery secretly, and that he copied it with a kodak. How frequently do subjects take some memento as a lock of hair or a photograph of the dear one to a medium! How easily can a medium manage to have this done long before his voices ever advise a spirit portrait!

There can be no doubt that he furnished the lady mediums all of the vital information, names, etc., which these mediums afterwards used to such telling advantage. The reader need not doubt the fact that mediums obtain a complete knowledge of the little secrets, connected with the dead of their sitters. These things prey on the minds of those who are in grief, and are revealed to mediums in one way or another in private sittings.

I wish my readers could see a collection of written and signed questions which is in my possession. These were written by many persons who thought that they saw them burned before their eyes. They reveal all of the innermost secrets of their writers. Each writer believed that the medium never saw his writing, and in some instances report that he never touched the cards on which it was. If another medium were to appear and reveal this same information to these persons, they would undoubtedly certify that no one at all knew of these secrets. These were presented to me by a medium of my acquaintance, who is quite friendly with me.

As to the sickness of the boy, (whose name was probably furnished by B.), I should think this a mere prediction which would apply to any growing child; that, had the boy not been sick on the father's arrival, like most children he would at some later time have had an unimportant sickness; and that in such a case this prediction would have been applied by the gentleman to the event. On arriving home the boy happened to be sick, which accidentally made an immediate fulfilment of the prediction.

And now in regard to the slate test. I have elsewhere dealt very completely with these tests. I will not take up space here in doing so. In an article of mine, appearing in the *Journal* of the Society for Psychical Research I explain a test where, from some slates, possession is secretly obtained of a sealed envelope. This could be opened with steam, and the writing done, after which the envelope could be again sealed. In *Suggestion*, of September, 1901, there is an exposure of this same trick, or nearly the same trick, as that which these mediums performed.

It is quite evident that these sitters received information or instructions from some source in advance, which caused them to prepare the sealed envelopes. In the gentleman's case he prepared his at the hotel. Now the lady did not come with one prepared, so the mediums had her prepare a sealed

envelope in *exactly the same manner*. What a strange coincidence! This shows that this is a stock trick of theirs and is performed for most subjects. The *mode of operation is exactly the same in each case*. This fact alone shows that it is a trick.

It will be noted that one letter was signed, "per E. D. G." The recipient does not know any one whom these initials would indicate. Had the mediums' notes of information been more complete, or had they accidentally hit upon other initials, this might have been cited as a most convincing test.

I will not take up further space with my explanations; but I simply assure my readers that if any of them will take their own canvas with them, and *never let it out of their hands or sight*, they will get no picture.

OMAHA, NEB.

DAVID P. ABBOTT.

"A PUZZLING CASE."

To the Editor of The Open Court:

I am glad that your correspondent, R. W. M., was satisfied with Mr. Abbott's reply to "A Puzzling Case." It was highly satisfactory to me also; for like the man of good judgment and good sense that he is he declined to give an opinion upon something which, personally, he knew nothing about. Undoubtedly he believes that could he have witnessed the same performance, he could have detected trickery in it. But if he could not it would by no means follow that no trickery was practiced. True, I could detect none, and I am far from being the novice in such investigations that R. W. M. seems to suppose. My experience began, like his, in 1851-2, at a time when Broadway, New York, was flooded with three-cornered signs, each bearing the legend of "Spiritual Manifestations, Admission 25 cents." After two or three visits I was able to rap the raps and tip the tables with the best of them—especially when the sitters' questions were put with the rising inflection until the right one was indicated by a downward inflection of the voice. As thus: Was it one year? (no), three years? (no), four years! (yes). But when the sitting was over I always claimed it to be a humbug and showed how it was done.

O. O. BURGESS.

A SPIRITUALIST'S VIEW.

To the Editor of The Open Court:

I have been reading with interest in your magazine Mr. Abbott's "Half Hours with Mediums." These papers are excellent and needed to put people on their guard against imposture and will no doubt be welcomed by all true spiritualists.

What Mr. Abbott has elsewhere said upon the subject of spiritualistic phenomena I do not know. But in these articles he discusses the subject only upon one plane, that of magic and jugglery. And to conclude from these expositions that the sound of no footfall on the other side of the border has ever reached us would be a great mistake.

The experiences that justify the paramount claim of spiritualism are widespread and multiform. Spirit manifestation is not wholly foreign to the Old Testament, and something very like it holds an important place in the New. Many a family to-day has its border-land secret to reveal confidentially. What my parishoners told me of these mysterious occurrences in

their own homes led me to study spiritualism. I will briefly state some of my experience.

I was standing in the hall of a large building in Chicago with a medium, an absolute stranger to me. He remarked: "You somewhere either over a store or a bank officiated at the funeral of a little black-eyed girl." I had done so a few months before, over a bank in a village in Colorado. The medium claimed to be clairvoyant and to see the little girl holding a wreath of flowers for me.

A medium in Denver described to me very minutely a deceased lady relative of mine whom I had only seen twice and in her childhood and girlhood. The description included peculiarities of form and face, color of hair, eyes, and of the clothing she had worn. I knew nothing whatever of these details, but learned afterward that the description was very correct. I am completely colorblind, having never perceived any color whatever.

In their home on an aristocratic avenue in Boston, I was in conversation with a first-class physician and his wife who was a medium. They jointly informed me that they had had many materializations in their own home, that they frequently occurred unsought, and became such a nuisance that they had to be discouraged.

In Cherokee, Iowa, a gentleman and his wife informed me that after their daughter died, they could get no comfort from minister nor professional medium, that they then set apart a room in their own house in which to receive communications, that their circle was composed of only members of their own family and a few intimate friends, and that they were abundantly blessed with varied manifestations, including the frequent materialization of their daughter.

My consciousness and whole being has been filled almost to suffocation with the unmistakable presence of a dear friend some months deceased, who had promised me to return if possible.

On a still summer morning, in an upper room, in my own house, on the paper curtain of the window near me, I have heard a series of loud raps repeated as if for recognition. I was sole occupant of the house, and had been for nearly forty-eight hours.

These are facts. And I feel it my duty to give them publicity.

SOUTH LINCOLN, MASS.

S. R. H. BIGGS.

A PAGAN NUN.

As Christianity has its nuns so the pagans had their virgin priestesses whose sanctity was both greatly admired and highly respected by the people of all classes. Among the Homeric hymns is preserved a touching prayer of such a nun of pagan antiquity, and we translate these lines as follows:

"Chaste goddess, hear me that invoke thine ear,
O thou who nourishest the growing year!
Grant that thy maid her troth to no one plight
And scorn all love, yet always take delight
In converse with the thoughtful grayhaired sage
Who past his prime has sobered down by age."

PROPHETS.

The evolutionists teach that before any species came into the world as a *species*, individual beings, prophetic of the coming *kind* of being, appeared.

There was a time, let us suppose, when the highest type of life on earth was something like the dog, in intellectual, physical and moral attributes. The spark was passed on to a new order of being; the intermediate links disappeared; but before that new species appeared as a *species*, isolated cases were known.

And before man appeared as a species there were individual beings prophetic of men. They disappeared; finally, man, as a species, appeared.

Man is evolving into another sort of being in the same manner, and it is only reasonable to suppose that this future species has had its individual forerunners, and will have others. This is the explanation of the Christs and the Buddhas. Indeed, they were prophets.

DON MARQUIS.

BOOK REVIEWS AND NOTES.

DAS WORT DES BUDDHA. Eine Uebersicht über das ethisch-philosophische System des Buddha in den Worten des Sutta-Pitakam des Pali-Kanons nebst Erläuterungen. Von *Bhikkhu Nanatiloka*. Mit einer Einleitung versehen von *Karl Seidenstücker*. Leipsic: Grieben, 1906.

The interest in Buddhism is spreading, and the present pamphlet has been published by the President of the Buddhist society of Leipsic, Herr Karl Seidenstücker. He prefaces the book by complaining about the gross ignorance and prejudice that are current concerning Buddhism, and declares that it is remarkable how the most suitable world-conception could have been distorted to be mistaken for a mystical and haphazard view like Theosophy, Vedantism and so-called esoteric Buddhism. The author is a native German who became a Buddhist monk and studied under Buddhist priests in Ceylon. His book consists mainly in quotations from the ancient Buddhist canon. The contents are arranged according to Buddhist tradition under the headings of the Four Noble Truths, suffering, the cause of suffering, deliverance from suffering, and the paths that lead to deliverance. These four chapters contain in incidental headings almost all the current Buddhist doctrines. The Pali terms are sufficiently explained in their philological meaning as well as their pronunciation. In its general make-up the book reminds us of the Buddhist hand-book which the Open Court Publishing Company has published under the title *The Dharma*.

Dr. Vittorio Macchioro, of Camerino, Italy, publishes in the *Politisch-Anthropologischen Revue* an article in German on "The anthropological Foundation of the Decay of Rome in the Time of the Cæsars," and attributes the reasons to the mixture of the population of Rome with lower races. This is due partly to the great number of foreigners enlisted in the Roman army, but mainly also to the natives who mixed too freely with the aboriginal Italian families.



JURISPRUDENTIA.

From a mural painting by Prof. Gustav Graef in the University of Königsberg.

Frontispiece to The Open Court.

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THE MORAL CODE OF YUKICHI FUKUZAWA.

BY JOSEPH SALE.

THE marvelous evolution or rather revolution of the Japanese within the last three decades has been a never-ceasing wonder and curiosity to the Western world. That a race-nation, traveling the highway of Western civilization, made hard, smooth, and easy by a three thousand year journey, should suddenly wheel about and march unfalteringly, unceasingly, tenaciously along the road of Western civilization—a route as full of elephantine obstacles, as choked with Cyclopien barriers, and strewn with as many unseen pitfalls as ever was the road that led into the vitals of Port Arthur—is truly a phenomenon to elicit astonishment and deep study. A Niagara of books, magazine articles, and newspaper paragraphs, created by an insatiable curiosity of a new mysterious people, has come down upon us to saturate and satiate us with knowledge and fiction of the Japanese fights and fighters, until we speak as glibly and erroneously of Oyama, Kuroki, Nishi, Nogi, and Oku, as we ever did and do of Washington, Jackson, Grant, and Sheridan. We even have several works which endeavor to give an insight into the inner life of the Japanese, the most notable and successful being Lafcadio Hearn's last work, *Japan: An Interpretation*. But there is yet to come an historical and analytical account of the overthrow of a civilization in Nippon, which has made possible the Japan of Nanshan and Port Arthur, of Liaoyang and Saho. And when such a history is written, the hero who will be given the lion's share in that bloodless revolution of ideas, is Yukichi Fukuzawa, the Oyama who led in that crusade for the Westernization of Japan.

Of the romantic life history of Fukuzawa we shall say but little, leaving it as a delectable treat to be enjoyed through his intensely

interesting *Autobiography*, now in process of translation by Yasunosuke Fukukita. Nor do I intend to go into an extended account of the multifarious activities of Fukuzawa as educator, reformer, author of a hundred books, and the founder of modern Japanese journalism. An account inadequately and poorly written, but still of some value, is given in Asataro Miyamori's *Life of Yukichi Fukuzawa*, lately translated into English.

Ever since the restoration of the Meiji dynasty in 1867, the Japanese have followed to the letter the fifth and concluding command of the famous Imperial Rescript, issued by the reigning Mikado when he took his seat upon the throne vacated by the banished Tokugawa Shogunate. This clause, in all the naïveté and ingenuousness of the guilelessly honest, asserts simply that "We shall endeavor to raise the prestige and honor of our country by seeking knowledge throughout the world." Upon the command of their new and greatly beloved Mikado the Japanese began "to seek knowledge throughout the world." And the one man who was ever in the van, leading and pointing out the way—the long, dim, unknown, mysterious road of Western civilization—was Yukichi Fukuzawa.

Yukichi Fukuzawa was born in the city of Osaka in 1834. Of poor Samurai parents, young Fukuzawa was nevertheless educated by private tutors. His religious training came from his father, Hyakusuke, a pious devotee of Confucius. When eleven years of age the elder Fukuzawa died, leaving the boy the doubtful freedom from a father's guiding hand. Three years later the fatherless Yukichi entered Shirashi's private school at Osaka, where for five years he buried himself in the Chinese classics. The knock of Commodore Perry on the door of Japan re-echoed throughout Japan, and the murmur of it filtered into Shirashi's private school and reached the ever-open ears of the alert Yukichi. At once the ambitious scholar determined to help open the long closed door of his country in front of which the Americans were now thundering for admission. He saw that Japan—a recluse among the nations—could never hope to grow large and powerful without allowing the freedom of knowledge as well as the freedom of conscience and thought. But even if American knowledge was admitted into Japan there would be no one there to welcome her. So young Fukuzawa determined to master the English language. But between resolve and attainment there was a long and weary road. There were no Englishmen or Americans in the country, nor was there even a Japanese whose knowledge of the English tongue was sufficient to warrant his teaching it to others. There were of course no dictionaries of the

English and Japanese languages. But there were a few English-Dutch, and Japanese-Dutch dictionaries. Fukuzawa determined to study English through Dutch glasses. So he repaired to Nagasaki, the seat of the only Dutch colony in Japan, and there, fortified by indomitable pluck, tenacious persistence, and gigantic industry, the young enthusiast, after several years of unremitting siege, mastered the Dutch tongue. Then by the use of his Dutch-English dictionary the indomitable Fukuzawa, by several years more of prodigious labor, gained a working knowledge of the Anglo-Saxon language.

Dissatisfied with using the Dutch as a backdoor to enter the portals of American civilization, Fukuzawa, ablaze with desire to study at first hand, determined to visit the land of Perry. In 1859 he made his first visit to the United States as an attendant to the envoys sent here by the Tokugawa government. A second visit to this country in 1867 increased his knowledge of the economic, social, and religious conditions of Japan's foster mother. Upon his return from the first visit to the United States, Fukuzawa entered upon the Herculean task of substituting for the customs, beliefs, and ideas of old Japan the principles of Western civilization. With this object constantly in view, he lived a life of incessant industry for over forty years. He assiduously cultivated a style striking in its simplicity and lucidity; for his writings were to be for the understanding of the poor and uneducated and not for the delectation of the rich and educated. To Westernize the nation as a whole, to saturate with the new civilization every nook and corner of his country, required a medium which could be easily understood by all the people. His first fruits were a *Vocabulary of Phrases in English, Chinese, and Japanese* which appeared in 1860, and *Seiyo Jijo* or *Things Western* which first saw print in 1866. The later book became popular at once and three hundred thousand copies were sold within a few years of its appearance, and throughout the length and breadth of Japan *Things Western*, to use the words of Miyamori, "was, as it were, a pillar of fire illuminating the darkness of general ignorance." In the next four decades the irrepressible Fukuzawa poured forth a constant stream of books which irrigated the entire country and caused the desert of ignorance to bloom with the flowers of knowledge. The scope of Fukuzawa's versatility may be seen from the great diversity in the titles of his hundred book—*How to Handle a Rifle*; *Guide to Traveling in the Western Countries*; *The Eleven Treaty Powers*; *Clothes, Food and Utensils of the West*; *Elements of Physics*; *The Western Tactics*; *A Bird's-Eye View of the Nations of the World*; *The Intercourse Between China and England*; *The*

English Parliament; A World's Geography; Encouragement of Learning. Almost until the day of his death, January 25, 1901, Fukuzawa was prolific in dashing off book after book, the ammunition which was to destroy the already undermined and battered buttress of Oriental civilization in Japan.

Not satisfied with the enormous educational work which his books were accomplishing, Fukuzawa, to further his campaign of Westernization, started in 1882 what has since ever been the most influential daily paper in Japan, the *Jiji Shimpō*. Fukuzawa for the first fifteen years of the life of his paper wrote quite all of the editorials, which wrung from its rival, the *Japan Daily Advertiser*, the comment that "for vigor and clearness, as well as for the power of homely and telling illustration, the editorial columns of the *Jiji Shimpō*, of which Mr. Fukuzawa was the leading spirit, have been hardly matched by any other journal of any land, not even excepting the *New York Tribune* in the best days of Horace Greeley." The *Kobe Chronicle* in speaking of Fukuzawa's paper writes, "The *Jiji Shimpō* has been sometimes compared with the *London Times*. We venture to say that for impartiality, broad-mindedness, and a keen sense of right and justice the *Jiji Shimpō* under the editorship of the Sage of Mita (the popular title for Fukuzawa) is far and away the superior of the London journal, which is in some respects narrow in the extreme. It is to the honor of the *Jiji Shimpō* that it has never hesitated to take the unpopular side."

As a necessary adjunct to his books and his newspaper, Yukichi Fukuzawa saw that if the Westernization of Japan was to be complete, he must surround himself with disciples, who, freighted with his ideas, would settle down to become the local Fukuzawa of the village or town in which they settled. In 1860, the year of his first book, saw the ardent reformer instructing about fifty young Japanese in the principles of American civilization. In 1871 Fukuzawa founded the Keio Gijuku University at Mita, within striking distance of Tokyo. At present it is the largest and most influential private institution in Japan, with nearly two thousand students.

Having thus, through three powerful instruments of the book, newspaper, and university, substituted in three decades Occidentalism for Orientalism, Fukuzawa in his old age turned his energies in a direction which he could not foresee when he first entered upon his task of substituting civilizations. He had seen with intense satisfaction the marvelous and swift progress which his countrymen had made along the line of education, commerce, science, and the arts of Western civilization, but he had viewed with alarm and anxiety

the sagging of morals in the storm and stress of great change. With his characteristic energy and straightforwardness he went about to repair the breach which his campaign of change had helped to bring about. He determined to do for the moral and ethical life of his people what he had already accomplished for their educational and material welfare. He entered upon his new task on the same lines which were so successful in his first campaign. Surrounded by such leaders as Obata, Kodama, Kadono, Ishikawa, and Hibura, Fukuzawa set about to draw up a code of morals which could be understood and followed by the common people. He determined upon an appeal in sane, simple language for an elevated materialism which the people could understand, instead of attempting the hopeless task of leading them to a better moral life through what to them would be a desert of theoretical and idealistic ethics. So, Fukuzawa called a convention to draft a moral constitution.

The Moral Code of Yukichi Fukuzawa, given to the Japanese nation in 1900 as "a guide to life." This remarkable document with its twenty-nine precepts has been the greatest and strongest agency in the rebuilding and strengthening the sagging morality of Japan. As an attempt to guide the life of a nation by rule it is interesting; as an endeavor to give morality untinctured by religion it is epochal; and finally as an insight into Japanese character, it is illuminating. Therefore, I give a complete translation of this remarkable manifesto of Moral Independence.

"All those who are living in Japan, irrespective of sex or age, must obey the Imperial Court of uninterrupted lineage, for there is none who has not participated in its unbounded benevolence. This is a point about which there is perfect unanimity of opinion throughout the realm. Coming to another question of how the men and women of to-day should behave themselves, I must say that diverse as have been from ancient times codes of morals, it is evident that a code must conform itself to the progress of the times, and that a society like the present, characterized as it is by ever-advancing civilization, there must be a code specially suited to it. Hence it follows that the tenets of personal morals and living must undergo more or less of a change.

"1. Everybody must make it his duty to act as a man, and must endeavor to elevate his dignity and to enhance his virtue. Men and women of our fraternity must regard the principles of independence and self-respect as the cardinal tenet of personal morals and living, and by inscribing it deeply on their hearts must strive to discharge the duties proper to man.

"2. He is called a man of independence and self-respect who preserves the independence of both mind and body, and who pays respect to his person in a way calculated to maintain the dignity proper to man.

"3. Working with an independent will and subsisting without the help of others, is the essence of the independence of life; hence it follows that a person of independence and self-respect must be an independent worker besides being his own bread-winner.

"4. Taking care of the body and keeping it healthy is a duty incumbent on us all by reason of the rules that govern human existence; both body and mind must be kept in activity and in health, and anything calculated to impair their health even in the least degree must be rigidly avoided.

"5. To complete the natural span of life is to discharge a duty incumbent upon man. Therefore, any person who, be the cause what it may, or be the circumstances what they may, deprives himself by violence of his own life, must be said to be guilty of an act inexcusable and cowardly, as well as mean, and entirely opposed to the principles of independence and self-respect.

"6. Unless pursued with a daring, active, and indomitable spirit, independence and self-respect cannot be secured; a man must have the courage of progress constantly.

"7. A person of independence and self-respect must not depend upon others in disposing of a question relating to his own personal affairs, but he must possess the ability with which to deliberate and decide upon it.

"8. The custom of regarding women as the inferior of men is a vicious relic of barbarism. Men and women of any enlightened country must treat and love each other on a basis of equality, so that each may develop his or her own independence and self-respect.

"9. Marriage being a most important affair in the life of man, the utmost care must be exercised in selecting a partner. It is the first essential of humanity for man and wife to cohabit till death separates them, and to entertain towards each other feelings of love and respect, in such a way that neither of them shall lose his or her independence and self-respect.

"10. Children born of man and wife know no other parents but their own, and in the same way the parents recognize no children besides their own. The affection existing between parents and their children is of the purest kind of affection and the preliminary of domestic felicity consists in not interfering with the free play of this sentiment.

"11. Children are also persons of independence and self-respect, but while in their infancy their parents must take care of their education. The children on their part must, in obedience to the instruction of their parents, diligently attend to their work, to the end that they may get well grounded in the knowledge of getting on in society, after they have grown up into men and women of independence and self-respect.

"12. In order to act up to the ideal of independence and self-respect, men and women must continue, even after they have grown up, to attend to their studies, and should not neglect to develop their knowledge and to cultivate their virtue.

"13. At first a single house appears, and then several others gradually cluster round it, and a human community is formed. The foundation of a sound society must, therefore, be said to consist in the independence and self-respect of a single person and a single family.

"14. The only way to preserve a social community consists in respecting and not violating, even in the least, the rights and the happiness of others, while maintaining at the same time one's own rights and one's own share of happiness.

"15. It is vulgar custom and unmanly practice, unworthy of civilized people, to entertain enmity towards others and to wreak vengeance upon them. In repairing one's honor and maintaining it, fair means must always be employed.

"16. Every person must be faithful to his business, and anybody who neglects his duties of his state in life, irrespective of the relative gravity and importance of such duties, cannot be regarded as a person of independence and self-respect.

"17. Every one must behave towards others with candor; for it is by reposing confidence in others that one renders it possible for them to confide in him, while it is only by means of this mutual confidence that the reality of independence and native dignity can be attained.

"18. Courtesy and etiquette being important social means for expressing the sense of respect, they should not be ignored even in the least degree; the only caution to be given in this connection that both an excess and a deficiency of courtesy and etiquette should be avoided.

"19. It is a philanthropic act which may be regarded as a beautiful virtue of man, to hold the sentiment of sympathy and affection towards others, and so to endeavor not only to alleviate their pains but also to further their welfare.

"20. The sentiment of kindness must not be confined to men alone and any practice that involves cruelty to animals or any wanton slaughter of them must be guarded against.

"21. Culture elevates man's character while it delights his mind, and as, taken in a wide sense, it promotes the peace of society and enhances human happiness, therefore it must be regarded as an essential requisite of man.

"22. Whenever a nation exists there is inevitably a government which attends to the business of enacting laws and organizing armaments, with the object of giving protection to the men and women of the country and of guarding their persons, property, honor, and freedom. In return for this, the people are under the obligation to undergo military service and to meet the national expenditures.

"23. It is a natural consequence that persons who undergo military service and pay the national expenditure, should enjoy the right of sitting in the national legislature, with the view of supervising the appropriation for the national expenditures. This may also be considered as their duty.

"24. The Japanese people of both sexes must ever keep in view their duty of fighting with an enemy even at the risk of their life and property, for the sake of maintaining the independence and dignity of their country.

"25. It is the duty of the people to obey the laws of the country. They should go further and should attend to the duty of helping to enforce the enactments, with the object of maintaining order and peace in the community.

"26. Many are the nations existing on the earth with different religions, languages, manners, and customs, the people constituting those nations are brethren, and hence no discrimination should be made in dealing with them. It is against the principles of independence and self-respect to bear oneself with arrogance and to look down on people of a different nationality.

"27. The people of our generation must fulfil the duty of handing down to posterity and in an ameliorated form the national civilization and welfare which we have inherited from our forefathers.

"28. There must be more or less difference in the ability and physical strength of men born into this world. It depends upon the power of education to minimize the number of the incompetent and the weak; for education, by teaching men the principles of independence and self-respect, enables them to find out and to develop the means to put those principles into practice and to act up to them.

"29. Men and women of our fraternity must not be contented

with inscribing upon their own hearts these moral tenets, but endeavor to diffuse them widely among the people at large, to the end that they may attain the greatest possible happiness—they with all their brethren all over the wide world."

This Moral Code of Yukichi Fukuzawa was distributed throughout Japan through the media of newspaper, magazine, and pamphlet. Kodama, Kitagawa, and Ichitaro, the eldest son of Fukuzawa, entered upon an active campaign in the interests of the Code, very much on the same lines as we carry on one of our political campaigns. Despite the fact that the Code has been in existence but a few years it has been of incalculable good for the fast crumbling morality of new Japan.

The most striking feature of the Code is the absolute divorce of religion and morality. The appeal for right thinking and right living is based entirely upon one's own happiness. The fact that the Code did not hold out the reward of future things or of a future life did not prevent the widespread acceptance of the tenets of the Sage of Mita. Although Fukuzawa believed in no religion, he was the enemy of none, and declared that one of the purposes of his old age was to encourage the spread of Buddhism or Christianity and "thus to tranquilize the hearts of my countrymen." In his *Book of a Hundred Essays*, Fukuzawa says, "In fine, gratitude being a sentiment which springs from piety, the proper course for wise men to pursue in the present uncultivated condition of the world is to foster virtue in the uneducated by leaving such piety undisturbed, whether its origin be superstition or emotion." Fukuzawa even went as far as to recommend his disciples to profess Buddhism or Christianity for the benefit to be derived by the masses.

The adaptation by Fukuzawa of a system of ethics to an idealistic utilitarianism has not been thoroughly tested in Japan, but the few years of its existence has been successful where no theoretical philosophy would have had a hearing. Fukuzawa and the compilers of the *Shyushin Yoryo* (code of morality) appealed to the man in the street, and their appeal fell upon listening ears and understanding minds. Professor Denig, in reviewing the Moral Code, terminates with: "The Mita system (so called from the town in which Fukuzawa lived) is founded on the bed-rock of bare fact and hence has a stability not possessed by the aerial structures that pose as its rivals. Fukuzawa knows well what are the conscientious feelings of his fellow-countrymen. To these he has appealed, and in so doing he has adopted the course which moral reformers of all times and all countries have followed with success."

SCHILLER, THE DRAMATIST.*

BY THE EDITOR.

IN our sketch of Schiller we have outlined mainly the philosophical trend of his poetry, a feature which in spite of its importance has been unduly neglected. Schiller is great as a philosophical poet



THE CHURCH AT WENIGENJENA (NEAR JENA).

Here Schiller married Charlotte von Lengefeld, Feb. 22, 1790.

though he is best known as a composer of ballads; but he is also distinguished as a prose writer, and the influence which he exercised

* This article is intended to supplement the writer's book *Friedrich Schiller, a Sketch of His Life and an Appreciation of His Poetry*. Chicago: The Open Court Publishing Co., 1905.

upon his contemporaries is mainly due to his dramas. So a sketch of Schiller would be incomplete without at least characterizing the nature of his prose and indicating the scope of his dramatic work.

Schiller's influence upon the German people has been strongest in his dramas. From the stage he addresses the genius of the nation and has become a mighty preacher setting up ideals that served his



HOUSE OF SCHILLER'S BIRTH IN MARBACH.

countrymen as guiding stars in their national growth as well as in the formation of their private lives in the family circle.

Incidentally we will mention here that for the sake of the development of the poet's mind his marriage to Charlotte von Lengefeld was of paramount significance. The desire for independence



PORTRAIT OF SCHILLER BY SIMANOWITZ.

was inborn in the poet. It was an inheritance from his Swabian ancestry, and Schiller himself recognized it as a legitimate aspiration common to all living beings. Love of liberty was the cradle-gift of his Muse. But the extravagances and crudities of the young Schiller which cropped out in his early poetry, his immature love songs, and his erratic notions of licensing violence and lawlessness to redress political wrongs, became modified and chastened under the influence of his wife's more stable and pure-minded spirit. With the foundation of a family the poet became more conservative without surrendering his adhesion to liberty. Only the wild shoots of license were pruned.

A study of Schiller as a dramatist will be of especial interest to



VIEW OF MARBACH.

American authors because they will learn from him more than from any other (not even Shakespeare excepted) the need of a dramatist who at the same time would be an educator of the nation.

DRAMATIC IN HIS PROSE.

It is noticeable that Schiller's prose exhibits many evidences of his dramatic talent. His power in characterizing persons through their actions is remarkable, and the diction of his narratives is so vivid that we see the story before our eyes as if it were performed on the stage.

Among the prose writings of the poet we must first mention two historical books, "The History of the Secession of the Nether-

lands from the Spanish Government" and "The History of the Thirty Years War." Both are brilliant in diction and vivid in the characterization of the leading figures. They are not written in the fashion of histories based on research work and critical analysis as is customary among professional historians, yet this deficiency, if it is to be considered as such, is richly made up for by a deep comprehension of the decisive events and of the motives which dominated their actors. Both books have retained their value while many other accounts of the same subjects written by professional historians have been superseded or forgotten.

Even as a scholar Schiller remains the poet who endows the characters of history with life, and he makes his readers see them in dramatic clearness. As an instance we will here refer to an episode described by Schiller in a little essay "On Duke Alba's Lunch at the



TORTURES OF THE INQUISITION.

Illustrating *The Secession of the Netherlands*.

Castle of Rudolstadt in 1547." In that year after his victory at Mühlberg this cruel and ruthless general had reached the height of his renown and was marching with the Imperial army, consisting mainly of Spaniards, through the little duchy which at the time was governed by the Countess Catherine, widow of the late Count of Schwarzberg. The story goes that she had offered to supply Alba's men with victuals and other necessities on the condition of a letter of *sauve garde* in which the Duke promised that the lives and property of her subjects should be protected. The Duke had invited himself to lunch at the castle, but while he was being entertained by the Countess, news came that the Spanish soldiers were robbing the peasants of their cattle. Catherine had the castle gate shut at once, and all her servants heavily armed. After this prepa-

ration she presented her complaint to the Duke and requested him to redress the wrongs of her people, and send strict orders at once to his officers to have the cattle returned to their owners or paid for. But the Duke laughed, saying, "Such is war," and flatly refused to respect his own promise. The Countess, however, would not be refused and with flashing eye that betrayed her determination she exclaimed, "My poor subjects must have redress, or by God, blood of princes will pay for blood of oxen!" At this critical moment the dining hall was filled with armed men awaiting the command of their mistress. Duke Alba turned pale, for he saw that thus cut off



A HERETIC AT THE STAKE.

Illustrating *The Secession of the Netherlands*.

from his army he was helplessly in her power. For the first time in his life he trembled, and he trembled before a woman. Henry of Brunswick, who was in the suite of the Duke, came to the assistance of his general by treating the threat of the Countess as a joke. He began to laugh and praised the motherly care of their hostess for her subjects and added that the Duke would assuredly make all the restoration necessary. The Duke accepted the condition and sent out orders to abstain from further pillage and redress at once the wrong inflicted on the peasants. The grateful subjects of the

Countess, however, honored their noble ruler by calling her "Catherine the Heroic," a name of honor which she bears in history.

* * *

Favorite investigations of Schiller's later years were esthetical problems as may be seen in the series of articles on "Grace and Dignity," "The Pathetic," "The Reason Why We Take Pleasure in the Representation of Tragic Events," "On Tragic Art," "On the Esthetic Education of Mankind," "On the Necessary Limitations in the Use of Beautiful Forms," "On Naive and Sentimental Poetry," "On the Moral Usefulness of Esthetic Customs," "On the Sublime," "Thoughts on the Use of the Vulgar and the Low in Art."

SCHILLER'S DRAMAS.

Schiller's first drama, "The Robbers," was conceived and written while the poet was still a youth attending school. A critical review of it will at once reveal the immaturity of the poet, of which indeed Schiller himself was well aware, for in a preface which he wrote in the spring of 1781 he admits that he himself would hesitate to have his play acted on the stage. He looks upon it more as a dramatic poem than as a drama, yet he is confident that the moral tendency of the book will be recognized by all those who would read it with a desire to understand the author, and, while fearing that it might be suppressed, he adds that fire should not be condemned because it burns, nor water because it drowns. The truth is that Schiller's first drama in spite of its crudities exhibits a marvelous dramatic force unrivaled among the productions of the age of storm and stress to which it properly belongs. The age of storm and stress was a period of transition in Germany in which the leading spirits were in a state of fermentation and showed an extraordinary anxiety to rebel against every established authority, and so in Schiller's "Robbers" the hero, Karl Moor, is a robber chief, a man who for the sake of the wrongs which he has suffered would upset the whole moral order of existing institutions and wage a war against society itself. The real villains pretend respectability and represent the social order, but they perish in their own snares.

Karl visits his home after years of absence and is not recognized by his people, not even by Amalia, who, however, is reminded of her unfortunate lover by the personality of the mysterious stranger whose features she compares with a miniature of Karl which she always carries about her.

The robber hero finally atones for his wrongs. Hearing that a price has been set upon his head he surrenders himself to the father of a starving family and thus ends his career with an act of charity.



KARL MOOR AND AMALIA.

Among Schiller's dramas perhaps none other is so interesting from a psychological standpoint, for in "The Robbers" his senti-

ments still predominate and take his reasoning faculties captive. Here we find in an unmitigated form and expressed with uncompromising vigor, the impulsive factor in Schiller's nature, his love of freedom, his hatred of tyranny, his zeal for justice, his contempt for corruption and greed. He never surrenders his ideals, but in later dramas they become more matured as the poet's mind is deepened and broadened.

Schiller's second drama, "Cabal and Love," makes war on another vice of his age, which marked the reckless pleasure-seeking aristocracy of the German courts. His hero is Ferdinand, a major in the army and son of a minister of state. He loves a poor girl while his father wishes him to marry a lady equal in rank with himself. The intrigues by which the father tries to alienate his son's affection for the simple and pure-minded Louise leads to a catastrophe in which the desperate lover offers her a glass of poisoned lemonade and partakes of it himself. The main idea of the tragedy contains nothing unusual, but the details of the play and the nobility of heart which the two lovers preserve in the midst of corrupt surroundings, are very effective and never fail to touch the audience.

In "Fiesco" Schiller has dramatized the political ambition of a Napoleon,—a man of great and noble impulses, who, however, is allured by the fatal glamor of power. To gain a crown is great; to throw it away divine; but Fiesco, seeing his opportunity, grabs at the crown, yet fails in the last critical moment. His friend Verrina, the stern republican, on his knees begs the new duke to cast away the purple, and when the latter refuses he pushes the usurper into the water and drowns him.

Next in order is "Don Carlos," a tragedy of Philip the Second's son, who in his youthful idealism antagonizes the tyrannical disposition of his father, and is attracted by the enthusiastic Marquis Posa, a spokesman for liberty of thought and political liberalism.

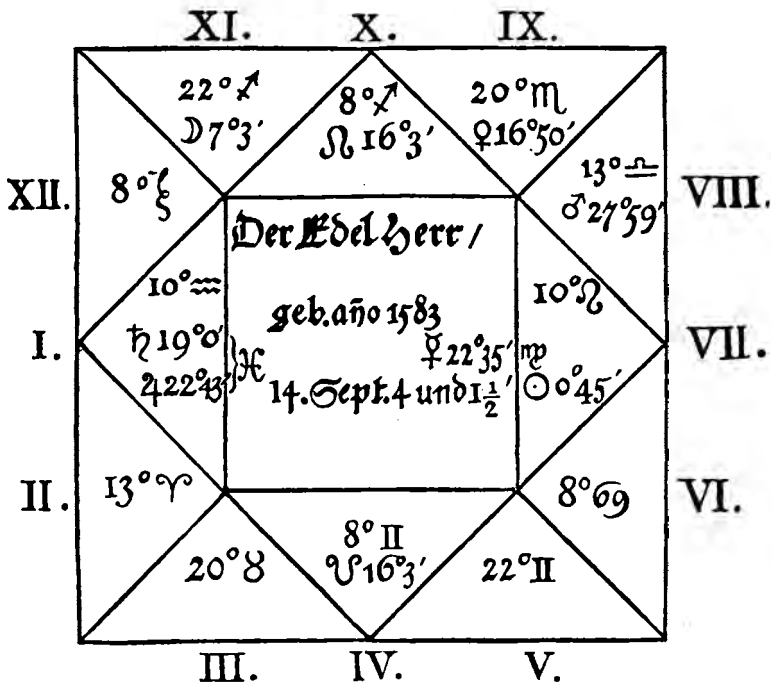
The original plan of "Don Carlos" is based on the historical fact that the prince and the king were rivals for the affections of Elizabeth, a beautiful princess who had been engaged to the prince, but whom later the king himself married. But Schiller did not cling to the historical part of his theme for the real Don Carlos was hunchbacked and can scarcely have been the ideal youth that Schiller pictures in his drama, yet we have reason to believe that his fate was the same as that of the dramatic Don Carlos, for it appears that he was executed at the request of the king, his father.

While Schiller was writing his drama the plot changed under his hand, and he incorporated in it more and more his ideals of

political liberty. The love affair of Don Carlos was eclipsed by the high aims of Marquis Posa, who thereby became the real hero of the play.

"Wallenstein" is a trilogy based in many details upon historical facts, for at the time when Schiller worked at it he already held a professorship in history at the university of Jena. The trilogy,

Horo copium gestellet durch
Ioannem Kepplerum
 1608.



WALLENSTEIN'S HOROSCOPE.

though not an exact or slavish reproduction of history, is a faithful picture of the age. Some of his characters are fictitious, and the main hero Wallenstein himself has been made more dramatic and more modern, yet the general tenor of this great work is true to life. The historical Wallenstein was as great and picturesque a figure as Schiller represents him, but he was also bigoted and super-

stitious. He believed firmly in astrology, a feature which has been happily and characteristically brought out in Schiller's drama, but



WALLENSTEIN DESERTED BY THE PAPPENHEIM REGIMENT.

Thekla is swooning, being divided between allegiance to her father and her conscience which endorses the action of Max, her lover, the colonel of the Pappenheim regiment.

he did not possess the breadth of religious faith attributed to him in the drama. On the other hand he was more ideal, for he actually

remained faithful in his allegiance to the emperor; at least so far as historical inquiry goes no indication can be found that he intended treason of any kind. He fell a victim to the intrigues of his enemies at the court of Vienna, and so an impartial judge in deciding his case would have to bring in the verdict of "Not guilty." Yet Schiller makes Wallenstein more human by representing him as guilty. The dramatic interest is intensified when the great general plays with the idea of treason and then is forced into it almost against his will by the circumstances of the situation.

The main heroine of the trilogy, a daughter of Wallenstein, named Thecla, and the main hero, Max Piccolomini, the son of Octavio Piccolomini, the chief intriguer of the play, are inventions of the poet's imagination; yet they are real living personalities who embody Schiller's love of the true, the good, and the beautiful.

The "Maid of Orleans" celebrates a high-spirited patriotism and the struggle of a nation for liberty against foreign invaders. The historical background is laid in the wars between France and England, yet the drama touched the Germans to the quick in the time of the French invasion under Napoleon. Schiller has idealized the heroine and modified the historical facts. While the real Joan of Arc was burned as a heretic after she had been condemned by the English bishops as a witch, he makes her fall in battle and die surrounded by her own people. We will add that Schiller's drama has done not a little to restore to the half historical and half legendary character of this French heroine a well-deserved dignity which had not been recognized in France, for the French poets have never been able to work out the historical materials of this national heroine into a noble poetical form. It is well known that Voltaire's *La Pucelle* is a satire which vilifies and scandalizes the liberator of Orleans.

We call special attention to Schiller's poetic tact in treating the romantic element of the story without falling a prey to romanticism. The visions of the shepherdess and her marvelous success on the field of battle are presented on the stage without the introduction of miracles, as lately an American poet of less comprehension with an inclination to mysticism has actually done. Schiller makes everything happen according to the natural order of things, and yet the development of the play exhibits the power of belief, the efficacy of the ideal, and finally the tragedy of heroism, a series of remarkable incidents in which the psychological factor always plays the most prominent part.

A very powerful drama is "Mary Stuart," in which Schiller

idealizes the beautiful queen of Scotland, and makes her appear as a victim rather of the personal vanity of her rival Elizabeth than of the religious struggle between Protestantism and Romanism,



THE VISION OF JOAN OF ARC.

which at that time, soon after the massacre of St. Bartholomew, had reached its highest point. Schiller introduces an unhistorical incident in which, however, the drama reaches its climax. Lord



SIGNING THE DEATH WARRANT.

Leicester, the favorite of Elizabeth, is assumed to be secretly devoted to the royal prisoner, and in order to save her life, he manages a personal meeting of the two queens which, however, only



THE RIVAL QUEENS.

serves to bring out the contrast between the two characters and thus seals the doom of Mary.

[TO BE CONCLUDED.]

LAW AND JUSTICE.

BY DR. C. A. F. LINDORME.

IMAGINING a deputation for the people petitioning the legislature for a reformation of the law, one might suppose the spokesman of the deputation to address the speaker of the legislature as follows:

"Mr. Speaker, it is not vanity if we declare this presence a remarkable historical moment. When, on former occasions, deputations for the people came for a hearing, the object was some special legislation. What the people petition for now is a reformation of the whole plan of the law. For thousands of years the law has been considered the wand, not to say the rod, of civilization, and what has been the upshot, morally, socially? We have not only more actual crime, comparatively; than ever before, but a general laxity of morals, which, in the very face of the startling figures of the criminal statistics, observes a dull indifference and shameless frivolity, on taking notice of the grim fact of the growing corruption.

"Two thousand years ago the Roman lawyers were in a quandary whether justice was the outcome of the law, or whether the law was the outcome of justice.

"They never could settle the question.

"How about our lawyers?

"They are in the same quandary, so much so, indeed, that they do not even try any more to get at one about it.

"There is a deluge of legislation. One law follows on the neck of another, and none gives satisfaction. Yet the mad hope is entertained to reach by forcible law-fight the perfection of peaceable society.

"It is an old dream dreamt over again by each new generation. All and everything along the line of forensic practice is moving in interminable barrenness of tradition. From the day that the law-

authority made itself practically the master of the situation, jurisprudence established theoretically an abstraction-in-and-in-breeding which precluded all fresh blood from other fields; jurisprudence supplied its thought exclusively from its own thinking, and keeps on doing so, all the momentous discoveries in nature notwithstanding. When jurisprudence laid the foundation, theoretically, of legal argument, there was no science of bodily man, no physiology, and what there was of psychology, was the outcome of uncertain experience by vague and vain introspection. There is a science of man now, and the willing scholar can find the points of connection between physiology and psychology. But jurisprudence travels on with the old theoretical running gear, and acknowledges man only as a nominal unit, an individual made first by the law, by virtue of the name given him.

"Is it then not wrong to rely on the law for the right? How can a law be acceptable which affords such miserable results, practically?"

Speaker. "Have you a remedy to propose? We must have law."

Spokesman. "Not of the kind we have inherited from our forebears. The trouble with the jurisprudence of the traditional in-and-in-breeding of wild abstraction, which makes it entirely unfit for an ethical support of civic life, is the circumstance, that the forensic practice brings the law into closer touch with the wrong than with the right; the law which we have inherited from our foregoers is a law the right of which has not the run of the public mind; it does not go before, but lies in ambush, waiting for the wrong to be done, first; then the right bounces on it in fiendish spite, and punishes the wrong for being there, and this is by everybody praised as an avenging of the wrong, although nobody knows what this avenging at the bottom of the business is."

Speaker. "How can you mend it? I repeat, there must be law."

Spokesm. "We can mend it by making the law an institution to promote the positive good, before the wrong steals a march upon the right. Why can the principle of love not extend into the sphere of the law? why can the law not be friendly to the germs of well-doing in the people? why must it be a vocation to punish and to avenge the wrong only, when it comes, never mind the straggling right, before it is caught in the meshes of the snares of illegality?"

"And the worst is, there is a perfect gluttony of false ethics in the law. The spirit of revenge is what one might call demoniacal, as if there was something intrinsically blissful in the punishment;

as if the illegal outrage were atoned for by the outrage being done over again, legally.

"There is no feeling of love in juridical actuation, let alone love of feeling; all the move in this direction is in the admonition, 'mind, you be good, else you will see how bad I can be.'

"The physicians have preventive medicine. Why can the lawyers not have preventive jurisprudence?

"Here is an illustration. In public parks, in some countries, the happy practice has been established of distributing placards bearing the inscription, 'the grounds are recommended to the protection of the visitors.'

"The grounds are perfectly safe. More particularly they are safer than they used to be under the old regime, 'trespassers will be prosecuted with the utmost rigor of the law, smoked first, hanged next, and finally torn to pieces.'

"Why?

"The rowdies feel honored by being trusted to act as their own police; it raises their fraternity to a flattering level; and consequently they refrain from disgracing themselves by vandalism. Love of honesty, and honesty of love, is so thoroughly ingrained in man, and so paramount in the civic order, that gangs of scoundrels even can not dispense with it; they cultivate it and wish it to flourish in their midst, lest their fellowships crumble.

"The judiciary, if they indulge in the proud ambition to be an ethical agency, are laboring under a huge mistake: The law, by its nature, is forbidding only, and consequently merely negative. It can not do anything towards the promotion of positive good. This is a result of its organization. The ethical standard of the judiciary of to-day is as low as that of the heathen Romans; it is intellectualized in the slogan, 'all that is not forbidden is allowed.' It is an unavoidable outcome of the fundamental principles of jurisprudence, but disowns the law as an agency of ethics; it discourages the good actions of the better-intentioned, and provokes the bad actions of the low-minded. The law, by referring only to the negative of the wrong, never to the positive of the good, eliminates from civic life all tendency of spontaneous well-doing, and so the otherwise enigmatic fact is explained, why old peoples, with the most masterly law-system, can, and have been morally depraved, while youthful tribes, with hardly any law at all, were models of righteousness and virtue.

"An amusing anecdote bearing upon this theme, is told of a Ger-

man university. The curfew had previously rung at eleven o'clock. For some reason or other the time was extended to midnight.

"After some weeks of the new observance a *privatim* docens, who took theoretically an interest in the change, meeting one of the fast boys, asked him how they liked the extension.

" 'It is not liked at all,' he answered.

" 'How is that?' the private teacher asked in surprise.

" 'O, you see,' the student answered, 'the beer-clubs must now drink till twelve, and that is decidedly too long.'

"Now, there was no *must*, to guzzle their throats with beer, either before or after. By the new ordinance the tapsters were only at liberty to keep open till midnight. But there is a sort of false conclusiveness in the public at large, which induces them to coast an infringement of the law as close as they can get it, just because transgression is forbidden.

"Hence the absurdity of the syllogism of the anarchists, 'Abolish the law, and there will be no infringement.'

"But the empiricism must be admitted, for all that, the more law, and the closer the law, the less spontaneous virtue."

Speaker. "Let us hear how you want to mend it. I repeat, there must be law."

Spokesm. "If there must be law, then let it be. But do not hope for good results in its present hypocritical organization. There is no genuine morality in the right of the law. The judge exhorts the witness to tell the truth, nothing but the truth, and all the truth, and the perjured witness is severely punished. But the parties and their counsel are not ruled by such abstraction-fastidiousness. They are not guided by any moral principle at all. The juridical literature boasts of the publicity of the law-procedure as a safe-guard of honest prosecution. It is an empty boast, a sham publicity. There is at the outset of a law-fight a secret conspiracy of each of the contending parties with their legal accomplices against the judge, and this wrong is considered their right.

"Why is that so?

"There is no honest philosophical justification of such impunity of mendaciousness. The forensic usage is mere tradition. It dates from despotic times, when the judge was a creature of the men in power, and the defendant had to be protected against hateful persecution.

"The usage is without all sense in fair popular courts of law.

"It is a fundamental maxim of the judiciary to listen in a law-case to both sides of the question. But the parties' counsel is

allowed to ignore the rule. All the interest of the attorney-at-law is that of the iniquity of the parties and their own. As in the old ordeal their concern is in their fight alone; where formerly skulls were smashed, and limbs crushed, now brains are broken, and sentences corrupted.

"Can the truth in the judge not be reached save by the lies of the attorneys? Can honesty in the arbiter not be attained save by the tricks of the advocates?

"The greatest turpitude in a judge is to accept presents from a party that is to appear in his court. It is considered bribery, and a judge who makes himself guilty of it will be impeached. But the counsel lives on bribes, and the appetite for them has become so voracious that they rob what they can not get in a more polite manner.

"It is the attorney's way of making a living.

"Why is this so?

"Why at all this separatism between bar and bench? Can the right not be made out except by the wrong first having a fight over it?

"Does this fight not presuppose that there is something foul in the forensic usage, a right which is wrong?

"I do not want to enter theoretically upon the question, whether the law makes justice, or justice law. But thus much I maintain practically: *justice supersedes the law*: justice is not a matter of deep intellectualizing, but one of the good will of the parties. Nothing easier in the world than to do justice, if the parties only want to do it. There was never a party going to law, except for lack of justice. Is it then not damnable statesmanship to observe a system which makes it possible for shrewd individuals to make the law trickery a trade?

"The law, as it is, is a pretext; it is the stalking horse of abuse. Abolish therefore a fraternity whose office it is to foment this abuse. It is wrong to have three rights, one of the plaintiff, one of the defendant, and one of the judge. The right is no private affair at all; it is a public concern, the concern of the civic order: When parties can not get along peaceably in mutual harmony, and go to law, to have their peace made by the authority instituted, they forfeit their independence; it is furthermore the mission of the personification of the public, to make their peace, and consequently there is one point of view only for those officially responsible, from which to consider the matter, and deal with it to the best of the general interest. Judge and jury, and counsel, must be therefore hitched

abreast, the counsels being, like the judge, compensated by a salary which makes them independent from their clients, and given the direction to consider it their duty to compromise cases, not foment quarrels by holding out the hope for a successful fight at the cost of 'the other fellow.'

"Make the law friendly to the good citizen, gratis to him who is willing to do justice to his adversary, costly to the caviler who wants to appeal, and bring the right in closer touch with the good than the bad, by ceasing to lie in wait for the wrong before attention is given to the right. If, for instance, we had houses of education for the children who receive no education at home, or have no home, fewer would grow up to be jailbirds who are a blot upon our civilization and must be housed by the State in penitentiaries at greater expense than would be incurred by suitable houses of education for the children.

"If our law-system was doing anything towards a betterment of society; if it had done any thing of the kind heretofore, it would be perceptible.

"It is not. If you want to get aware of the kind of morality which is fomented by the law, take up a newspaper and count the columns occupied by reports of crimes, wrecks, murders, and broad sensational dwelling upon the topic.

"Is it not time, then, to employ nobler means of culture and progress?

"I have finished."

Speaker. "I appreciate highly your interestingly bold exposition. If the conservative will hesitate to accept the total plan, it commends itself through its tendency to all lovers of good public order and felicity."

JUSTICE, ITS NATURE AND ACTUALIZATION.

BY THE EDITOR.

IN the present number of *The Open Court* Dr. C. A. F. Lindorme, of Atlanta, Georgia, discusses in an article entitled "Law and Justice," problems which again and again present themselves to people who have to complain about "the law's delay," and other wrongs inflicted on poor suffering mankind in the attempt to do justice; and the cure which he proposes is so simple that at first sight it would seem an outrage on the intellect of our legislatures that it was not introduced long ago. Similar propositions have been made before by reformers all over the world, but the case is not so simple as it appears, and there is a good reason why mankind continues to remain in the same sorry plight.

Though progress has been made in details, the main point of complaint that justice is a mere approximation, a makeshift, sometimes a compromise, remains as before,—as it was from the beginning, and we may boldly prophesy, as it will be so long as time endures.

Dr. Lindorme looks back upon a long life rich in experience and perhaps in disappointments, but if he had the power to alter our legal institutions, our court proceedings, the practices of our lawyers, and the methods pursued in obtaining legal decisions, he would presumably give no relief, and we fear that instead of redressing the wrongs committed, he would only aggravate the present evils of the system, the existence of which we would be the last to deny.

Our legal institutions are far from perfect. Whoever has any acquaintance with courts and the administration of justice, will find much truth in the words which Goethe puts in the mouth of Mephistopheles when instructing the freshman who interviews him on the different university courses. Concerning the study of law Mephistopheles says:*

* This version is adapted from Bayard Taylor's translation of "Faust."

"All rights and laws are still transmitted
 Like an infection of the race;
 To the preceding generation fitted,
 They shift and move from place to place.
 Wisdom turns folly, good to bad and worse,
 Beneficence is changed into a curse.
 Thou art a grandchild; woe to thee! The right
 Born with thee is not yet in sight."

When thinking of the shortcomings of human affairs we ought to consider a truth that is stated with perfect clearness only in the great religion of the Buddha, viz., that suffering is an inalienable part of existence; imperfection is inherent in the constitution of life; what is compound will be dissolved; what is born must die; and ideals can only be approximated, never fully attained. We will not stop here to philosophize on the arguments of the Buddhist doctrine, and will not discuss either their justification or their verification from the standpoint of modern science. The fact may be conceded that life is a struggle and all the blessings which we enjoy must be procured by constant effort. Schopenhauer, the pessimist, claims that there is no permanent enjoyment, and that life's pleasures oscillate between tediousness and pain. We do not intend to advocate pessimism, but we wish to have this special truth of pessimism well understood. Goethe, who was assuredly no pessimist, utters the same truth, though from the standpoint of manliness ready to combat the evils of life, when he makes Faust express the following sentiments at the moment of his death:

"Yes! to this thought I hold with firm persistence;
 The last result of wisdom stamps it true:
 He only earns his freedom and existence,
 Who daily conquers them anew."

—Tr. by Bayard Taylor.

The freedom of a republic can only be bought by the price of constant vigilance; and a high standard of morality, civilization and culture is to be maintained by continuous drudgery. Life is not an essence, a thing which can be kept like a rare gem in the show-case of a museum; life is a function involving perpetual activity, and so the continued sustenance of life means constant labor.

Schopenhauer is right in claiming that the life of mankind is always an eking out of existence from hand to mouth; the wealthy are only comparatively, not absolutely, secure, for the totality of life depends upon the constantly renewed work of harvesting and distributing crops and changing raw materials into food and raiment. Faust's conclusion is not to give up in despair but to accept

the conditions with the assurance of a fighter, strong enough to take up the struggle. He wants to see an energetic race able to cope with the problems and difficulties of life, and so he has founded a new colony gained by dykes from the marshy districts. He continues:

"Thus here, by dangers girt, shall glide away
Of childhood, manhood, age, the vigorous day;
And such a throng I fain would see,—
Stand on free soil among a people free!
Then dared I hail the moment fleeing:
'Ah, still delay—thou art so fair!'
The traces cannot of mine earthly being,
In æons perish,—they are there!—
In proud fore-feeling of such lofty bliss,
I now enjoy the highest moment,—this!"

—Tr. by Bayard Taylor.

Dr. Lindorme, seeing the wrongs of the law, thinks that they can be righted, and we gladly grant that there is much room for reform; the law can become preventive instead of curative. It can be made so as to encourage virtue and other good deeds and qualities instead of pouncing on the wrong-doer after the evil has been committed. Hygiene has reached the stage when the spread of contagious diseases may be avoided, and there is no reason why our legal institutions should not imitate the progress actualized to some extent at least, by the medical profession. But with all possible improvements (which are most devoutly to be desired) we shall not be able to square law and justice, and to abolish what Dr. Lindorme calls the "three rights," the right of the plaintiff, the right of the defendant, and the right of the judge,—to fuse them into one, a harmonic union of civilized justice.

Dr. Lindorme says: "Nothing is easier in the world than to do justice if the parties only want to do it." This is a mistake and exactly for the reason that nothing in the world is more difficult than to do justice, do we have law and courts of justice.

Dr. Lindorme continues: "There is never a party going to law except for lack of justice." It would be more correct to say, "except for the clash of different rights," for justice is an ideal and the views of justice will be found to be a compromise between two contending parties, both of whom insist on what they call their rights. In other words justice is based upon a truce made between two parties waging war, and, and in the same way it will be seen that justice as it presents itself in the real world is ultimately based on power, the power to enforce one's rights. A party which has no

power has no right. This may seem barbarous to those who condemn struggle in itself as immoral and regard bodily existence as the taint of original sin; but let us look at facts squarely and recognize them without equivocation. There is no case of law between the lamb and the butcher. The sheep could gain a right only by protection. Being unable to defend itself it is at the butcher's mercy. The Humane Society steps in to protect dumb creatures against the brutality of cruel human beings, but its right to interfere is, properly considered, based much more upon the advisability of restraining the brute in man, than of sparing the animal pain. Its main purpose, so far as law and the enforcement of law goes, is concerned with the prevention of cruelty that by being committed or being witnessed would brutalize human nature, rather than with the protection of any right on the part of animals. The ultimate right of ownership is a possession that can be maintained. The primitive right to land is by occupation, just as the hunter's right to his prey is by capture. If occupancy is disputed we have a collision of rights which, in the age of savagery, was commonly decided in battle, and the victor lays down the law.

On a close inspection it will become apparent that the power to enforce one's claims can not be omitted from the conception of justice, and it is not absent either in the courts where the common will of society for good reasons, has definitely excluded any self-assertion by the mailed fist. Mankind has found out by experience that a state of universal war is not desirable and so the common will replaces the club right still sanctioned in the Middle Ages by the right based upon law; but the right based upon law still remains the right of the stronger. The common will which has created the law, steps in to protect the weak in their claims because it is in the interest of all,—of the tribe, of society, of the commonwealth, or whatever be the greater power which enforces the law,—that the weak should enjoy equal advantages with the strong. So long as life remains a struggle, justice will be based upon the power of maintaining one's right and any settlement of right or wrong will partake of the nature of a truce made between two or several hostile camps, of a compromise of conflicting interests, of an agreement arrived at by opposed parties.

The idea of removing the struggle of the contending parties from our courts of justice is not new. It has been attempted again and again by idealists who deemed it wrong to settle a dispute by the force of argument. It is obvious that he who has his case most effectively represented is not always the man who is right, and so

it happens that justice is sometimes thwarted. Yet the idea of justice is so simple! Why not drop all red tape of arguments and have justice done in the most direct and straightforward way?

It is said that the second king of Prussia, Frederick William I, a typical monarch of paternal government, who had the best of intentions to be a father to his people, was dissatisfied with the delay of the law and the ponderous machinery of justice. Like Dr. Lindorme he thought nothing easier in the world than to do justice, so he went into court to teach his judges a lesson and sat on the bench to hear the arguments of the plaintiff and defendant. He listened to the plaintiff and nodded assent to his claims. "That man is right," he exclaimed, "and he must have justice done," but when the defendant came presenting the other side of the case, the king arose in indignation and left the court room with the words: "That fellow is also right. Judge, see to it that the case be decided." This ended his tampering with the administration of justice in the courts.

History repeats itself. Frederick the Great, too, was impressed with the idea that the method of deciding right and wrong by a conflict of arguments between two parties was not the proper way, and so he introduced a new method in which the courts took the decision into their own hands; and the judge instead of acting as an umpire between two combatants whose weapons are not clubs but arguments, should investigate the question without reference to the parties and pronounce his decision purely from the standpoint of justice.

The reform was introduced and tried for some time, but had finally to be abolished because the system did not work. Under it both parties were dissatisfied because they appeared now as two criminals before a sovereign, and Frederick the Great soon recognized that the contending parties had a right to have their views represented as they saw it, and not as the court would have them see it. The ability to make one's own view of the case plausible, is part of the struggle for justice. Misrepresentations are used to make right appear wrong, but the judge is expected to see through the machinations of tricksters, and if decisions are wrong it becomes apparent that the fault is not in the system of justice but in the insufficient qualifications of the personnel.

The best way after all is to let the parties struggle for their rights, although an able misrepresentation may now and then prove successful. In criminal cases misrepresentation is even deemed the weapon of the defendant which it would be psychologically wrong

to take away from him. Upon this consideration is based the principle that it is wrong to have a defendant make his statements on oath lest he aggravate his case by perjury. A defendant in a criminal case may insist on being sworn, but no one can compel him to be.

It almost seems as if justice were a sham and right were nothing but the power of the stronger to enforce his will, either directly by his own power, or by utilizing the authority of the state to have his view of the case presented with convincing ability. This is true only in a limited sense. It would be a mistake to think that justice is a mere random settlement between the contending parties, for there is justice in the world. But justice is not a fact. It is an ideal which must be worked out by humanity and is approximated more and more in the progress of human civilization.

All events of nature, the movements of the starry heavens as well as the atomic dances of the molecule, are subject to law, and the actions of man are no exception. In the domain of human society it is natural for the strong to make use of their power, yet their power is checked by laws imposed upon them by the common will of all, and the wise who possess foresight restrain themselves and do not make a full use of their power when they see that they will not be able to maintain an advanced or aggressive position. He is called just who voluntarily concedes to his opponents what they could enforce in a struggle for justice.

In the animal world the natural impulse of making immediate use of power is freely followed. The tiger does not stop to consider the results of his action, but pounces on his prey and feeds on living animals with ruthless cruelty. A new condition, however, sets in with the rise of intelligence. It is beneath the dignity of man,—nay more, it is against his interests to follow the blind impulses of his own power, and the recognition of the laws of social interconnections teach him that it will be wiser to make a limited use of his power and not enforce it to its full extent. Experience teaches us that a reckless disregard of the rights of our neighbors leads to our own discomfiture, sometimes even to our own destruction. Society with its intricate interrelations is like a living organism where one hand can not lacerate another limb with impunity, for all must work in harmony for the sake of their own welfare, and there are certain underlying laws (i. e., laws of nature) governing the welfare of a social body. These natural laws of the welfare of the whole organism teach a mutual respect for the several individuals constituting it, and they form the eternal prototype of ethics and of the institutions of justice.

Some modern jurists as well as ethicists have come to the conclusions that the old ideas of a natural right, of eternal justice, of an ideal moral law, are mere fictions, and that all our notions of right and wrong are based solely upon a traditionally established custom of law and of social habits. But this view comes as a reaction against a wrong formulation of the old idea of divine law, or natural law, or by whatever name the conception of an eternal prototype of right may go. Though the interpretation or formulation of a prototype of right may have been too mythical or dressed up in fantastic allegory, it is after all not incorrect; for just as natural law guides the development of the world, there is a natural law that dominates history and the evolution of human society.

A man from the ranks of practical life who has no experience as yet with the intricacies of law, naturally feels that there is an eternal rule of justice though we may be unable to formulate it. His interpretation of it may be erroneous, but at bottom he is right, and indeed all our law is nothing but an attempt to incorporate the maxims of this eternal justice based on the natural laws that govern the development of human society.

The philosophy of law has made great progress and we have no doubt that the scientific world-conception which is now spreading will usher in a new period in the administration of law. We agree with Dr. Lindorme that the law of the future will be more preventive than punitive. It will tend more to encourage the good than to retaliate on evil-doers. In addition, it will make the law agree more with the demands and needs of the present generation instead of making justice lag behind the times, as was the case with our blue laws made a century ago in accordance with the views of a distant past. But after all, actual justice in the world will remain a settlement between contending parties, and so long as life remains a function, an activity, a struggle in a bodily world of conflicting interests, we will not be able to avoid the clash of different rights. There will always be three rights, as Dr. Lindorme says: one of the plaintiff, one of the defendant, one of the judge; or, as we would prefer to say, three aspects, the views of the two parties and the view of the judge. All we can do is to have our legal institutions so constructed and the judges as well as the jurors so well prepared for their duties that the court's decision will be as near as possible to the living interpretation of the eternal law of justice which has produced not only our ideal of justice, but also all our legal institutions.

We do not doubt that civilization is a powerful movement which

leavens mankind more and more; but the development of justice must grow gradually and we can not cut it loose from the root from which it springs. Justice remains rooted in power, and the development of international law can only be the outcome of a further development of the civilized nations. Peace on earth can not be established by idealists who as self-appointed apostles of peace request the great powers of the world to disarm. The effect of their conferences is not greater than if a lamb would go among the wolves to preach a universal goodwill among all creatures. Peace on earth can be established only when those powers themselves feel the need of peace, when they find that wars are too expensive and that the method of compromise is preferable. These powers themselves must become the advocates of a peace policy; peace can not be established by persuasion, it must be enforced by the threat of war,—of a war which would mean sure defeat to the recalcitrant and unruly. Every single power might be unwilling to bring about the result of an assured state of international peace, but in the measure that international relations develop enormous interests by peaceful trade, the common will becomes a factor which can less and less be ignored, and this common will develops an international conscience of right and wrong, which of late has become incorporated in the Peace Conference of The Hague, which will exert its influence more and more upon the amicable settlement of international disputes. But even here as everywhere justice will always have its ultimate foundation in power, and justice will remain forever an ideal approximated by a comparison between conflicting rights.

HAMLET, THE HINDU.

BY THE EDITOR.

DR. Arthur Pfungst, of Frankfort on the Main, a poet and a thinker of unusual talent, published an article on "Hamlet, the Indian" in the *Frankfurter Zeitung*, September 15, 1906, in which he points out the many similarities in Shakespeare's "Hamlet" to the philosophy of ancient India.

Other dramas of the English poet contain remarkable thoughts which read as if they were quoted from Brahman or Buddhist scriptures. For instance in "The Tempest," Shakespeare says (Act IV, Scene 1):

"We are such stuff
As dreams are made on; and our little life
Is rounded with a sleep."

Sankara, the interpreter of the Vedanta, expresses exactly the same idea, "The world is like a dream."

Shakespeare makes a pessimistic application of this observation when the king in the second part of "King Henry IV" (Act III, Scene 1) exclaims:

"O God! that one might read the book of fate,
And see the revolution of the times.
.....O, if this were seen,
The happiest youth viewing his progress through,
What perils past, what crosses to ensue,
Would shut the book and sit him down and die."

How much these statements savor of the spirit of ancient India!

Of a number of similar passages in the texts of India, one may here suffice, which is quoted from Böhtlingk's *Indische Sprüche*, No. 4707: "Do not boast of riches, servants and youth, for time snatches all away. Surrender this whole world based on illusions, gain true insight and enter at once the place of Brahma."

While there are a number of such coincidences in other dramas of Shakespeare, Hamlet is full of them.

It is unquestionable that Shakespeare knew nothing of Indian philosophy. He died in 1616, and Europe became acquainted with Indian philosophy first through the Dutchman Abraham Rogers, a clergyman who lived in the north of Madras, and published in 1651 some information concerning the Brahman literature of India in his *Open Door to the Hidden Paganism*, and yet Shakespeare has numerous ideas which are kindred to those of the hermit philosophers of India. The only explanation is that he drank from the same fount as those ancient sages of the East, facing the same problems in his soul and life's experiences. A similar parallelism is noticeable in Kant who uttered many Hindu ideas without having the slightest knowledge of the Vedanta philosophy.

Dr. Pfungst undertakes to prove that in Hamlet Shakespeare represents a character who by his inborn disposition as well as the difficulties of the situation in which he lived comes to the conclusion that all individual existence consists in suffering, an idea which underlies all the philosophy of ancient India; yet Shakespeare can not make his hero rise above empirical existence, and so his fate becomes a tragedy. Pfungst does not mean to say that Shakespeare had clearly recognized the problem, he only claims that he dimly conceives it, yet he pictures thereby a world-conception which found an expression in the Bhagavadgita, about 2000 years ago.

The Bhagavadgita describes the combat between the sons of Kuru and the sons of Pandu, branches of the royal family and rivals for the possession of the kingdom. Arjuna, the leader of the sons of Pandu, is accompanied by the god Krishna who acts as his charioteer and encourages him to fight. When Arjuna sees his kin in the hostile army he drops bow and arrows and is unwilling to proceed:

"Seeing these kinsmen, O Krishna! standing here desirous to engage in battle, my limbs droop down; my mouth is quite dried up; a tremor comes on my body; and my hair stands on end; the bow slips from my hand; my skin burns intensely. I am unable, too, to stand up; my mind whirls round, as it were.

"I do not wish for victory, O Krishna! nor sovereignty, nor pleasures: what is sovereignty to us, O Gavinda! what enjoyments, and even life?

"These I do not wish to kill, though they kill me, O destroyer of Madhu! even for the sake of sovereignty over the three worlds, how much less then for this earth alone?

"Although having their consciences corrupted by avarice, they do not see the evils flowing from the extinction of a family, and the sin in treachery to friends, still, O Janârdana! should not we, who

do see the evils flowing from the extinction of a family, learn to refrain from that sin? On the extinction of a family, the eternal rites of families are destroyed."

The similarity in Hamlet is remarkable. He, too, is unwilling to take upon himself the duty of struggle, yet he is as bold as Arjuna when he has met the spirit of his father. He says:

"If it assume my noble father's person,
I'll speak to it, though hell itself should gape,
And bid me hold my peace."

When this same Hamlet is expected to act he says in a monologue (in the first act):

"O! that this too, too solid flesh would melt,
Thaw, and resolve itself into a dew;—
How weary, stale, flat, and unprofitable
Seem to me all the uses of this world.
Fie on't! O fie! 'tis an unweeded garden,
That grows to seed; things rank, and gross in nature,
Possess it merely."—

The same longing for death is expressed by Arjuna when he says (Song I, v. 46):

"Alas! we are engaged in committing a heinous sin, seeing that we are making efforts for killing our kinsmen out of greed of the pleasures of sovereignty. If the sons of Dhritarâshtra, weapon in hand, should kill me in battle, me weaponless and not defending (myself), that would be better for me."

Hamlet is filled with a longing for deliverance, but he has been educated in traditions which make the situation more complicated for him, for he feels himself in conflict with divine commands, while Arjuna suffers only from the doubt whether he who acquired insight should act. We might also compare with Hamlet and the Bhagavadgita the lines of Thomas Hood, who two hundred years after Shakespeare wrote:

"Mad from life's history,
Glad to death's mystery
Swift to be hurled,—
Anywhere, anywhere,
Out of the world."

Arjuna's solution of the difficulty is formulated in these words: "Thou art Brahma and in Brahma thou art absorbed."

Arjuna has a teacher and counselor in Krishna, while Hamlet is helpless in the whirlpool of life, and the result is that the Bhagavadgita takes a different turn from Shakespeare's drama.

Richard Garbe in his edition of the Bhagavadgita points out that two ways of salvation are recommended: one is an absolute

withdrawal from the world; the other, energetic action without desire. As soon as the slightest wish enters the soul of the actor, be it even for the success of his ideals, he has not yet freed himself from the evils of life. Garbe indicates that Krishna apparently prefers the latter course, but the author of the Bhagavadgita does not dare to condemn the former and leaves both on equal terms, allowing the pious to choose between the two.

Krishna's principles are represented in Hamlet by Fortinbras, whom Hamlet admires for the boldness with which he and his followers march to the grave as if they were going to bed, while Krishna declares (Song IV, v. 6):

"If wickedness rises and piety begins to totter, I reincarnate myself by the power of my own will."

Hamlet feels the duty of action but is not strong enough to follow it. He says:

"The time is out of joint; O cursed spite,
That ever I was born to set it right!"

Krishna insists on lovingkindness and a patient indifference toward life. He says: "Whoever hateth none of all beings, is full of lovingkindness and merciful, to whom pain and joy are the same. Who is patient. . . . who knows neither joy nor hatred, neither care nor desire. . . . who minds neither pleasure nor pain. . . . he is dear to me." Krishna further points out that the man who has attained this condition is beyond good and evil. He can do no wrong even though he might commit murder. He says:

"He who has no feeling of egoism, and whose mind is not tainted, even though he kills all these people, kills not, is not fettered by the action."

Hamlet expresses a kindred thought in the often quoted sentence (Act II, Scene 2):

"There is nothing either good or bad, but thinking makes it so."

Hamlet acts in this way, i. e., as one who is beyond good and evil. He shows no compunction of conscience when he kills Polonius, nor when he sends Rosencrantz and Guildenstern into death. From Deussen's Vedanta translation Pfungst quotes the passage:

"Is not the father the father, and the mother the mother. . . . is not the thief the thief, and the murderer the murderer? He who knows this is not overcome by either whether he has done evil while he was in the body, or whether he has done good, for he has overcome both. He is not touched by what he has done nor what he has not done."

This may be compared to what Hamlet says (Act I, Scene 4) :

"So oft it chances in particular men,
That for some vicious mole of nature in them,
As in their birth, (wherein they are not guilty,
Since nature can not choose his origin)."

And further (in Act V, Scene 1) :

"Let Hercules himself do what he may,
The cat will mew and dog will have his day."

Krishna says (Song XVIII, vs. 59-61) :

"Even against thine own will thou must act as nature made thee. The spirits who in themselves have taken residence guide all beings, Arjuna, as marionettes on wire."

In another part of the Bhagavadgita we read :

"God dwells in the hearts of all beings, and Arjuna whirls about by his magic force all beings like figures in a puppet show."

How much these passages remind us of the well-known words of Shakespeare in "As You Like It" :

"All the world's a stage,
And all the men and women merely players,
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages."

Hamlet in the famous monologue, "To be or not to be," discusses the problem of suicide, but he shrinks from it because he feels that death may not be the end of all. It may be a sleep and yet he feels that terrible dreams may trouble this sleep, and thus "conscience makes cowards of us all."

The problem of suicide does not exist to the leader of the Bhagavadgita, because there is no escape into the realm of not-being, for we read in the second song (verse 16) : "The not-being will not receive existence, the being no non-existence."

Georg Brandes said of Hamlet "that of all Danes there is only one that has become famous on a large scale, and that one has never existed."

Pfungst quotes it but not without disapproval, because Denmark has produced an unusual generation of prominent men; but he adds, "Hamlet did not live in the Occident; he never saw Helsingör or Wittenberg. His home was India."

Would it not be truer to say that what Dr. Pfungst regards as typically Indian is typical rather of a certain class of thinkers, and they may be found scattered all over the face of the civilized world?

IN THE MAZES OF MATHEMATICS.

A SERIES OF PERPLEXING QUESTIONS.

BY WM. F. WHITE, PH. D.

VIII. CHECKING THE SOLUTION OF AN EQUATION.

THE habit which many high-school pupils have of checking their solution of an equation by first substituting for x in both members of the given equation, performing like operations upon both members until a numerical identity is obtained, and then declaring their work "proved," may be illustrated by the following "proof," in which the absurdity is apparent:

	$1 + \sqrt{x+2} = 1 - \sqrt{12-x}$
Solution	$\sqrt{x+2} = -\sqrt{12-x}$
	$x+2 = 12-x$
	$2x = 10$
	$x = 5$
"Proof"	$1 + \sqrt{5+2} = 1 - \sqrt{12-5}$
	$\sqrt{5+2} = -\sqrt{12-5}$
	$5+2 = 12-5$
	$7 = 7$

Checking in the legitimate manner—by substituting in one member of the given equation and reducing the resulting number to its simplest form, then substituting in the other member and reducing to simplest form—we have $1 + \sqrt{7}$ for the first member, and $1 - \sqrt{7}$ for the second. As these are not equal numbers, 5 is not a root of the equation. There is no root.

In a popular algebra may be found the equation

$$x + 5 - \sqrt{x+5} = 6$$

and in the answer list printed in the book, "4, or -1" is given for this equation. 4 is a solution, but -1 is not. Unfortunately this instance is not unique.

As the fallacy in the erroneous method shown above is in assuming that all operations are reversible, that method may be caricatured by the old absurdity,

$$\begin{array}{ll} \text{To prove that} & 5 = 1 \\ \text{Subtracting 3 from each,} & 2 = -2 \\ \text{Squaring,} & 4 = 4 \\ & \therefore 5 = 1! \end{array}$$

IX. ALGEBRAIC FALLACIES.

A humorist maintained that in all literature there are really only a few jokes with many variations, and proceeded to give a classification into which all jests could be placed—a limited list of type jokes. A fellow humorist proceeded to reduce this number (to three, if the writer's memory is correct). Whereupon a third representative of the profession took the remaining step and declared that there are none. Whether these gentlemen succeeded in eliminating jokes altogether or in adding another to an already enormous number, depends perhaps on the point of view.

The writer purposes to classify and illustrate some of the commoner algebraic fallacies, in the hope, not of adding a striking original specimen, but rather of standardizing certain types, at the risk of blighting them. Fallacies, like ghosts, are not fond of light. Analysis is perilous to all species of the genus.

Of the classes, or subclasses, into which Aristotle divided the fallacies of logic, only a few merit special notice here. Prominent among these is that variety of paralogism known as undistributed middle. In mathematics it masks as the fallacy of converse, or employing a process that is not uniquely reversible as if it were. For example the following:*

Let c be the arithmetic mean between two *unequal* numbers a and b ; that is, let

$$a + b = 2c \quad (1)$$

Then $(a + b)(a - b) = 2c(a - b)$

$$a^2 - b^2 = 2ac - 2bc$$

Transposing, $a^2 - 2ac = b^2 - 2bc$

Adding c^2 to each, $a^2 - 2ac + c^2 = b^2 - 2bc + c^2$ (2)

$$\therefore a - c = b - c \quad (3)$$

$$\text{and } a = b$$

But a and b were taken unequal.

Of course the two members of (3) are arithmetically equal but

* Taken, with several of the other illustrations, from the fallacies compiled by W. W. R. Ball. See his *Mathematical Recreations and Essays* (Macmillan, 1905), a book well deserving its popularity.

of opposite quality; their squares, the two members of (2), are equal. The fallacy here is so apparent that it would seem superfluous to expose it, were it not so common in one form or another.

For another example take the absurdity used in the preceding section to caricature an erroneous method of checking a solution of an equation. Let us resort to a parallel column arrangement:

A bird is an animal;	Two equal numbers have equal squares;
A horse is an animal;	These two numbers have equal squares;
∴ A horse is a bird.	∴ These two numbers are equal.

The untutored man pooh-poohs at this, because the <i>conclusion</i> is absurd, but fails to notice a like fallacy on the lips of the political speaker of his party.	The first-year high-school pupil duly derides this whenever the <i>conclusion</i> is absurd, but would allow to pass unchallenged the fallacious method of checking shown in the preceding section.
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In case of indicated square roots the fallacy may be much less apparent. By the common convention as to sign, $+$ is understood before $\sqrt{}$. Considering, then, only the positive even root or the real odd root, it is true that "like roots of equals are equal," and

$$\sqrt[n]{ab} = \sqrt[n]{a} \cdot \sqrt[n]{b}$$

But if a and b are negative, and n even, the identity no longer holds, and by assuming it we have the absurdity

$$\begin{aligned}\sqrt[4]{(-1)(-1)} &= \sqrt[4]{-1} \cdot \sqrt[4]{-1} \\ \sqrt[4]{1} &= (\sqrt[4]{-1})^2 \\ 1 &= -1\end{aligned}$$

Or take for granted that $\sqrt{\frac{a}{b}} = \frac{\sqrt{a}}{\sqrt{b}}$ for all values of the letters.

The following is an identity, since each member $= \sqrt{-1}$:

$$\begin{aligned}\sqrt{\frac{1}{-1}} &= \sqrt{\frac{-1}{1}} \\ \frac{\sqrt{1}}{\sqrt{-1}} &= \frac{\sqrt{-1}}{\sqrt{1}}\end{aligned}$$

Hence!

Clearing of fractions, $(\sqrt{1})^2 = (\sqrt{-1})^2$

Or $1 = -1$

The "fallacy of accident," by which one argues from a general rule to a special case where some circumstance renders the rule inapplicable, and its converse fallacy, and De Morgan's suggested third variety of the fallacy, from one special case to another, all find exemplification in pseudo-algebra. As a general rule, if equals be divided by equals, the quotients are equal; but not if the equal divisors are any form of zero. The application of the general rule

to this special case is the method underlying the largest number of the common algebraic fallacies.

$$x^2 - x^2 = x^2 - x^2$$

Factoring the first member as the difference of squares, and the second by taking out a common factor,

$$(x+x)(x-x) = x(x-x) \quad (1)$$

Canceling $x-x$, $x+x = x \quad (2)$

$$2x = x$$

$$2 = 1 \quad (3)$$

Dividing by 0 changes identity (1) into equation (2), which is true for only one value of x , namely 0. Dividing (2) by x leaves the absurdity (3).

Take another old illustration:*

Let $x = 1$

Then $x^2 = x$

And $x^2 - 1 = x - 1$

Dividing both by $x-1$, $x+1 = 1$

But $x = 1$

Whence, by substituting, $2 = 1$

The use of a divergent series furnishes another type of fallacy, in which one assumes something to be true of all series which in fact is true only of the convergent. For this purpose the harmonic series is perhaps oftenest employed.

$$1 + \frac{1}{2} + \frac{1}{3} + \frac{1}{4} + \dots$$

Group the terms thus:

$$1 + \frac{1}{2} + \left(\frac{1}{3} + \frac{1}{4}\right) + \left(\frac{1}{5} + \frac{1}{6} + \frac{1}{7} + \frac{1}{8}\right) + \left(\frac{1}{9} + \dots \text{ to 8 terms}\right) + \left(\frac{1}{17} + \dots \text{ to 16 terms}\right) + \dots$$

Every term (after the second) in the series as now written $> \frac{1}{2}$. Therefore the sum of the first n terms increases without limit as n increases indefinitely.† The series has no finite sum; it is divergent.

But if the signs in this series are alternately $+$ and $-$, the series

$$1 - \frac{1}{2} + \frac{1}{3} - \frac{1}{4} + \frac{1}{5} - \dots$$

is convergent. With this in mind, the following fallacy is transparent enough:

* Referred to by De Morgan as "old" in a number of the *Athenæum* of forty years ago.

† The sum of the first 2^n terms $> 1 + \frac{1}{2}n$.

$$\begin{aligned}
 \log 2 &= 1 - \frac{1}{2} + \frac{1}{3} - \frac{1}{4} + \frac{1}{5} - \frac{1}{6} + \dots \\
 &= \left(1 + \frac{1}{3} + \frac{1}{5} + \dots\right) - \left(\frac{1}{2} + \frac{1}{4} + \frac{1}{6} + \dots\right) \\
 &= \left[\left(1 + \frac{1}{3} + \frac{1}{5} + \dots\right) + \left(\frac{1}{2} + \frac{1}{4} + \frac{1}{6} + \dots\right)\right] - \\
 &\quad 2\left(\frac{1}{2} + \frac{1}{4} + \frac{1}{6} + \dots\right) \\
 &= \left(1 + \frac{1}{2} + \frac{1}{3} + \frac{1}{4} + \dots\right) - \left(1 + \frac{1}{2} + \frac{1}{3} + \frac{1}{4} + \dots\right) \\
 &= 0
 \end{aligned}$$

But $\log 1 = 0$

Suppose ∞ written in place of each parenthesis.

∞ and 0 are both convenient "quantities" for the fallacy maker.

By tacitly assuming that all real numbers have logarithms and that they are amenable to the same laws as the logarithms of arithmetic numbers, another type of fallacy emerges:

$$(-1)^2 = 1$$

Since the logarithms of equals are equal,

$$2 \log (-1) = \log 1 = 0$$

$$\therefore \log (-1) = 0$$

$$\therefore \log (-1) = \log 1$$

$$\text{and } -1 = 1$$

The idea of this type is credited to John Bernoulli. Some great minds have turned out conceits like these as by-products, and many amateurs have found delight in the same occupation. To those who enjoy weaving a mathematical tangle for their friends to unravel, the diversion may be recommended as harmless. And the following may be suggested as promising points around which to weave a snarl: the tangent of an angle becoming a discontinuous function for those particular values of the angle which are represented by $(n + \frac{1}{2})\pi$; discontinuous algebraic functions; the fact that when h , j and k are rectangular unit vectors the commutative law does not hold, but $hjk = -kjh$; the well-known theorems of plane geometry that are not true in solid geometry without qualification; etc.

Let us use one of these to make a fallacy to order. In the fraction $1/x$, if the denominator be diminished, the fraction is increased.

When $x = 5, 3, 1, -1, -3, -5$, a decreasing series;
 then $1/x = 1/5, 1/3, 1, -1, -1/3, -1/5$, an increasing series,
 as, by rule, each term of the second series is greater than the term

before it: $1/3 > 1/5$, $1 > 1/3$, $-1/5 > -1/3$. Then the fourth term is greater than the third; that is,

$$-1 > +1.$$

Neither the fallacies of formal logic nor those of algebra invalidate sound reasoning. From the counterfeit coin one does not infer that the genuine is valueless. Scrutiny of the counterfeit may enable us to avoid being deceived later by some particularly clever specimen. Counterfeit coins also, if so stamped, make good play-things.

QUESTIONS FROM THE PEW.

BY FRANKLIN N. JEWETT.

THE LAST JUDGMENT.

(Matt. xxv. 31-46.)

WE wish simply to notice a few points relative to this very familiar passage. It ostensibly portrays the events of the Last Great Day. It has presumably been so taken by the Christian Church in all ages. It seems to be very clear; "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left," etc. (Verses 31, 32.)

We understand that this was entirely in harmony with the Messianic expectations of the Jews. It is difficult to see how words could be more explicit. The time contemplated was that generally understood as of Christ's second coming. His first coming was in humiliation and suffering; his second coming was to be in glory and for judgment. The issue was to be final for weal or woe for all humanity. "And these shall go away into eternal punishment: but the righteous into eternal life." Verse 46.

Our special inquiry has to do with the principle upon which the separation is made. The decision rests upon whether the persons affected have or have not fed the hungry, given drink to the thirsty, clothed the naked, visited the sick, housed the stranger, and shown kindness to the unfortunates in prison.

In connection with this, and, as we submit, in contrast to it, we wish to call attention to the condition of salvation as presented by a later theology, and as, for the most part, proclaimed by the Church to-day. This condition also is most familiar; viz., faith in

Christ as one's saviour. This is very often held to coexist with a mystical union with him, which emphatically was the view of Paul. It has also very generally been held to require a belief in certain views concerning Christ, as his deity, and his vicarious, sacrificial atonement. Men's deeds are carefully declared to have no validity in the great determination of destiny. They may be worse than nothing, as affording a false ground for confidence. The righteousness of men is as "filthy rags." Not by works of righteousness which they have done are men to be justified, or pronounced acceptable in the Last Day, but by the blood of Christ, through their faith in him. Or, as regards merit, not because of *their* merit, but because of *his* merit. To inculcate conduct, the service of one's fellows, as determinative of destiny would be considered, and has been considered to be most pernicious. Yet this is exactly what Jesus did in the passage before us.

Here, we submit, is a difference, not of degree, but of kind. Jesus is just at the close of his ministry. He is giving an account of an event of unspeakable importance, in fact of the great incomparable Event. Here if ever, instruction should go to the root of the matter, and be safe to follow. Here if ever, mention should be made of what is fundamental. So one would think. But that upon which, according to the later theology, *all* depends, is not even *mentioned*. And not only that, but what the later theology carefully excluded, what preachers and theological writers have most insistently declared to be utterly worthless in the premises, is made determinative of the whole result. Can any one imagine Jesus as making such a presentation of the Last Judgment if he knew that its issues were to be decided as declared by the later theology? On this occasion he was speaking not only, or at all, to men in general, but to his disciples, who were soon to be his apostles. The end of his ministry was near. "And it came to pass when Jesus had finished all these words, he said unto his disciples, Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified" (xxvi. 1, 2). Will any one claim that on such an occasion Jesus failed to call attention to what was essential, causative, fundamental, sufficient, and salutary to be taught as such; and that, instead, he directed attention, and the entire attention, to what was at best merely incidental or derivative, and in reality altogether worthless in determining the great result? How shall this matter be viewed?

JESUS: A SYMBOL.

BY THE REV. EDWIN A. RUMBALL.

[This short article comes from the pen of the minister of the United Churches of Waterford, Maine, and was called forth by the perusal of Dr. Moxom's article "Jesus's View of Himself in the Fourth Gospel" in the May *Open Court*. Mr. Rumball says, "While I agree in the main with Dr. Moxom I feel that the Johannine portraiture is not so peculiar to the Fourth Gospel as he implies. The idealizing elements can be found in the Synoptics as well as in John. The difference between them is not so great as some critics aver, the old traditional contention that the two portraits are not contradictory and do not exclude each other is not so far fetched as we at times imagine. Because of this I am sending you a short paper which may tend to help the discussion from another point of view."—Ed.]

"THE religion of one age is often the poetry of the next. Around every living and operative faith there lies a region of allegory and imagination into which opinions frequently pass, and in which they long retain a transfigured and idealized existence after their natural life has died away." Thus the historian Lecky wrote in 1865. In no Christian age can the truth of this be better seen than in the present. Historical criticism is making all thoughtful people, from the scholar in his library to the mechanic at his bench, realize that not only are we creed-makers, but by some instinct which demands a poetry in life, legend-builders and myth-makers as ever were the primitive Christians. The very men who set themselves the task of writing the history of the "real" Jesus, betray this instinct before they close, by some idealizing. For many years we have been in the habit of charging Renan of writing a history of the Ideal Frenchman, but have not always realized that in perhaps a smaller degree, more recent writers of lives or histories of Jesus have yielded their historical sense to the poetical.

In two of the most recent books upon Jesus—Bousset's *Jesus*, and Schmidt's *Prophet of Nazareth*,—the interpolations, legends, and myths are cast aside and by learned reverent critics we are presented with the "real" Jesus as far as it is possible at this day to know him. As you draw near, however, to the close of each book and the critical parts are gradually being left behind, you feel the beautiful

and attractive influence of the advancing poetry. It is hard to cast blame on such idealizations, but one often feels that the influence we have received from contemplating the real is canceled by being wafted again to the ideal little altered from the one we started out with.

Now we have no fault to find with the possession of ideals, rather would we urge the counting of all things as loss in the endeavor of untiring moral energy to attain the life of God; but there are many men and women in this world, who belong to some of the strongest moral forces of society, who, by the way, often are outside our churches, who demand that we "call a spade a spade." One such wrote in the *Hibbert Journal* a year or two ago the following: "Let us not be ashamed to acknowledge that by which we really live. Let us have done with pretence. Let us cease to call ourselves Christians when we do not follow Christ. Let us cease attempting to reduce Christianity to a metaphor and to make the words of Christ mean to us what they never meant to him." Many of us today find fault with those ministers and churches who read into an ancient materialistic symbol some modern scientific ideal, but do we always remember that Jesus himself has become such a symbol to us?

Jesus is a symbol and has tended to become more and more so for many years. It is very questionable, however, whether in the ultimate religion of mankind Jesus will hold such a place. Rather do we think that the eternal religion which has expressed itself in past history will be looked for more in contemporary history. There is no one person who stands before us as the infallible eternal example to mankind. In no one life is embodied the manifold life of God. "The man has never lived who can feed us ever."

Every attempt to gather round Jesus the ideals of the ages is likely in ages like the present to impede rather than help forward to pure religion and undefiled. We are likely to be discovered floundering amid history, legends and our own ideals, barely able to understand which is which sufficiently to give to him who asketh "a reason" for the hope that is within us. The religion of those who follow the latest attempt to deny the historicity of Jesus, in affirming him to have been the deity of a small Syrian gnostic sect, is far more satisfactory, than the possession of a religion which brings such confusion of ideas as that which treats Jesus as historical and yet unconsciously makes him a symbol. I mean that it is more consistent.

Some may feel that up to the present we have been too bold in

speaking of Jesus as a symbol. Are not the lovely ideals we have each formed, in harmony with the historic picture given us? That we may be reminded that there is a difference between the Jesus of A. D. 30, and A. D. 1907, let us study him more in detail.

We might begin by thinking of the kingdom of God which formed one of the chief elements in his evangel. In this theocratic ideal Jesus looked for the exaltation of the Jewish nation. Some of the characteristics of this kingdom, as non-resistance, lose their seeming extravagances, when it is remembered that Jesus was thinking of peasant Galilee and not of modern London or New York. He expected this kingdom to grow quickly as a mustard seed. Some have affirmed that his kingdom was altogether a spiritual reign of God and that the references of an earthly kingdom are due to disciples, but, as the most recent history of Jesus shows, the earthly kingdom of God is too closely connected with Jesus for us to doubt it. At the present day, however, in this matter we have left Jesus behind. We use his form, but we have spiritualized the content. When the modern Christian prays "Thy kingdom come," he looks forward to the ideal world where God shall be all in all. The prospect of Jesus was nothing so large, he was thinking of his own people. This is akin to the modern missionary ideal expressed in the words of "Christ for the World." Jesus of Nazareth, however, had no such universal relationship. Grand and glorious as is the extension of goodness and piety through this world, the idea is foreign to Jesus. Only towards the close of his life when he began to see that his hopes for the Jewish nation were meeting with no response, did he hint of foreigners coming to God instead of them, it was no essential part of his message. The so-called missionary charge of "baptizing all nations," and the world-purposes of the Fourth Gospel do not belong to the historic Jesus. In them we see the beginning of the ideal Jesus.

Again, in an age like our own when social reform is occupying the minds of many good men and women, it is not to be wondered at that Jesus is found by many to be the founder of modern social schemes. When we come to view the facts we wonder that men do not realize that their leader is an ideal and not a historic person. It is nice to think of Jesus at the marriage in Cana, but the allegorizing methods of the Fourth Gospel forbid us speaking of it as history. There is also, no doubt, a great deal of truth in contrasting the "gluttonous man and wine-bibber" with the ascetic Baptizer, but the contrast is carried too far. Jesus was by no means the man of society we like to think him. His enthusiasm for his ideals cut

him off from his fellows; he was cut off from the rich and cultured by the views which a poor reformer often holds of such people. He did not exemplify for us a holy home, for he remained unmarried, and although his little band of disciples in no way approached the rules of the Essenes, his calling them to yield home, father, mother, children for his sake, his call to some to sell all and join him, rather places him with those saintly souls who have sought some earthly Utopia, but who have always failed to realize it. There are elements in the historic Jesus that tend to make the man who has his wife and children to think of, and who day after day has to meet a world of business that Jesus never knew, and never expected would be, that tend to make the man allow the historic Jesus to drop from his life. Jesus thought it best that he and others should be celibates for the kingdom of heaven's sake. "Our fragmentary record of his sayings does not tell us whether Jesus ever suggested that men might marry, and women bear children, and parents bring up their little ones for the sake of the kingdom of heaven. Would that it did!" The Christ of our homes is an ideal, not Jesus of Nazareth.

Last but not least, our ideal Jesus is always a sinless Jesus. There is every reason why he should be; but we err when we attribute this to Jesus of Nazareth. He disclaimed the possession of absolute goodness and affirmed one alone as good and that, God; and further we should always remember that one of the things which seemed to open his work was taking part in John's baptism of repentance. It is not until we reach the idealizing tendencies of the apostles as found in the Fourth Gospel and the Epistles that we find sinlessness attributed to Jesus.

These are some of the reasons, roughly put it is true, for speaking of Jesus as a symbol. Among large sections of the Church the truth will be long spreading. In fact, among the uncultured classes, it is a question, which I leave casuists to decide, whether the aspiration towards an ideal without basis in history is the most beneficial. An idealized historical person seems not at all misplaced in some stages of the evolution of mankind. To minds that ever wish to "have done with pretence," it may seem as though such a stage in evolution is barely honest. God, however, moves in a mysterious way and much of his mystery is composed of what we call unfairness and unreality. Jesus of Nazareth is passing from us, but the ideal Jesus is the contemporary of all ages. If we would know how long we shall call our ideal by the name of Jesus, let us answer this question first: With whom doth history tell us is God, the historian or the poet? the man of reason or the man of faith?

MISCELLANEOUS.

AVESTA IS VEDA; THE INSCRIPTIONAL DEVA IS NOT 'DEMON.'

To the Editor of The Open Court:

Allow me to thank you for the very full, able and impartial notice of my book on *Zarathushtra, Philo, the Achæmenids and Israel*, which appeared in *The Monist* for April.

This will accomplish of itself much of the object I had in view in writing the work, for half of our battle lies in merely stating what is brought up for discussion. Most quick-witted people will see a good deal in that alone.

I am glad to notice that Dr. Gray opposes me in one vital particular, for it is refreshing to meet with such an opponent.

I see that he will not allow fully my main contention, for I find him inclined to allow of Semitic influence even upon the early Avesta. Upon some points of Semitism he already knows a great deal more than I, for I have only had time to "skim" in Assyriology, though I have been a sort of Hebraist for fifty years with all the rest. I must, however, stoutly rally to my point, and even push my defence into an attack.

With me Avesta is pure Veda, or at least nearly so, and *vice versa*, as Professor Oldenberg said in a few kind words on my translation of one Gâthic chapter into Sanskrit in Roth's *Festgruss*, "Zend is nearer Sanskrit than Greek is near to Greek." (See his *Vedic Religion*, page 27, note.)

All the Amesha Spenda are in the Rik (see *Z. P. A. I.*, page 464) though not gathered into Seven, nor so especially consecrated. If Babylon affected Gâthic Avesta, then it must have been the father of Aryan India as well. I cannot see any loophole for an admission of Semitic influence, if the Gâthas are all reformed Rik—or rather a reform of the Rik's original—far up in North Iran, which original was also their, the Gâthas', own parent. It is of course not at all impossible that civilization may first have focused on the Euphrates, and that, if so, it may, nay it must, have shot out rays on every side not excepting North and Eastern Iran, and through this the far-east land beyond the Indus; for note well that all Indian mental life moved to its home practically through Iran. But if Babel really had any serious influence upon the vast Indian intellect with its rich incomparable results from the early Rik to the "Friendly Counsel," it must have been of the utmost rudimental character. India compared with Babylon! Who would seriously attempt it, at least at our present stage of information?

Such influences, mutual or original, on the one side or the other, were ante-pre-historic, if one might be pardoned for such a monster, to do justice

to a point. No, I firmly read all my Gâthic Iranianism as pure Aryan, with the Indian as its full brother or full sister, both having come from one identical home, having been once absolutely as much one as Italian and Spanish were one in the Latin, if indeed that comparison is any longer sound.

Gâthic Avesta with all its lost books,—for every lore postulates lost portions,—is to me absolutely clear of foreign elements, and the Gâtha is a book of the Veda, or *vice versa*. Nothing Semitic of equal date and circumstances has ever touched it in the historic or in the pre-historic periods. Semitic influence of a past myriad years, if it ever existed, is a quantity totally negligible; Gâthic is quasi-Vedic.

One more point which I must have put too dimly, for Dr. Gray has passed it over:

Of course my suspicion that Cyrus's God of Heaven is Deva is only tentative, but where would science be if we hushed up every thought? My "God of Heaven as Deva" was indeed a snap-shot, but it carried with it something that all will notice, for it links on at once with my view that Zoroastrianism had points of wide divergence from the Dâric Inscriptional.

I must have stated it somewhere:—indeed I was very remiss if I did not make a point of sharp indenture with it. *Deva* is of course "demon" in Avesta, old or later, but it is not "demon" with any certainty in Dâric Inscriptional, for in fact it does not occur, and I meant to hold that up sharply as the very apex of my thought. *Deva* was unfortunately "demon" in Avesta, and throughout all genuine Persian literature, but—and here is the gist of the matter—it may not have been "demon" in the Dâric as I ought to have more emphatically noticed. It is strange indeed that with so much call for the Devil, Darius and his successors do not in their Inscriptions give "the Dæva of Dævas," or any other dæva as "demon" in the universal Avesta sense, though we have the Druj to satiety at least in her works, and she was first daughter of the Avesta, chief deva-devil.

Did then the South Mazda-worship hold at all to that perversion of the glorious word for "God," the "shining sky," for that was the first sense of *Deva*? And while pondering this I was suddenly struck with Cyrus's "God of Heaven"; see Chronicles and Ezra the first. Did Cyrus mean to translate *Dæva* in this expression—which seems all Exilic—in the same sense as that in which the vast multitudes of India would unanimously have translated it; for *deva* with them was "God" alone, not "demon"; and if he did so intend, then *ipso verbo* he, Cyrus, held to the Indian and original view in spite of North Persia. With him then that one blot on Avesta did not exist in his form of Mazda-worship; for some reason he erased it,—doubtless not for a personal reason, for such things are never personal;—his party or his public, nay his entire South Persia, or Persia proper, may not have been tainted with this relic of a remorseless fight. The Gâthic struggle was such that the Gâthic party took the very name of God, and made it "demon," doubtless because their opponents continually flaunted it—excited enemies are apt each to praise God for every victory on their side. All North Persia swarmed with Zoroastrianism, centering at Râgha, and every mail in his new post, for he, Darius, first originated our postal systems, brought news from the Zoroastrian center, while official political documents came continually tumbling in from that town with its surrounding province—; but on this one signal disgrace of Median Mazda-worship Darius may have been free from all complicity, and Cyrus's

"God of Heaven" may here give us the clue. I emphatically term this a conjecture, as may be seen by referring to my book. If it be not actually verified, it should at least "stir up thought"; as indeed it has so far done; and this is what we need.

Finally I thank my reviewer for apologizing for my brevity toward the close. In fact this had its most natural of all mechanical causalities; for both my time and my money were very scant. As is known, I am driving a fierce race with my "latter end," pushing on with pen and with paper-mill in fullest fury to finish before my chance is over. I have already made up some little for the scant treatment of the last pages; see *The Monist* for January pre-saging the number for July, where I actually compare Avesta with Daniel and Revelations verse by verse.

Let me, in closing, again express my thanks to my reviewer. He has in fact forestalled my friendly appreciation by his own kindness to me,—but, as one of the "aged" I may be pardoned if I allow myself to add a word of heartfelt commendation.

Dr. Gray is, as I understand, still somewhat young, but he has less of the vapor of his age about him than any scholar yet known to have attained his present position under similar circumstances.

So far as I am capable of judging, he is radically sound, though a little too much spread out in his field of literary action, which peculiarity has indeed, in part at least, its obvious explanation in the fact that he is not yet a settled professor, at least, so I regretfully suppose. One does not like to predict the future; but I am of the opinion that this brilliant man will, if he has a fair chance of it, live to be recognized as one of the keenest and most useful scholars that even the land of Whitney has produced.

LAWRENCE H. MILLS.

OXFORD, ENGLAND, April 17, 1907.

MAN A CREATOR.

If man can truly be said to have been created in the image of God, he ought to evince his divinity by imitating the creator in deeds of creation, and this, indeed, has long been recognized as the worthiest occupation of man. The poet, the artist, the inventor, in fact all original thinkers and leaders, produce new forms, new devices and contrivances, new thoughts and higher ideals. Indeed it seems as if the world were the mere raw material purposely left unfinished so as to enable man to exercise the divinest of his qualities, his creativeness. The imperfections of nature appear from this point of view as if made on purpose so as to offer man the opportunity of accomplishing this ambitious task and building up a human world above the natural. A late Latin proverb characterizes the pride of the inhabitants of the Netherlands in this line:

Deus creavit mare sed Batavius litora fecit.

"God created the ocean, but the shores have been made by Batavians."

The creativeness of man appears to acquire a special resemblance to God's own work, when it extends to the procreation of new species, and this has actually been accomplished of late by Dr. Nilsson, the Director of the Swedish Agricultural Station at Svalöf, and our reputed countryman Luther Burbank, of Santa Rosa, California. However meritorious these undertakings are, they remain exposed to the criticism of the narrow-minded, and so we need not be

surprised to find that Mr. Burbank was once called to account for arrogance by some ignorant clergyman who for the the purpose of censuring him in the name of God, invited him one Sunday to his church, gave him a prominent seat in a pew exposed to the view of the congregation and denounced the



LUTHER BURBANK OF SANTA ROSA.

supercilious ways of men who meddled with the plans of God by attempting to create new species. The incident is referred to by Mr. Harwood in his *New Creations in Plant Life*, (pp. 20-21) when he speaks of the troubles which Mr. Burbank encountered at the start of his career. He says:

"Opposition now came from many quarters. Not only did his friends see the fulfilment of their predictions,—some of them very kindly telling him so,—but people who had heard of some of the strange things he had done



DR. HJALMAR NILSSON, DIRECTOR OF THE SWEDISH EXPERIMENT
STATION AT SVALÖF.

and who had not the breadth of vision to see what manner of man this was, pronounced him a charlatan,—a man who was creating all manner of unnatural forms of life, monstrosities, indeed a distinct foe to the race. A

minister invited Mr. Burbank to listen to a sermon on his work, and when the guest was in the pew denounced him in bitter fashion as a man who was working in direct opposition to the will of God, in thus creating new forms of life which never should have been created, or if created, only by God himself."

The incident is comical enough, but it was not so humorous to Mr. Burbank at the time when his only consolation was the hope of proving to the world that his hopes were not the useless dreams of a visionary, but definite ideals the realization of which would raise mankind a step higher in civilization and actualize its divinity in a more complete sense.

Burbank's work stands now before the world and needs no further recommendation. He found out by experience, that to be a business man is one thing, and to work for an ideal is another. He found that the business part had to be neglected for the sake of accomplishing the great task so near to his heart, and for this purpose Mr. Carnegie has come to his assistance by keeping a scientific station in Santa Rosa and aiding his work in general. Much has been written on Mr. Burbank, but mostly in a popular way by literary authors. Professor De Vries, however, has done justice to the significance of his labors from the scientific standpoint in his new book on *Plant Breeding*. (Chicago: The Open Court Publishing Co.) P. C.

THE HON. P. RAMANATHAN ON CHRISTIANITY.

Mr. Rámanáthan is Solicitor General of Ceylon, and a distinguished man in his own country, where he is a recognized social and political leader. There are few Orientals better known than he to English, if not to American, readers. He has recently visited America and has written a book on *The Culture of the Soul Among Western Nations* (New York: G. P. Putnam's Sons, 1906). Though he is not a Christian his attitude toward Christianity is very sympathetic, and if he had his way he would reform Western Christianity according to his ideals of a spiritual life. His position is well characterized in the two mottoes which are inscribed on the title page: Emerson's

"In Greece, every Stoic was a Stoic, but in
Christendom, where is the Christian?"

and Tennyson's

"Ring out the darkness of the land,
Ring in the Christ that is to be."

The impression which Mr. Rámanáthan left on a circle of friends and admirers is best echoed by the editor of this book, Mr. Myron H. Phelps, who says:

"Mr. Rámanáthan leaves many friends in America; many who have received from him a new light, a new hope, and a new inspiration, which they believe will ever continue to illumine and cheer their pathway through life."

Some passages of Mr. Rámanáthan's book contain observations on American life, as he saw it. He says on page 73:

"Thus has dogma taken the place of the quickening precepts of Jesus and Paul. The *Christianity* taught by those masters has been, alas, 'killed' by unsound interpretation, and there remains now *Churchianity*, or an aggregate of different literary and historical problems full of 'vain questions and strifes

of words,' wholly incapable of making men 'wise unto salvation'.....What disastrous consequences have flowed from a want of sound religious knowledge and belief in a future! People have become steeped in worldliness, materialism, irreverence and atheism.

"A worldly minded person is a stumbling block unto himself and to every guileless person. He is what St. Paul calls a Lover of Self.....When selfish persons take to economical life and deal with the creation and distribution of commodities necessary for the maintenance and comfort of the body, they adulterate food-stuffs, resort to mean devices in production, and charge excessive prices for the articles made or carried. Others resort to what is called 'pooling' in America, or the sweeping together of commercial interests so as to form monopolies or 'trusts,' the profits of which go to enrich them at the expense of the ordinary consumer. They raise and lower prices at will and care not for the fate of the petty trader. Not content with the advantages enjoyed by them, they invade the political arena and buy up largely the elective power of the people. They then press on all sides upon the government and endeavor to control legislation at their will. In the field of literature, too, their baneful influence is in the ascendent. They form the largest portion of the nation, and their taste for reading is all in the line of sentimental and sensational amusement. Consequently, those who are engaged in the production of books, magazines, and newspapers find themselves obliged to write and publish what is funny, fanciful and thrilling, to the serious neglect of the higher life of humanity. The materialism of the age has affected the very teachers of spirituality. Many and wealthy are the churches, and learned and eloquent are the preachers, but the congregations and the rulers thereof have agreed to don and doff their religion with their Sunday clothes. The constituted leaders of religion do not appear to have a hold upon the people, and they are all, with the exception of a few, drifting to the perils of a life devoid of a goal. As to the scientists who are nobly laboring in the colleges and other places, their discoveries have been applied to the further materialization of the country by sensuous seekers of the 'almighty dollar.'"

It would therefore appear that the author has not found among us the "culture of the soul" which he expected, and he wonders what has brought religious life in the West to so low an ebb, and how it can be revived. To answer these two questions is one of the main purposes of the work.

He looks upon Christ Jesus and his Apostles as grand spiritual teachers, but claims that the intent of their teachings has been lost through the meagreness and obscurity of the Scriptures in which they are recorded. He says:

"Jesus delivered his tradition wholly by word of mouth, and so did his disciples for many years after the crucifixion. Then by degrees his sayings and doings were committed to writing meagrely and even obscurely, lest they be misunderstood, misapplied, or despised, or should lead to the injury or destruction of the bearers of the tradition.....The work of redemption of those who hunger and thirst for peace, when actively carried on has always involved the redeemers in danger, for the simple reason that the doctrines relating to the sanctification of the Spirit falsify the ways of the worldly minded, both teachers and the taught, who are the blind leading the blind. The seeds of truth are, therefore, not acceptable to them and should not be given to them. It is not Jesus only who suffered crucifixion, but Peter also;

and Paul was beheaded. And as to those who by native disposition or previous culture are qualified to receive the truth, only so much of it should be given at a time as the intellectual and spiritual condition of each can assimilate. Therefore did Isaiah say in impressive language, 'the word of the Lord was unto them precept upon precept, line upon line; here a little and there a little; that they might go and fall backwards, and be broken and snared and taken.' The necessity of 'snaring' those born and bred to the ways of the world, and taking them captive only gradually and by slow leavening process, did not permit Paul and other masters to record openly even for these spirits the traditions relating to the Kingdom of God. From such causes arose the meagreness and obscurity of the Scriptures," (p. 61 et seq.).

And again:

"Those who are fit for hearing spiritual truths are the Godly minded, not the worldly one. 'My sheep (i. e., the Godly minded) hear my voice, and I know them, and they follow me.' Others 'do err,' by misunderstanding the words, and get into perilous frames of mind, becoming controversial, angry, spiteful and even murderous. 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under foot and turn again and rend you,' said Jesus.

"Therefore, in addressing a promiscuous gathering it is necessary to speak or write in allegory, parables or proverbs. . . . 'These things have I spoken unto you in proverbs,' explained Jesus; and the disciples said unto him, 'Why speakest thou in parables?' And he answered, '*Unto you*' (the spiritually minded) 'is given to know the mysteries of the Kingdom of Heaven, but *to them* (the worldly minded) 'it is not given.'" (Pp. 44, 45.)

Such obscurities and "mysteries" in the Scriptures occasion insoluble difficulties of interpretation to all except those illumined or sanctified men who, having actual knowledge of God and spiritual things, necessarily know the *intended* meaning.

Mr. Rāmanāthan has much to say on the Christian doctrine of "the only begotten son" and the term "faith." He would translate the former in the sense that the son of God stands aloof by himself being distinct from the worldly minded, but he criticizes the interpretation that Jesus should be considered as the only son of God, for, insists Mr. Rāmanāthan, Jesus himself speaks of his disciples as God's children. The term "faith" so freely used by Paul, however, should not be interpreted as faith or belief, but should be rendered "love."

The central doctrine taught by Christ, as by all true religious teachers, is the prospective union of the soul with God in love. Without it no effective or vital religion is possible. Love should expand in the heart through the successive stages of love for kith and kin, for the neighbor, for fellow-townsmen, for compatriots, until it embraces all beings in the perfect and universal love of God. This is the appointed path for man, and this development of the individual is the only possible cure for the evils which the author sees and deplores in the society of the West.

It is interesting to see how the religious life of the West appears to an Oriental visitor to our shores. No doubt he bases his judgment upon impressions directly received during his sojourn in the United States, and much that he has to say is appropriate. Much also, however, is an echo of opinions which he imbibed from the press and the very people with whom he

became acquainted, and one feels tempted to assume that the spiritual standing of his own country must be gloriously high. We fear, however, that if the tables were turned and a representative of our materialistic world would visit his own country, he would find there the same love of the almighty dollar, with less success in acquiring it, and even the vaunted spirituality would be dissolved into an illusion. Nevertheless, Mr. Rāmanāthan is unquestionably a man of high aspirations, and we will do well to become acquainted with his opinions and religious ideals. His book is well worth the perusal.

BOOK REVIEWS AND NOTES.

LIFE AFTER LIFE; or the Theory of Reincarnation. By *Eustace Miles, M. A.* London: Methuen, 1907. Pp. 180. Price, 3s. net.

The author would propose for mankind a working hypothesis offering motives for sensible work at once energetic and calm, and for a practical and ethical conduct of life. The theory he advances is that one life in this world follows after another life usually with an interval between (whether of one minute or one hundred and fifty years), and he believes that its adoption would give a sense of infinite hope and infinite responsibility, making us helpers of ourselves and others. He believes that though it may not be materialistically proved true by science it would be true in the sense that it would be safe and sound to use. Mr. Miles says in his preface: "I would ask the reader to recognize its main principle only—namely, that his present circumstances are the fairest possible results of his past lives and his present life up to date, and at the same time the best possible training-ground for his future life and lives. I would ask him not to wait for full proofs, but to begin living daily and hourly as if the theory were proved certainty."

Mr. Miles does not try to force his theory on others, nor does he say that others must believe in it. "I simply say that I must believe it, until I find one that is more useful—one that tends to a better and happier life in this world—one that is more comforting and inspiring."

It is a familiar fact that the maximum amount of information which can be contained in one volume is best evidenced by *Webster's International Dictionary*, published by the G. and C. Merriam Company. In the enlarged edition recently issued it proves itself amply able to keep abreast with the times by the aid of new appendices and by corrections and insertions in the text, while clear and fresh type is insured by a new set of plates. A feature of the Merriam publications that is not so generally realized consists of seven abridgments, called respectively Webster's Collegiate, Countinghouse, Academic, High School, Common School, Primary and Little Gem Dictionaries. These are abridged and arranged with reference to the peculiar needs of the readers for which each is designed. The Countinghouse Dictionary contains commercial tables in its appendix; the High School and Academic Abridgments have specially prepared vocabularies and contain appendices of mythological, historical and classical interest; the Common School and Primary Dictionaries respell the word with phonetic markings to show pronunciation, and the latter restricts its vocabulary to English words. The Little Gem is a pocket manual of great value.



Frontispiece to The Open Court.



THE SEVEN GODS OF BLISS.

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ANCIENT MYSTICISM AND RECENT SCIENCE.

BY CHARLES KASSEL.

INGRAINED with us all,—wrought into our innermost fibers,—is an abiding love of mystery and marvel. From the shadowy ages before the earliest glimmer of history, stories of the weird and the wonderful have exercised a surpassing charm over the imagination of man. Who does not recall how deeply in his nursery days the tales of conjurors and wizards, of fairies and genii, of magic swords and enchanted palaces, appealed to the childish fancy, and how vivid and life-like seemed the image of Ali Baba and Cinderella and Red Riding Hood when the lessons of the school-room and the Sabbath-class faded almost as fast as learned. Even in a devouter generation, when church and creed and sacred page were held in deeper reverence, few children knew their Bibles nearly so well as they knew their Arabian Nights, and the rich coloring literature everywhere has taken from those fictions of the Orient is token of their no less singular fascination for the adult mind.

It is a striking truth that science, in its triumphs hitherto, has been realizing one by one the fancies of fairy lore and magic. The picture that moves and speaks—the chariot that bounds like a fiery meteor through the air—the wizards catching each other's thoughts across a continent's space,—all these have found themselves actualized in the phonograph, the kinetoscope, the electric car and the wireless telegraph. Scarce a century ago these wonders would have been deemed a fakir's story, and a century earlier the idea of a steam railroad, a sewing-machine or a cotton gin would have been ranked with the magic lamp of Aladdin and the flying horse of Prince Feroze-shah.

When modern science dawned the world was dark with superstition. Everywhere, notions fantastic or barbarous fettered the

human intellect. Witches, foul and hideous, that flew through the air or lurked about the threshold, weaving with their bony hands the spells of death and ruin,—black sorcerers, with their magic signs and incantations, who cast enchantments over the reason or changed to brutish forms the objects of their spite,—astrology with its traditions and dogmas,—charms and amulets with their transforming influence upon the affections,—omens with their boding messages of blight and blood: these and other superstitions no less grotesque and crude held the common mind in thrall.

Mingled with these ruder notions, however, were beliefs of a nobler character which had come down from forgotten ages and which made a strong appeal to the imaginations of the learned. Such was the tradition of the Golden Age, with its universal goodness and innocence, in the far eras before recorded time. Such, too, was the faith of the alchemists in the transmutability of the baser metals into the more precious, and in the magic elixir which should confer the boon of perennial youth. Such, again, was the belief in mesmeric influences. Such, also, was the idea of an invisible world, permeating our own and interpenetrating our very flesh, in which lived and moved, though viewless to the natural eye, the spirits of the departed. Such, finally, was the belief in seers and magi within whose ken it lay to commune by inter-projection of thought across mountain chasms and pathless deserts, and who, in the last triumph of their art, could vanish into air and re-appear, like a flame puffed out and re-lit.

Against these ideas of the learned, no less than against the gross superstitions of the vulgar, science declared war. The belief in the transmutability of one element into another was opposed to its fundamental conceptions. The transmission of thought through leagues of barren space was cried out upon as impossible. The casting of spells was sneered at contemptuously as unworthy of discussion. The notion of a world of reality, interpenetrating the natural world yet defying the grasp of the natural senses, was brushed aside as a poetic fancy. The idea of physical matter being rendered invisible at will was laughed away as making against the principles upon which all physical and chemical science rested,—the principles of inertia and of the conservation of mass.

It is noteworthy that during the past century, though our material philosophers have remained steadfast in their attitude of fixed resistance to the claims of the mystics, the march of discovery has been tending more and more toward the occult. Beliefs once sneered at by the savants have ripened into recognized truths, or have found

such striking analogies in modern-research that scholars of the old school have been given pause. Those familiar with the history of hypnotism may recall the impatience of the scientists with early believers in this now well-attested phenomenon, forming, as it frequently does, an aid to surgery and medicine. The principles of science afforded no basis for so strange an influence of one mind over another, and, with something of the dogmatism of theology, the material thinkers denied what they could not explain.

Little less marked than the difference between the early and the present attitude of science toward hypnotism has been the silent and gradual change of sentiment toward the phenomena of telepathy. Time was when the idea of thoughts flying from mind to mind across stretches of barren space seemed wild and grotesque. There was no law known to physics which would lend probability to so strange a claim, but the triumphs of invention and discovery, which give to the nineteenth century so splendid a page in history, supplied analogies that have removed telepathy from the realm of the improbable and have made the idea familiar to our thought. The electric telegraph suggested faintly the mysterious powers with which legend clothed the ancient seers, but it was with the birth of the telephone,—an invention which, before its discovery, would have been pronounced impossible,—that the analogy grew striking; and with the advent of the wireless telegraph, pulsing its messages through vacancy, the suggestion of the legends of old becomes complete.

The belief which, perhaps, exercised the greatest fascination over the inquiring minds of old was that which taught the possibility of lengthening out, far beyond the natural span, the years of man's sojourn upon earth. Intoxicated with the idea, some sought under strange suns the fabled fountain of youth whose magic waters should unbend the drooping frame and fire each failing sense with perpetual life. Others, less credulous, strove to wrest from alchemy the divine elixir which should yield this priceless gift. How singular that the dream of the mediæval philosophers should find an echo in the utterances of one of the gravest of modern scientists,—one whose teaching and temperament is without a touch of mysticism and whose thought is the crystallization of a lifetime of patient research. In his volume *The Nature of Man*, recently translated into our tongue, Elie Metchnikoff, the Russian bacteriologist, and successor of the great Pasteur in the French Institute so long identified with the name of the latter, pronounces old age abnormal and no part of "healthy physiological function," and holds

it well within the bounds of probability that in the fulness of time the life of man upon the planet may be indefinitely prolonged.

The ancients knew nothing of the larger truths of physiology, being ignorant, even, of the circulation of the blood, but the modern student of that fascinating science, where he has paused to reflect upon the mystery which enveils the processes of life, has been struck by a singular phenomenon. From childhood to manhood, and thence through the years of the bodily prime, the heart and lungs and digestive machinery replace as fast as lost the wasted particles of the frame; but with the advent of old age the vital processes begin to lag, the form droops, the eye dims, and the whole organism falls slowly into decay. Why is it that the work of physical rejuvenation so perfect in youth and manhood does not persist far beyond the common span of life and that man's sojourn upon earth is not reckoned by centuries? Bacteriology, the latest great legacy of science to the world, has let in the light upon this engrossing problem. In the eyes of a Pasteur or a Metchnikoff, the body of man is the theater of perpetual conflict. During every moment of earthly life, and throughout every limb and organ, a deadly warfare wages between the bacteria which battle for the preservation and renewal of the organism and the microbes which battle for its destruction; and old age, as the later researches of Metchnikoff and his confreres would seem to show, is but the giving way of the defenses of the organism before the assaults of these swarming infusoria. If this be true, it needs but to learn the habits of these tiny pillagers of the frame, and to curb or neutralize their action, when the prophecy of Metchnikoff and the beautiful fancy of the ancient mysticists flowers into fact! Who shall say that even this magnificent accomplishment is beyond the pale of possibility when he recalls the splendid conquests already won by science over the primal forces of nature?

A figure familiar to the student of history is that of the alchemist, pale and bent, watching with eager and sleepless eye the fiery crucible whose glow Hope tinged with a resplendent possibility! The philosopher's stone! How richly interwoven is this fancy of the elder day with poetry, romance and history! How many fine souls grew wrecked in health and maddened in brain in the wild quest for the principle which should turn worthless metals into gold! With the dawn of modern learning, the belief in the possibility of transmutation passed, like thousands of superstitions, into the limbo of forgotten creeds and systems; yet, strangely enough, with the advent of a still riper knowledge, the supposed delusion

of the ancients begins to stir in its charnel-house and to show signs of returning life! "It is interesting to observe," says a writer in *Chambers's Encyclopedia* (Lippincott's American edition, 1901, Vol. I, page 131), "that the leading tenet of the alchemists' creed, namely, the doctrine of the transmutability of other metals into gold and silver,—a doctrine which it was thought modern chemistry had exploded and which was rejected as an impossibility by Sir Humphry Davy,—receives not a little countenance from a variety of facts now coming to light, especially in connection with allotropy." Were the author of these lines writing at this hour he would find his language much too moderate. The progress of discovery since these words were penned has lent to the once derided theory of the ancients a dignity which, but for the unfoldments of the past few years, it could never have worn. "A strange confirmation of the faith in transmutation entertained by the alchemists of old," exclaims George Iles in his introduction to the *Little Masterpieces of Science*, (Doubleday, Page & Co., 1902), referring to the interesting facts disclosed by the delicate lines of the spectroscope; and, twelve months after, another writer could speak of new grounds for the increasing respectability of the old alchemists' teaching. In a volume issued by Harpers in 1903, devoted to a sweeping survey of the latest marvels in science, Carl Snyder observes: "Prof. J. J. Thomson, of Cambridge, shows that ions, electrons or corpuscles are at least one thousand times smaller than the smallest and lightest atom; and from whatever source they come they are all alike identical in every way. Is this primal matter at last? Is here the stuff from which all known substances are compounded? May we look forward to a time when we may build up any substance,—gold, for example,—from the elements of any other? Have we realized the philosopher's stone?"

As yet, however, science was without an actual demonstration, though it had not long to wait. Carl Snyder's pages were scarce dry from the press when the announcement was flashed across the Atlantic that in studying the phenomena centering about the new metal radium, Sir William Ramsey had found the gaslike, luminous emanation from that metal transfusing through its singular changes into a distinct element, itself discovered but a few years before though known for a quarter of a century to exist in the sun,—helium! The birth of one element from another! The scientific brain reeled! The whole philosophy of chemistry and physics, so laboriously built up, seemed tottering, and the very pictures of the old alchemists appeared to mock and jeer from their frames! Now

comes Professor Rutherford, the eminent specialist in the investigation of radio-active phenomena, and ventures the idea that the emanative changes of uranium, another of the radio-active substances, will be found to ultimate in the common metal *lead*! If this be true, then we have but to find the radio-active mass the successive offbirths of which end in the King of Metals, and the dream of the ancient alchemists is within our grasp!

The mention of radium and radio-activity leads naturally to a discussion of these absorbingly interesting phenomena, with their shock to the accepted principles of chemistry and physics, and their startling confirmation of ideas and theories which have long rested under the taboo of science. The annals of discovery are without a parallel for the consternation which has prevailed among the scientists ever since Mme. Curie's remarkable discovery. The very central teachings of chemical and physical science,—teachings so long unchallenged they had crystallized into axioms,—have been rudely shaken; and tenets of mysticism long treated with contempt by the savants have leaped into the pale of scientific truth. "We have been taught," says Prof. A. E. Dolbear in the *Popular Science Monthly* for July, 1905, "and have probably had no misgivings in saying that matter is indestructible. Much philosophy is founded upon that proposition. But we are now confronted with well-vouched-for phenomena from two independent workers that under certain conditions a certain mass of matter loses weight not by mechanical removal of some of its molecules but by physical changes which take place in it. This is a piece of news that is almost enough to paralyze a scientifically minded man, for stability of atoms, unchanging quantity and quality, seems to be at the basis of logical thinking on almost all matters." How complete has been the overturn wrought by the new phenomena may be inferred from the tone and tenor of scientific statements written before radio-activity had disturbed the assurance of the scientific mind. Thus, in a discussion of the doctrines of indestructibility and inertia appearing in *Chambers's Encyclopedia* under the title of "Matter," it is said, "One of the most remarkable of these (properties of matter) what has been called conservation of matter, is the experimentally ascertained fact that no process at the command of man can destroy even a single particle of matter. Still less can it create a new one. It is on this basis that the great science of chemistry has been securely built." And in the same article, "Quantity of matter, or mass, as it is technically called, is measured by inertia, which (as expressed in Newton's first law of motion) may be looked upon

as the fundamental property of matter....It is in virtue of its inertia that a body can possess energy of motion and that work is required in order to set in motion even the smallest particle of matter."

It was with these principles, now so much discredited, that scientists met the spiritualists and the investigators of psychic phenomena. *A priori*, and with manifest impatience, they stamped as a fraud or an illusion every phenomenon which violated these laws. Here and there, it is true, a lone thinker, like Camille Flammarion, the astronomer, or Alfred Russel Wallace, the naturalist, remembered that science had already touched the fringe of mysticism in its theory of the universal ether, and paused from his labors to inquire what seeds of truth there might be in the claims of the psychics; but for the most part, the savants drew the mantle of their learning about them and invoked the venerable maxims of their science. It was left for a brilliant French woman, working patiently in her laboratory, to shake them from their self-assurance into a newer realization of the mysteries amidst which they stood, and of which their science had caught but a faint and erring glimpse.

The discovery of radio-activity has flung wide the doors to a new world of phenomena. The researches of the Curies, following out a hint afforded by the discoveries of Becquerel, lifted the veil from a species of matter wholly new, and possessing characteristics strange, if not weird. These characteristics, as was first thought, applied only to radium and its kindred metals, but, as investigation proceeded, scientists, to their amazement, found indications of radio-activity in the common air and soil.

Nothing could be more extraordinary than the behavior of radium. With no exciting cause, so far as investigation has disclosed, this element gives forth steadily an amount of energy enormous when compared with its mass; nor is the amount of heat emitted lessened or interrupted by plunging the radium into liquid air or sealing it within a leaden vessel. It has been estimated by Professor Rutherford that one pound of radium emanation would give forth energy corresponding to many thousand horse-power, and Sir William Crookes, in the language of a recent writer, "sees in radio-activity a possible source of light, heat and power sufficient to supply the world,—possibly giving rise to a mighty industry like electricity."

The gas-like emanation of radium, like the Röntgen ray, possesses a penetrative power which enables it to pass readily through substances opaque to light. The distinctive feature of radium rays consists in their visibility to the natural eye, but before their discov-

ery the Becquerel radiations of uranium, which are invisible to the eye, had been known for some years. All these radiations, science has clearly established, are a form of matter and not merely etheric vibrations of an order such as result in the light familiar to our senses; and the problem which confronted the scientists was to reconcile the phenomena of radium, its power of penetrating substances and the successive emanations to which the radiations give rise, with the accepted notions of physical matter. The effort at a reconciliation has been abandoned, and investigators have been forced to adopt a wholly new theory of matter,—the corpuscular or ionic theory.

It is now taught that the ultimate atom, once supposed to be simple in substance and indivisible, consists in reality of a multitude of tinier atoms or corpuscles in rapid motion, all swinging about a common center much as the orbs of our planetary system revolve about the sun; and that by reason of some disturbance a number of these particles escape from the atom and, in conjunction with like particles from contiguous atoms, make up the emanation which the eye beholds. These corpuscles, moreover, being much smaller than the atom which has heretofore been looked upon as the unit of matter, pass readily through the interstices between the atoms of grosser matter.

The following passage from an article in a recent issue of the *Popular Science Monthly*, written by Professor Rutherford, the author of the most authoritative work yet published upon radio-activity, presents some interesting observations upon the characteristics of radium: "Radio-activity is always accompanied by the appearance of new types of radio-active matter which possess physical and chemical properties distinct from the parent element. Radium emanation is a transition substance which disappears and is changed into other types of matter. It emits during its changes about a million times as much energy as is emitted during any known chemical change." The fact that radium emanation remains active for more than a thousand years, according to the estimate of the scientists, suggests to us the ever-burning lamp of the ancients, which in the light of the latest marvels of science may, perhaps, not be wholly fanciful.

How far toward the doctrines of the ancient mystics science has been pushed by these discoveries may be seen when we place side by side an utterance of the most celebrated of the alchemists with that of a recent scientific authority. "He," says the writer of the article "Alchemy," referring to Paracelsus, in the Encyclo-

pedia from which we have already quoted, "inculcates the dogma that there is only one real elementary matter,—nobody knows what. This one prime element of things he appears to have considered to be the universal solvent of which the alchemists were in quest." After centuries of experiment and discovery science seems now to have made its own this once absurd teaching. Says Prof. Edward L. Nichols, of Cornell University, in the November issue, 1904, of the *Popular Science Monthly*: "The evidence obtained by J. J. Thomson, and other students of ionization, that electrons from different substances are identical, has greatly strengthened the conviction which for a long time has been in process of formation in the minds of scientists that all matter is in its ultimate nature identical. This conception, necessarily speculative, has been held in abeyance by the facts regarded as established and lying at the foundation of the accepted system of chemistry of the conservation of matter and the intransmutability of the elements. The phenomena observed in recent investigations of radio-active substances have, however, begun to shake our faith in this principle. If matter is to be regarded as a product of certain operations upon the ether, there is no theoretical difficulty about the transmutation of elements, variation of mass or even the complete disappearance or creation of matter. The absence of such phenomena in our experience has been the real difficulty, and if the view of students of radio-activity concerning the transmutations undergone by uranium, thorium and radium are substantiated, the doctrines of the conservation of mass and matter which lie at the foundation of the science of chemistry will have to be modified." Just how would this "variation of mass" or "complete disappearance or creation of matter" take place? Perhaps, the following passage from Professor Rutherford's work on radio-activity, quoted by Professor Nichols in the same article, may afford a clue: "The electron or corpuscle is the body of smallest mass yet known to science. . . . Its presence has only been detected when in *rapid motion*. This apparent mass *increases with the speed* as the velocity of light is approached."

Professor Nichols's article, it will be observed, was written in 1904, before the phenomena of radio-activity had become as fully or widely known as they became in the year following. That all doubt as to the character or significance of the new phenomena had disappeared within less than a year may be seen from the paper contributed to the July issue, 1905, of the same periodical by Prof. A. E. Dolbear, a portion of which will be recognized as having been already quoted: "We have all been taught, and have probably

had no misgivings in saying, that matter is indestructible. Much philosophy is founded upon that proposition. But we are now confronted with well-vouched-for phenomena from two independent workers that under certain conditions a certain mass of matter loses weight, not by mechanical removal of some of its molecules, but by physical changes which take place in it. This is a piece of news that is almost enough to paralyze a scientifically minded man, for stability of atoms, unchanging quantity and quality, seems to be at the basis of logical thinking on almost all matters. In the Arabian Nights we may expect that the unexpected will happen,—genii may be summoned to do this or that, and matter may be annihilated at will,—and the conception gives one pleasure though one knows it to be impossible, and one thinks it impossible because he has never known such changes in matter because one has been taught that matter is indestructible."

We could scarce have believed a few decades ago, as we thumbed the pages of Eastern lore and read of the mysterious enchanters who moved objects at a distance by gesture, or who professed the power of communing with the beings of other planets and, indeed, of transporting themselves to those spheres, that the sober judgment of science could ever lend countenance to ideas so far-fetched. Such, however, in some degree seems the case, and it is fit matter of marvel that scientific speculation should venture upon ground so long resigned to the chimeras of superstition. We can not refrain from quoting another passage of the highly interesting article by Professor Dolbear from which we have already drawn so liberally. "It seems," he says, speaking of the latest deductions from the observed phenomena, "as if the atoms acted as transformers of ether energy into ordinary and familiar forms, such as heat and electricity, and, *vice versa*, transforming the latter into ether energy. When we learn this secret we may likely enough be able to artificially extract from the ether as much energy as we may need for any purpose, for, as I have said, it is inexhaustible, and every cubic inch of space has enough for all the needs of a man for many days." We may close this portion of our paper with the following remarkable sentence from an address on "Astro-physics" by Prof. W. W. Campbell, Director of the Lick Observatory, University of California, published in the February issue, 1905, of the *Popular Science Monthly*: "The actual transport and interchange of matter in the form of small particles from one star to another seems to be a plain and unavoidable consequence of recently established physical facts."

How impressively do these utterances bring back the stories upon which, through all the ages, the imagination of man has loved to dwell! The adept, causing himself to grow visible before the eye and fading as rapidly into vacancy,—the wizard with his magic rod, weaving about him a sphere of light or impulsing from his hands a nameless energy before which animate beings fall away as before a furnace flame,—the medium lending his atoms that the spirits of the dead might be clothed upon for a brief hour with a shadowy garment of flesh: these beliefs, and many others, borrowed by modern spiritualism from ancient tradition, and long laughed at by science as disproved by the simplest principles of physics, have gained a singular dignity from the scientific unfoldments of the past few years. The doctrines,—or, as they may now be more fittingly called, the dogmas, of the indestructibility of the atom and of the inertia of matter,—dread weapons as these have ever been in the hands of the scientist against the claims of the spiritualist,—have suddenly lost their potency, and science stands now abashed and swordless in its age-long battle against the psychics!

Why, the thoughtful mind must ask, these successive triumphs over science of ancient notions disowned by the learned and which we have been taught from infancy to rank with the superstitions of the rudest and most barbaric ages? Whence the strange foregrasp of truths but just now breaking upon us and which we find germed in the hoary beliefs that have formed the mental heritage of the race in every age and under every sun? The same enigma has puzzled those who in studying the religions, mythologies and customs of the world are startled by singular likenesses in ideas and practices between widely sundered peoples. Who can fail to recall the astonishment of the Spanish priests when they found the cross a religious emblem in the land of the Incas,—a spectacle which they could only explain as the work of the Devil; and the universality true of religious rites and symbols is equally true of magical rites and symbols. "These instances," observes the writer of the article "Magic" in the *Encyclopædia Britannica*, "are selected to give an idea of the sorcerers of the lower races and their modes of working, which are remarkable for their uniformity in the most distant regions, among tribes who can have had no communication or connection since remote ages."

May it be that the beliefs which have clung so tenaciously to the race through all its history, and which in so many instances have been justified by the later researches of science, are but broken gleams of truths once known to man but since lost and forgotten?

Is it possible that in its ascent from the brute plane to the human, mankind, scores of centuries ago, upon a continent now sunk, perhaps, beneath the sea, reached a pitch of civilization and psychic culture far more splendid than it has ever known since, but that in some huge lapse from its high estate, long before historic time began, the race sank back in night; and that the stories handed down to us of magicians who made pictures to move and speak and strange fruits and plants to grow,—who rode the air in fiery chariots,—who thrust aside the laws of heat and cold and overcame the laws of gravitation,—and who, finally, could have converse across unmeasured leagues of space and bring within sight and touch the spirits of the departed,—are but faint and failing memories of faculties and powers possessed by man in that far-off time? He might be bold who would venture to assert that such is true, but such a theory would assuredly gather into order and connection phenomena which hitherto have given pause to the thoughtful, and yet would accord with the leading facts of evolution. The Atlantis of the Grecian sages which went down beneath the sea may be more than a myth,—though it is hardly in the Atlantic that we must seek the submerged continent which afforded the race its birth-place; and the tradition recorded in our scriptures of a great prehistoric cataclysm, when every vestige of civilization was blotted from the earth, may be but another facet of the same truth. Who can forget that the story of a buried city at the foot of Vesuvius was deemed a fable and a fancy until the spade of the scientist in modern times disentombed from their long oblivion the art and architecture of Pompeii and Herculaneum; and no lover of Grecian life and Grecian thought can remember without a sigh that the civilization of that surpassingly great people,—the highest, perhaps, to which historic man has attained,—is but a memory and a tale, and that through the Dark Ages, until the re-birth of learning in Europe, Athens with its matchless marbles, its oratory, its poetry and its philosophy, was almost as much a myth as is for us the lost Atlantis!

It would be interesting to pursue in detail the theory of a prehistoric continent, the birth-place of the race and the seat of its forgotten splendor, and to show how many facts familiar to science and philosophy range themselves about the idea; but space forbids. Recalling, however, how much our amazement has been wrought upon by past discoveries, shall we feel surprise if the science of the future show that the race in very deed is but re-climbing, painfully and tardily, a height which far back in the lost ages it reached and passed?

THE SEVEN GODS OF BLISS.

BY TEITARO SUZUKI.

THERE is in Japanese folklore a group of supernatural beings popularly known as the seven gods of bliss, who in the order of their popularity are as follows: Daikok (The Great Black One), Ebis (The Stranger), Benzaiten (Goddess of Eloquence), Bishamonten (Vaishravana), Hotê (Linen-bag), Jurôjin (Old Man), and Fuk-rokju (Wealth and Long Life), or Kisshôten (goddess of Good). One of them only (Ebis) is of native origin; four others have been introduced from India and the three last mentioned from China. But their real birthplaces have long been forgotten by the people, and the gods have become thoroughly naturalized.

DAIKOK.

The first three, Daikok, Ebis, and Benzaiten, are almost equally popular, and it is difficult to give any one of them a preference over the other two. In Daikok we perceive a very peculiar and at the same time a very interesting example of the development, or rather transformation, of human fancy. Daikok is Mahâkâla of the Hindus and as such he is far from being a god of bliss. He is one of the most destructive and awe-inspiring deities in the Hindu pantheon. But we can understand the paradox by what might be called the law of opposition whereby two extremes frequently become interchangeable.

The Japanese Daikok is usually represented as either sitting or standing on rice sacks, with a "hammer of plenty" in his right hand and with a large bag on his left shoulder. He commonly wears a flat cap like those which we occasionally see on the heads of little American girls. He is always smiling as if ready to shake out any earthly treasure from his hammer according to the wishes of his devotees. His color is black, as is indicated by his name (*dai* =

"great," *kok* = "black"), but in his physiognomy there is not a single sign that betrays his original nature as the god of destruction.

The Hindu god Mahākāla Deva is a manifestation of Shiva, the Hindu Chronos, for Kāla means in Sanskrit "time." The following passage as quoted in Moor's *Hindu Pantheon* (p. 33) from Paterson (*As. Res.*, Vol. VIII., p. 61) gives us a vivid image of this all-destroying god:

"Mahākāla as represented in the caverns of Elephanta had eight arms. In one he holds a human figure; in another a sword or sacrificial axe; in a third he holds a basin of blood; and with a fourth he rings over it the sacrificial bell. Two other arms are broken off; with the two remaining he is drawing behind him a veil, which extinguished the sun and involves the whole universe in one undistinguished ruin. One of the titles of this tremendous deity is Bhavara, the terrific; but his principal designation is Kāla (time), Agni (fire), Rudra (fate)."

How then did this awe-inspiring deity come to be known as the Great Black One and revered as a god of bliss by the Japanese? On account of the lack of authentic records, we have at present no means of historically ascertaining the process of this singularly interesting transformation. It seems to have already taken place in India, before the time of I-Tsing's pilgrimage (A. D. 671-695). From his work, *Correspondence from the Southern Seas*, we epitomize the following accounts:

"In all the great Western (Indian) monasteries there stands by the kitchen pillar or post, or in front of a large store-room, a wooden image of a god, two or three feet in height, carrying a golden bag, and sitting on a small stool with one leg hanging down toward the floor. He is constantly smeared with oil which gives him a blackish appearance, and so he is called Mahākāla, that is, Great Black God. According to tradition he belongs to the group of Mahādevas. He is very kindly disposed toward the Three Treasures (*triratna*) and protects the five multitudes (of Buddhists) against destruction. Whoever asks his favor is sure to be gratified in his wishes. At meal time incense and fire are offered by the cooks, and also all kinds of food and drink are displayed on his altar."

I-Tsing concludes his remarks with the words: "All this was personally observed by myself."

Then the Chinese traveler relates the following story by way of an explanation of the foregoing. At a certain monastery about one

hundred monks used to be fed, but one time in the spring or fall, when one of the great festivals was about to take place, there arrived quite unexpectedly a multitude of monks numbering five hundred. It was then found to the great dismay of the cooks that the provision prepared for the occasion was utterly insufficient, and they were at a loss to know how to meet the emergency. At that time there was among the crowd the old mother of a Brahmacharin, who



DAIKOK.



EBIS.*

said to them, "This is nothing unusual. Do not trouble yourselves." She burned incense and fire on the altar of Mahākāla and made him some offerings and prayed thus: "The great sage (Buddha) entered Nirvana, but his followers are still here. Monks coming from all quarters are desirous to pay homage to the holy places. Through thy grace let them not suffer from want of provision." She bade

* The illustrations in the text are from photographs of actors who impersonate these national gods in a mythological drama. The frontispiece of this number of *The Open Court* is a Japanese artist's idea of the same characters painted according to the traditional interpretations.

the people proceed as usual to distribute all the food they had at the time among the multitudes, and they found that it was more than sufficient to feed every one of the new comers.

It is strange to observe that Mahākāla, the god of time, has here entirely lost his original significance, and that *Kāla* is understood to mean "black" instead of "time." Coleman in his *Hindu Mythology* says that Mahākālī, the female counterpart of Mahākāla, was commonly painted black or dark blue. Might it not then be possible that the original meaning of the god having been forgotten, he came to be known only by his conspicuously dark complexion and that later generations gave him their own interpretation?

EBIS.

Ebis—in spite of his name which means "foreigner" or "stranger"—is a thoroughly indigenous production of Japan. He belongs to the mythical age of Japanese history. He was the third child of Izanagi-no-Mikoto, the first mythical hero of Japan, and was the younger brother of the famous sun-goddess Amateras. He somehow incurred the displeasure of his elders and was expelled to the Western sea, where he spent his remaining life as a fisherman. Accordingly, he always wears an ancient Japanese court dress, with a fishing rod in his right hand and with a large reddish braize under his left arm. This fish, which is zoologically known as *pagrus cardinalis* or *major*, is considered by the Japanese the most delicious provision on the table, and as indispensable at all important festivals as is turkey at an American Thanksgiving dinner.

Ebis and Daikok are usually in the company of each other; Daikok may be said principally to be a patron of farmers, and Ebis of merchants and tradesmen. The birthday of Ebis which falls in November, is celebrated by the commercial people, especially the dry-goods dealers, by offering the public a special sale. Some think that any fancy needle work made of the material bought on Ebis day brings the owner good luck. One of the largest Japanese brewing companies is named after this god and uses his picture for a trade mark.

BENZAITEN.

Benzaiten's Sanskrit name is Sarasvati Devi, which means "flowing water" or "eloquence," and her character has remained the same in Japan; only the Japanese paint her in their own fashion, for so far as the outside appearance goes, the identity between Saras-

vati and Benzaiten is hardly recognizable. Muir in his *Original Sanskrit Texts*, V. 339, says of her:

"Sarasvati is a goddess of some though not of any great importance in the Vedas. She is celebrated both as a river and a goddess. She was primarily a river deity, as her name 'watery' clearly denotes; and in this capacity she is celebrated in a few separate passages. . . . The Sarasvati thus appears to have been to the early Indians what the Ganges is to their descendants."



BENZAITEN.



JURÔJIN.

The tradition of Sarasvati or Benzaiten as water goddess is not lost sight of in Japan, for we see her temples very frequently in isolated islands or in caverns on the sea-coast.

That she was also the goddess of eloquence, learning, writing, in short of general culture, is told by Sir W. Jones who says (*Works*, vol. XIII, p. 315):

"Sarasvati Devi is adored as the patroness of the fine arts, especially of music and rhetoric, as the inventress of the Sanskrit lan-

guage, of the Devanâgari characters, and of the sciences which writing perpetuates; so that her attitudes correspond with those of Minerva Musica in Greece or Italy, who invented the flute and presided over literature. In this character she is addressed in the ode; and particularly as the goddess of harmony, since the Hindus usually paint her with a musical instrument in her hand. The seven notes, an artful combination of which constitutes music and variously affects the passions, are feigned to be her earliest production."

Benzaiten in Japan is also the popular goddess of beauty. In stories of ancient Japan we read that when a mother wished to have handsome daughters, she went to the temple of Benzaiten, and confining herself in a special room or cave, she fasted and prayed with all her heart, generally for a period of seven days. In case her urgent wish was granted, the goddess manifested herself in a dream, and the child thus favored always surpassed all others in beauty and wisdom.

As Benzaiten is associated with water, she is often represented as standing or sitting on a dragon or sea-serpent, and sometimes assumes the shape of her sacred animal. In Hindu mythology she is pictured as riding on a peacock. In Japan as well as in India she holds a musical instrument in her hand, but the Japanese common sense hesitated to let her have more than two arms, while the fertile Indian imagination depicts her with four arms, though she looks more human than some other Hindu deities.

BISHAMON.

Bishamonten, or Bishamon, was also originally a Hindu god, whose Sanskrit name is Vaishravana. He is the god of wealth and one of the guardians of the four cardinal points of the universe. He is the guardian of the North. His other name is Kuvera. We read in Griffith's *Râmâyana*, II, 20:

"May he whose hands the thunder wield [Indra],
Be in the East thy guard and shield:
May Yama's care the South befriend,
Varuna's arm the West defend:
And let Kuvera, Lord of Gold,
The North with firm protection hold."

In Buddhism the four guardian-gods are differently named: East, Dhrtârastra; West, Virûpâksha; South, Virûdhaka; and North, Vaishravana. Some Hindu scholars say that this last-mentioned god did not play a very important part in the Hindu pantheon, and in spite of being Lord of Gold, no images or pictures

are to be had of him. As a Buddhist god he is well known and in all Buddhist countries his pictures and images are plentiful.

In the Japanese group of the seven gods Bishamon has lost his qualification as god of wealth. He is known only as the patron of knowledge, and it is in this capacity that he is sometimes called by the Japanese the God of Great Learning. Some of the great men in the history of Japan are believed to have been incarnations of this guardian of the North. Perhaps the Sanskrit name *Vaishravana*, which would be interpreted as being a derivative of the root *shru*, "to hear," might have suggested the rendering of his name by "much hearing," that is, "great learning."

Bishamon is not so popular as the preceding three, though many temples are dedicated to him and annual festivals are celebrated in his honor. In pictures and images he appears as holding a miniature tower or castle in his left hand and a spear in his right, which evidently symbolizes his function as guardian warrior-god.

It is not exactly known when all these Hindu deities were introduced into the Island Empire. The probability is that when *Vajrabodhi*, *Amogha*, and other representatives of the Mantra sect came from India to China in the eighth century, they brought along all these gods with many others. As this sect is a sort of hybrid of Buddhist and Tantric beliefs, it incorporated a great number of Hindu deities. When it was imported to Japan soon after its establishment in China, these wonderful creations of the Hindu mind proved very attractive to the popular conception of the masses.

HOTÊ.

Hotê, or *Pu Tai* in Chinese, was a wandering hermit of China who is believed to have lived in the latter part of the Tung dynasty (620-905 A. D.) One legend considers him an incarnation of *Maitreya* Buddha. He carries a large linen bag on his shoulders, and, a Japanese Santa Claus, is a great favorite with children, and wherever he appears they flock around him. Occasionally he may be seen among them distributing gifts dear to their hearts. He has no special name of his own. He is called Hotê, which is "linen bag," because the large bag on his back is very conspicuous and he is never seen without it. Aside from these meager accounts, the history of this Buddhist saint is lost in oblivion, and nobody now knows how it came to pass that he was admitted to our group of the seven gods of bliss. Probably, he signifies, the spiritual bliss of lovingkindness and childlike cheer.

Properly speaking, Hotê is not a god at all, and I do not believe the Japanese regard him as such. Nobody worships him, nobody prays to him for special favors, spiritual or material. Most likely it is as a jolly old fellow who is able to impart something humor-



HOTÊ.

ous to the severity of our daily struggle for existence, that he has been initiated into the congregation of the seven gods.

JURÔJIN.

Next comes Jurôjin which means "old venerable man." He symbolizes longevity and stands for the star Canopus which is called by the Chinese the star of longevity. We do not know at present how the luminary came to signalize the bliss of longevity. Jurôjin is thus of Chinese origin. The popular conception of him is to depict him as carrying a long staff made of natural wood and accompanied by a white stag,—the staff and the animal being symbols of holiness. Like Hotê just preceding, he is not really a god.

FUKROKJU.

The seventh god of bliss according to one tradition is Fukrokju, and according to another Kisshoten (Shridevi). Fukrokju is not

a historical figure nor is he a Hindu deity. He is simply a personification of the combined ideas, *fuk, rok* and *ju*, that is, Bliss, Wealth and Longevity,—these three being considered by the Chinese the most desirable things in the world. The most prominent physical mark of this mythical personage, as pictured by the Japanese, is his extraordinarily long head, as if our ordinary-sized cranium was not large enough to hold all his virtues, knowledge, and happiness,



FUKROJU.



BISHAMON.

which were added to him as he advanced in age. Other than as a mere symbol of bliss, he plays no interesting rôle in Japanese popular belief.

KISSHÔTEN.

Kisshôten is a goddess borrowed from India, her Sanskrit name being Shridevi. According to a Hindu scholar, she was the wife of Daksha by whom she had one hundred and one daughters. One of them was given her in answer to her earnest prayer to have a child

exactly like herself. This her duplicate named Sati was married to Mahādeva. In Japan as in India she has done nothing important or significant. She is sometimes represented as scattering gems of luck, and people who own any one of them may use it, like Aladdin's lamp, to procure at their request all kinds of earthly treasures.

* * *

All these seven gods or genii travel on board a ship called *Takara-buné*, "boat of treasure," and pictures of it are sold on New Year's Eve. For there is an ancient custom in which superstitious people (and perhaps others also) are wont to indulge—to place the picture under their pillows at night in the hope that a pleasant dream will disclose all the good luck which the new year has in store for them. When the voice of the picture peddler rings through the cold clear night of December, many Japanese youths tremble with excitement to enjoy a glimpse at their future fortune, and the old feel rejuvenated by the festive sentiment that prevails. It is a night full of romantic imaginings—so dear to the Japanese of all classes.

SCHILLER THE DRAMATIST.

BY THE EDITOR.

[CONCLUSION.]

IN "William Tell" Schiller dramatizes the national hero of Switzerland, and the Swiss have always been grateful to the German poet for having given a final shape to the saga of the liberty-loving archer. The drama is based upon a legend which was localized in Switzerland about two hundred years after the incidents with which it has become associated. The legend itself is an ancient myth, and folklorists have gathered evidences that prove it to be the last echo of a primitive practice in which a human sacrifice had to be offered to the gods, but was given a chance of being ransomed by the dexterity and courage of a deliverer, who at the risk of his own life would be allowed to liberate the victim out of the clutches of death by his prowess and his skill in archery. Among some savage tribes this custom is still represented in dramatic performances in which both the offering of the sacrifice and its liberation have been changed into a religious ritual or a popular feast.

We may add that critics have always admired the poet's imagination in picturing in his drama not only the character of the Swiss, but also the details of the scenery of Switzerland, which is the more remarkable since Schiller had never set foot on Swiss ground, and yet his ideas of the country are as perfect as if he had been a native son of the Swiss mountains.

The spirit of the mountaineers is well characterized in a poem sung by Walter, Tell's little son, hence called "Walter's Song," which reads in an English translation thus:*

* The first and third stanzas are from Bowring's translation, and the second is the author's version.

"Bow and arrow bearing,
Over hills and streams
Moves the hunter daring,
Soon as daylight gleams.

"Like a king, the eagle
Realms of air surveys;
Hunter so with beagle,
Crag and mountain sways.

"Over space he reigneth,
And he makes his prize
All his bolt attaineth,
All that creeps or flies."

Nicht dem Pfeil, dem Bogens
Dich gelangt und schiel
Denn du der Fügung
Siehst am Morgensthal.

Ist ein König der Luft
König ist der Pfeil
Dich gelangt und schiel
Denn du der Fügung
Siehst am Morgensthal.
Ist ein König der Luft
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König ist der Pfeil
Dich gelangt und schiel
Denn du der Fügung
Siehst am Morgensthal.

FACSIMILE OF SCHILLER'S HANDWRITING.

Walther's Lied.

The drama "William Tell" treats again the ideal of liberty and the struggle for independence against tyranny.

Switzerland is oppressed by Emperor Albrecht I, who wants to add the country of the free mountaineers to his own private dominion. The spirit of rebellion spreads from the hearts of a few men who have suffered wrong and pledge their honor by an oath of fidelity to the cause of freedom. Tell, however, keeps aloof; he can not be induced to join a conspiracy; though he is a ready deliverer of the oppressed in time of need. When others refuse assistance on account of the raging storm, Tell ferries a fugitive

over the lake through the foaming billows and rescues him from the wrath of Gessler, the imperial governor.

In the meantime Tell, himself, falls into the hands of the tyrant's mercenaries by heedlessly passing by the hat put up on a staff for salutation without bowing to this emblem of despotism. Gessler happens to pass by and promises the offender his life if he should shoot the apple from the head of his little son Walter. With great reluctance Tell yields to the request, but takes out two arrows.



THE OATH.

Having accomplished the famous shot, he confesses that the second arrow was destined for the tyrant's heart, if the first one by accident should have hit his child. Thereupon the governor has Tell arrested and carried over the lake to the dungeon of his stronghold, Küssnacht. A storm comes up and the oarsmen despair. The man at the helm declares that Tell alone can save the ship. So the prisoner is unbound and steers the boat through the surge around the famous point of the rocky bank, now called Tell's Ledge. At the moment

when they pass the dangerous spot he quickly seizes his bow and quiver and leaps ashore, with his foot throwing the boat back into the lake. Now at last in self-defense he is forced to turn against



THE DELIVERER IN THE TIME OF NEED.

the tyrant and he shoots him in the hollow road that leads to Küssnacht.

SCHILLER THE DRA



THE SHOT AT THE

At the same time the Swiss peasants take the several castles of their usurpers, and the venerable Baron Attinghausen, too old to take part in the war for liberty, rejoices to hear the good tidings.



TELL'S ESCAPE.

With his last breath he exhorts the people to unity, and his words: "*Seid einig, einig, einig!*" become to them a sacred heritage.

Schiller's drama "William Tell" has always been one of the favorite dramas of the German public although it has been officially prohibited at the Royal Theater of Berlin, because it might spread



THE DYING BARON'S EXHORTATION.

the spirit of rebellion among the people. But it may be confidently asserted that the old narrow-mindedness and the fear of Schiller's love for liberty has passed away, making room for a due (and le

us hope a lasting) appreciation of the great poet and his ideals. The imputation that Schiller is an anarchist is wrong, for he is careful to distinguish between the revolution for a righteous cause, and acts of lawlessness done for paltry and selfish motives in rebellion against established authority. A special scene is introduced in which Schiller plainly indicates that he does not wish to encourage assassination of sovereigns or representatives of authority, and so he contrasts



TELL AND JOHN PARRICIDA.

Tell with John Parricida, who assassinated his uncle, Emperor Albrecht I (May, 1308), for private and personal reasons.

The "Bride of Messina" is a play in which Schiller reproduces the old classical drama with its choruses, where fate rules supreme according to the irrefragable law of cause and effect, and men are mere puppets of their destiny. The subject-matter of the drama is the struggle between twin brothers, the princes of Messina, for the possession of a maiden whom they both love and who finally is recognized as their own sister. An oracle had foretold that she

would be the cause of their destruction, and the very methods employed by the parents to prevent the misfortune, the concealment of the princess in a nunnery, and the ignorance in which her two



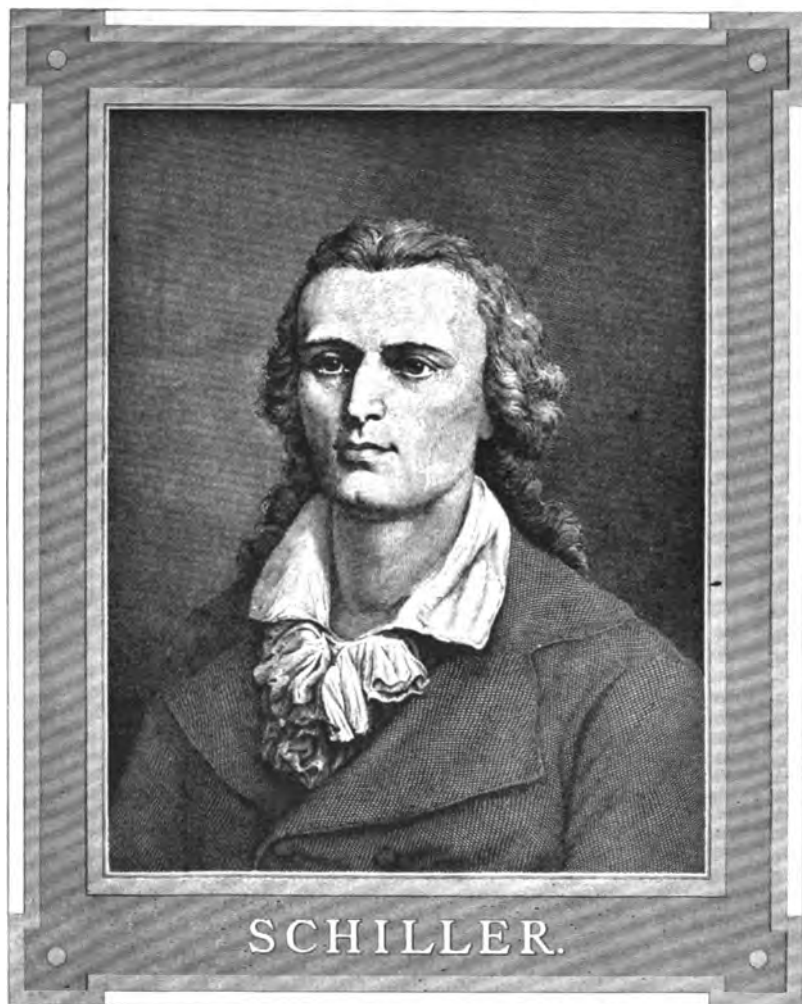
THE PRINCELY HUNTER MEETS THE MYSTERIOUS MAIDEN.

brothers are kept about the very existence of their sister, leads to the actualization of their doom. Both brothers find her, love her, fight for her possession and die in combat for her.



THE DESPAIR OF THE FRATRICIDE.

Among the plans of new dramas which Schiller intended to elaborate is one entitled "Demetrios" that appears to have been of great promise. It was intended to represent a pretender to the throne of the Czar, who thinks he is the real heir, and who is successful in his fight so long as he is convinced of his right, but the



catastrophe sets in when the assassin of the real Demetrios makes himself known to him as the person who had substituted another child for the dead prince and now he threateningly demands his reward of the successful pseudo-Demetrios. This new turn in his

destiny changes the character of the pretender. He quarrels with his benefactor and stabs him. This is the first deed that casts a shadow upon his career. Forthwith he is another man; he has lost faith in himself and others. His ideal, his veracity, his trust in the justice of his cause are gone, and falsehood, cunning, treachery and dark deeds of terrorism take their place preparing his final downfall.

Schiller as a dramatist differs from Shakespeare. While the English poet introduces on the stage characters such as they were or might be in actual life, Schiller superadds thereto his own personality, usually represented by one or two leading characters. Shakespeare is a realist, Schiller himself always speaks through the mouth of his hero or heroine. His dramas preach the gospel of the eternally beautiful, the true, and the good, and some character pronounces Schiller's message to the world in unmistakable language. Shakespeare, to be sure, always preaches moral lessons, but he does it by indirection; the spectator has to make his own application. Shakespeare paints life with all its shadows and bright sides, and rarely, if ever, introduces ideal characters such as Max Piccolomini, or Thecla; while Schiller feels always urged to introduce in some way or other his own ideals voiced by a personality like unto himself.

We will not criticize here, but allow each poet to apply his own method and to follow his own inclination. Either way is perfectly justified; but we wish to insist on the greatness of Schiller who, together with Shakespeare and Goethe, must be recognized as one of the greatest dramatists of the world.

A SUGGESTION FOR THE AMERICAN STAGE.

America does not yet possess a national drama. All productions which have so far passed over the American stage are mere business enterprises, being written for the purpose of making money. What we need is a drama of character written by a poet who will hold up to the nation the eternal ideals in a similar spirit and with the same seriousness as did the great dramatists of the past, Shakespeare, Goethe and Schiller.

The stage can become a religious institution; it ought to be (as Lessing wanted it) a pulpit from which the poet speaks to the people, proclaiming the gospel of art, the religion of truth, of goodness, of beauty. A true poet is a preacher, a teacher and an educator. Schiller has been such to the German nation, and let us hope that he will find a successor in the new world worthy of pursuing the same aim and accomplishing the same kind of work on a larger

scale for the people of the future destined to actualize the next higher stage in the evolution of mankind.

We will not finish this article without making a suggestion to our wealthy fellow-citizens, if happily there be one among them who might feel in his soul the noble aspiration to become a Maecenas of dramatic art. What is sorely needed in our national development is a stage supported by a sufficient donation so as to be absolutely independent of financial success, destined to serve the highest ideal of genuine art. Our public is willing to support that which is good, and would gladly lend a hand, but they are too easily misguided by the mercantile press reviews of theatrical affairs, and so the manager of a stage has to offer what is wanted, not what is needed. He has to heed the taste of the masses, not of the few worthy to judge, the few presenting a spiritual aristocracy. The result is that a great poet would not be encouraged while the frivolous trifler with showy attractions is always sure of success. Shakespeare still draws because he has the name and the fame. Our public are willing to see his dramas because they are convinced that they are good. But if a new Shakespeare would rise, still unknown and untried, he would have a hard time to find recognition and he would have to adapt himself to the requirements of the present age; he must cater to the taste of the masses. An endowed stage could bring before the public the products of a genius who would address himself to the elect few and having passed the ordeal of competent criticism would then easily find also the applause of the masses.

Germany would never have developed that unusual wealth of literature so brilliantly represented by Goethe and Schiller, had not geniuses been fostered and protected by German princes. If our civilization shall be worthy of the great hope that we have of its future, if it shall surpass the culture of the old world and rise superior to the great achievements of the past we must adopt the methods that have proved beneficial in former days. We must guide the people, educate the artistic judgment of the public, and give genius a chance to assert itself.

QUESTIONS FROM THE PEW.

BY FRANKLIN N. JEWETT.

PAUL'S DOCTRINE OF FAITH FROM THE OLD TESTAMENT.

THIS topic leads to a consideration of Paul's references to Abraham. His argumentation from the history of Abraham is very prominent, both in Galatians and Romans.

In Gal. iii. 6 we read, "Even as Abraham believed God, and it was reckoned unto him for righteousness." The argument based upon the passage is greatly extended in the fourth chapter of Romans. Chief importance is attached to the fact that Abraham was thus accepted before the rite of circumcision was instituted. Therefore his acceptance with God was not dependent upon it. In Paul's words the argument is, "To Abraham his faith was reckoned for righteousness. How then was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in circumcision. For not through (the) law was the promise to Abraham, or to his seed, that he should be heir of the world, but through the righteousness of faith." (Rom. iv. 9, b.-13.)

In Galatians Paul is writing to Gentile converts. They had been led away from faith in Christ as sufficient for salvation, which was the Gospel that Paul had preached to them. They had been told that the observance of the Jewish law, or especially of the rite of circumcision, was essential. Paul is endeavoring to bring them back to their former belief and practice. His position is that their

observance of the Jewish law, so far from being essential to their salvation, would be seriously, if not fatally, detrimental to it. He goes so far as to say (v. 2), "Behold, I Paul say unto you that, if ye receive circumcision, Christ will profit you nothing."

At this time of course, Christianity had not yet been separated from Judaism. The Christians were continuing with the Jews in the temple worship at Jerusalem; and the former seem to have been quite as zealous for the law as the latter. In the account of Paul's last visit to Jerusalem (Acts xxi. 18-21) we read: "And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them who have believed; and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs."

It seems very naturally to have been claimed by Jewish Christians that in order to participate in the blessings to be conferred by Christ, who was believed to be Messiah, Gentile nations or individuals must observe the Jewish law, must virtually join, or become, the people of Jehovah. Proselytism was familiar, and involved the fulfilment of such conditions, and, prominently, submission to the rite of circumcision. The Jews were to be a blessing to many or to all nations; but this was, very largely at least, to be due to the acceptance by them of the Jewish law. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Is. ii. 3.) "And the isles (or, coastlands) shall wait for his law." (Is. xlii. 4.)

Now we are told in Genesis that circumcision was instituted to be observed forever. "And I will establish my covenant between me and thee and between thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. . . . And God said unto Abraham, And as for thee, thou shalt keep my covenant, thou, and thy seed after thee throughout their generations. This is my covenant which ye shall keep, between me and you and thy seed after thee; every male among you shall be circumcised, . . . and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male. . . ., that soul shall be cut off from his people; he hath

"broken my covenant." Can there be any doubt about the intended perpetuity of this rite? (Gen. xvii. 7-14.)

A passage from the twelfth chapter of Exodus is also pertinent in this connection as showing the relation between the observance of this rite and participation in the privileges of Israel. Verses 43, 44 and 48 read: "And the Lord said unto Moses and Aaron, This is 'the ordinance of the passover; there shall no alien eat thereof: but 'every man's servant that is bought for money, when thou hast circumcised him, then he shall eat thereof. . . . And when a stranger 'shall sojourn with thee, and will keep the passover to the Lord, 'let all his males be circumcised, and then let him come near and 'keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat thereof."

The time of Paul's letter to the Galatians was a momentous one in the history of the Church. It was a time of transition and of much conflict. The latter can hardly be considered surprising, in view of the circumstances. The above passage from which Paul quotes, in his use of the faith of Abraham is Gen. xv. 5, 6: "And he '(the Lord) brought him forth abroad, and said, Look now toward 'heaven, and tell the stars, if thou be able to tell them: and he said 'unto him, So shall thy seed be. And he believed in the Lord; and 'he counted it to him for righteousness."

Now the pertinency of Paul's calling attention to Abraham for the purpose of enjoining belief in God is manifest; but the faith which Paul preached was far from being identical with the belief reported of Abraham. The latter was belief in a promise that had been directly made to him by God; Paul was preaching faith in Christ as a sacrificial and sufficient saviour for all who should believe in him as such.

As regards the example of Abraham, could not Paul with equal, in fact with greater, cogency have referred to him as one who unswervingly obeyed every commandment of God, and so have used his history as a conclusive argument *for* the observance of circumcision? How could Abraham's belief in God and his acceptance or merit, because of it be used as an argument for not observing the Lord's ordinances? Was Abraham's reported belief of such a kind that he might, or would, excuse himself from obedience because of it? Certainly not. Then how could his example furnish a valid argument for such neglect at a later date? Why could not the Jews and Judaizing Christians properly say, as they doubtless did say, that those who had faith like Abraham would obey like

Abraham? Faith, of course, leads to obedience; and its possession is a strange reason indeed to give for disobedience.

In further connection with Abraham, Paul's argument in Gal. iii. 15-18 is to be noticed. This argument is made in support of his doctrine of faith in Christ and of the insufficiency of the law. He says that the promises were made to Abraham and his seed, which was Christ. Therefore the coming of the law centuries afterward could not invalidate the promise, considered as a covenant. He says: "Brethren, I speak after the manner of men (i. e., using the "acts and conceptions common among men): Though it be but a "man's covenant, yet when it hath been confirmed, no one maketh "it void or addeth thereto. Now to Abraham were the promises "spoken, and to his seed. He saith not, And to seeds, as of many; "but as of one, And to thy seed, which is Christ. Now this I say; "A covenant confirmed beforehand by God, the law, which came "four hundred and thirty years after, doth not disannul, so as to "make the promise of none effect. For if the inheritance is of the "law, it is no more of promise: but God hath granted it to Abraham by promise."

Obviously the identification of Christ with the "seed" of the promises referred to is essential to the validity of this argument. Paul carefully excludes a plural or collective meaning of the word, and makes it signify *one*, "which is Christ." Has the argument any validity? The word "seed" in such connections, is a collective term, having precisely the meaning of "many," which Paul rejects. To have used the plural form, "seeds," in order to convey the meaning of "many," would have been not only unnecessary but improper. We understand furthermore, that the case is precisely the same in the original Hebrew, that the Hebrew word here has the singular form and collective meaning, the same as the English one. This certainly seems to leave Paul's argument here without foundation, even without reading the original passages at any length. But turning to these, in order to see what meaning the connection, in the several instances, may show for this word *seed*, we read (Gen. xiii. 14-16): "And the Lord said unto Abram, after that Lot "was separated from him, Lift up now thine eyes, and look from the "place where thou art, northward and southward and eastward and "westward: for all the land which thou seest, to thee will I give it, "and to thy seed forever." Gen. xv. 5: "And he brought him forth "abroad, and said, Look now toward heaven, and tell the stars, if "thou be able to tell them; and he said unto him, So shall thy seed "be." Gen. xvii. 7-9: "And I will establish my covenant between me

"and thee and thy seed after thee throughout their generations for
 "an everlasting covenant, to be a God unto thee and to thy seed
 "after thee. And I will give unto thee and to thy seed after thee,
 "the land of thy sojourns, all the land of Canaan, for an ever-
 "lasting possession: and I will be their God. And God said unto
 "Abraham, And as for thee, thou shalt keep my covenant, thou, and
 "thy seed after thee throughout their generations." Gen. xxii. 16-
 18: "By myself have I sworn, saith the Lord, because thou hast done
 "this thing, and hast not withheld thy son, thine only son: that in
 "blessing I will bless thee, and in multiplying I will multiply thy
 "seed, as the stars of heaven, and as the sand which is upon the
 "sea-shore; and thy seed shall possess the gate of his enemies; and
 "in thy seed shall all the nations of the earth be blessed (or, bless
 "themselves); because thou hast obeyed my voice."

Could any thing be plainer? May we be excused the superfluity of calling attention again to the latter part of xvii. 9: "And as for thee, thou shalt keep my covenant, thou, and thy seed after thee throughout *their* generations"?

To say that Christ was the spiritual Israel, and hence was included in the "seed," if admittedly true, would not answer here. Paul's argument is very different. It turns upon the form of a word. It excludes the meaning of "many." It does not admit such conception as that of "their" above. Can it have any validity whatever?

Another passage of prominence in Paul's support of his doctrine from the Old Testament is quoted in Gal. iii. 11 and Romans i. 17. Rom.: "For therein (in the Gospel) is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." Gal.: "Now that no man is justified by (or, in) the law in the sight of God is evident: for the righteous shall live by faith; and the law is not of faith." The words are taken from Habakkuk ii. 4. Paul uses the passage as a proof text. Does it sustain his proposition? Verses 2-4 are: "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay. Behold, his soul is puffed up, it is not upright in him: but the just shall live by his faith. (Margin, in his faithfulness.)" "Constancy" is also given as a proper translation of the word translated "faith."

If the word means *faith* in the sense of *faithfulness*, fidelity,

constancy, then Paul is entirely wide of the mark in quoting it; for in his doctrine which in the passages under consideration he is especially endeavoring to sustain, a person's constancy, fidelity, faithfulness, as a ground of his justification, are explicitly excluded. We understand that the word in question, if applied to the body as a noun, would mean "firmness," "steadfastness," as in *Exod. xvii. 12*. Moses's hands, with the assistance of Aaron and Hur, were "steady." The word is used of God in *Deut. xxxii. 4*: "A God of faithfulness," and it is used of men in *Prov. xii. 22*: "Lying lips are an abomination to the Lord; but they that deal truly, (or do faithfulness) are his delight."

The "vision" in Habakkuk was one of coming destruction, but in the midst of it all, the righteous man should live in his faithfulness, or constancy. He would be saved by it, which is a familiar Old Testament conception. This seems exactly to fit the situation as well as to be in accord with the meaning of the word elsewhere.

This meaning of the word prevails also in its use in *Hebrews x. 36-38*. The writer is exhorting to confidence and constancy amid severe trials. He says: "For ye have need of patience (or steadfastness), that, having done the will of God, ye may receive the promise. For yet a very little while, He that cometh shall come, and shall not tarry. But my (or, the) righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him." Paul plainly quotes from the common Greek translation of the Old Testament, as does also the writer of *Hebrews*; and in this the common word for faith is used in this place. This fact, however, has no bearing upon whether or not the original passage sustains Paul's use of it. Can it be said to do so?

Another passage in Paul's support of his special doctrine from the Old Testament is *Romans x. 6-9*. It may be noted that in this epistle Paul is writing, in part certainly, to Jews; and in chapters ix-xi he is writing of them particularly. That God's people had not accepted their Messiah presented to Paul a very painful problem. How could God's promises so fail of fulfilment? He concludes that the Jews failed to receive the blessing because they sought it by works, by the keeping of the law. He says: "But Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works." Paul quotes from *Deuteronomy* to show the contrast.

He prefaces this quotation, however, by giving a portion of *Lev. xviii. 5*, a passage of course generally well known: "For Moses writeth that the man that doeth the righteousness which is of the

law shall live thereby." But Paul repeatedly says that by works of the law shall no flesh be justified. The seeming opposition between the two statements is adjusted by the claim, both made and implied, that nothing less than perfect obedience would be sufficient, and that this no man can render; "There is none that doeth good, no, not so much as one."

Verses 6-9, above referred to, of the tenth chapter of Romans are: "But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven (that is to bring Christ down:) or, Who shall descend into the abyss? (that is to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

The words in the parentheses are explanatory matter introduced by Paul. The original passage from which Paul quotes, Deut. xxx. 11-14, is: "For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it into us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

We submit that we are here in the midst of ideas which are very different from those which Paul presents by his use of the passage. Here we have the law, the commandment, and the repeated injunction that the people were to do it. Paul leaves this out.

The commandment and the doing of it are still further emphasized by the context in Deuteronomy, both before and after. This point is made so emphatic that further quotations may well be given. The opening verses of the chapter are: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the Lord thy God hath scattered thee." Imme-

diately preceding the passage from which Paul quotes we find, "And
"thou shalt return and obey the voice of the Lord, and do all his
"commandments which I command thee this day. And the Lord
"thy God will make thee plenteous in all the work of thine hand,....
"if thou shalt obey the voice of the Lord thy God, to keep his com-
"mandments and his statutes which are written in the book of the
"law; if thou turn unto the Lord thy God with all thine heart, and
"with all thy soul." And immediately after the passage we find:
"See, I have set before thee this day life and good, and death and
"evil; in that I command thee this day to love the Lord thy God,
"to walk in his ways and to keep his commandments and his statutes
"and his judgments,....that the Lord thy God may bless thee in
"the land whither thou goest in to possess it."

How can one fail to be convinced that Paul's use of this Deuteronomy passage was most unfortunate?

IN THE MAZES OF MATHEMATICS.
A SERIES OF PERPLEXING QUESTIONS.

BY WM. F. WHITE, PH. D.

X. AUTOGRAPHS OF MATHEMATICIANS.

FOR the photograph from which this cut was made the writer is indebted to Prof. David Eugene Smith. As an explorer in the



bypaths of mathematical history and a collector of interesting specimens therefrom, Dr. Smith is, perhaps, without a peer.

The reader will be interested to see a facsimile of the handwriting of Euler and Johann Bernoulli, Lagrange and Laplace and

Legendre, Clifford and Dodgson, and William Rowan Hamilton, and others of the immortals, grouped together on one page. In the upper right corner is the autograph of Moritz Cantor, the historian of mathematics. On the sheet overlapping that, the name over the verses is faint; it is that of J. J. Sylvester, late professor in Johns Hopkins University.

One who tries to decipher some of these documents may feel that he is indeed "In the Mazes of Mathematics." Mathematicians are not as a class noted for the elegance or the legibility of their chirography, and these examples are not submitted as models of penmanship. But each bears the sign manual of one of the builders of the proud structure of modern mathematics.

XI. BRIDGES AND ISLES, FIGURE TRACING, UNICURSAL SIGNATURES, LABYRINTHS.

This section presents a few of the more elementary results of the application of mathematical methods to these interesting puzzle questions.*

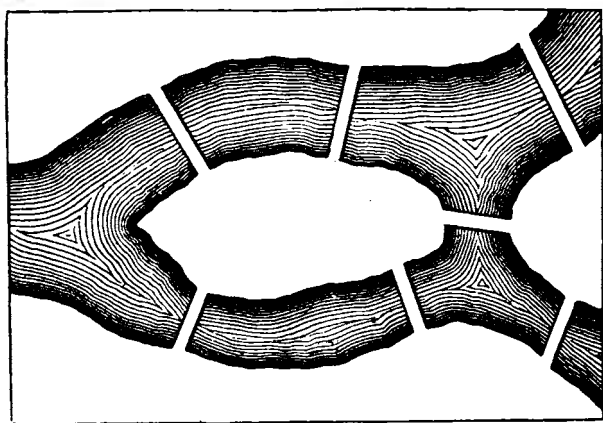


Fig. 1.

The city of Königsberg is near the mouth of the Pregel river, which has at that point an island called Kneiphof. The situation of the seven bridges is shown in the figure. A discussion arose as to whether it is possible to cross all the bridges in a single prom-

* For a more extended discussion, and for proofs of the theorems here stated, see Euler's *Solutio Problematis ad Geometriam Situs Pertinentis*, Listing's *Vorstudien zur Topologie*, Ball's *Mathematical Recreations and Essays*, Lucas's *Récréations Mathématiques*, and the references given in notes by the last two writers named. To these two the present writer is especially indebted.

enade without crossing any bridge a second time. Euler's famous memoir was presented to the Academy of Sciences of St. Petersburg in 1736 in answer to this question. Rather, the Königsberg problem furnished him the occasion to solve the general problem of any number and combination of isles and bridges.

Conceive the isles to shrink to points, and the problem may be stated more conveniently with reference to a diagram as the

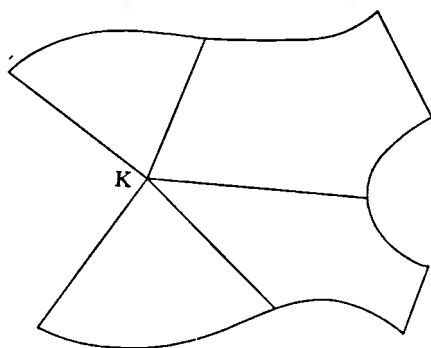


Fig. 2.

problem of tracing a given figure without removing the pencil from the paper and without retracing any part; or, if not possible to do so with one stroke, to determine *how many* such strokes are necessary. Fig. 2 is a diagrammatic representation of Fig. 1, the isle Kneiphof being at point K.

The number of lines proceeding from any point of a figure may be called the *order* of that point. Every point will therefore be of either an even order or an odd order. E. g., as there are 3 lines from point A of Fig. 3, the order of the point is odd; the order of point E is even. The well-known conclusions reached by Euler may now be stated as follows:

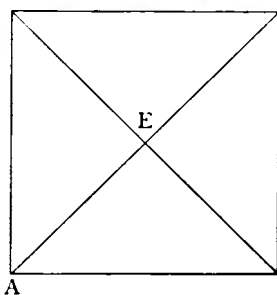


Fig. 3.

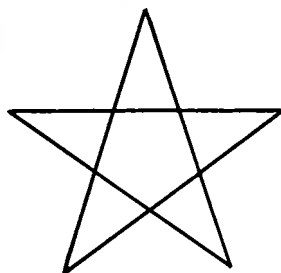


Fig. 4.

In a closed figure (one with no free point or "loose end") the number of points of odd order is even, whether the figure is unicursal or not. E. g., Fig. 3, a multicursal closed figure, has four points of odd order.

A figure of which every point is of even order can be traced

by one stroke starting from any point of the figure. E. g., Fig. 4, the magic pentagon, symbol of the Pythagorean school, and Fig. 5, a "magic hexagram commonly called the shield of David and frequently used on synagogues" (Carus), have no points of odd order; each is therefore unicursal.

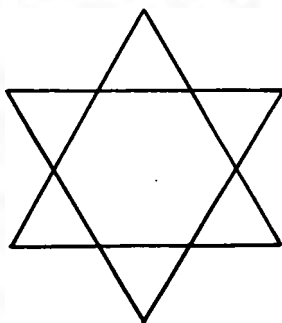


Fig. 5.

A figure with only two points of odd order can be traced by one stroke by starting at one of those points. E. g., Fig. 6 (taken originally from Listing's *Topologie*) has but two points of odd order, A. and Z; it may therefore be traced by one stroke beginning at either of these two points and ending at the other. One may make a game of it by drawing a figure, as Lucas suggests, like Fig. 6 but in a larger scale on cardboard, placing a small counter on the middle of each line that joins two neighboring

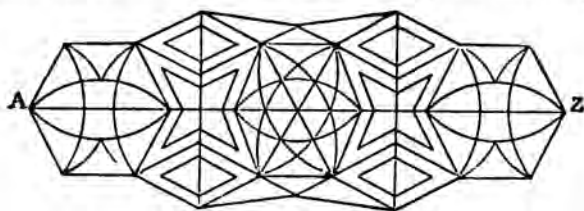


Fig. 6.

points, and setting the problem to determine the course to follow in removing all the counters successively (simply tracing continuously and removing each counter as it is passed, an objective method of recording which lines have been traced).

A figure with more than two points of odd order is multicursal. E. g., Fig. 7 has more than two points of odd order and requires more than one course or stroke, to traverse it.

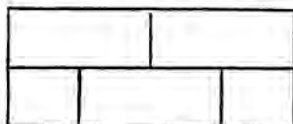


Fig. 7.

The last two theorems just stated are special cases of Listing's:

Let $2n$ represent the number of points of odd order; then n strokes are necessary and sufficient to trace the figure. E. g., Fig. 6, with 2 points of odd order, requires 1 stroke; Fig. 7, representing a fragment of masonry, has 8 points of odd order and requires 4 strokes.

Return now to the Königsberg problem of Fig. 1. By ref-

erence to the diagram in Fig. 2, it is seen that there are 4 points of odd order. Hence it is not possible to cross every bridge once and but once without taking two strolls.

An interesting application of these theorems is the consideration of the number of strokes necessary to describe an n -gon and its diagonals. As the points of intersection of the diagonals are all of even order, we need to consider only the vertexes. Since from each vertex there is a line to every other vertex, the number of lines from each vertex is $n - 1$. Hence, if n is odd, every point is of even order, and the entire figure can be traced unicursally beginning at any point; e. g., Fig. 8, a pentagon with its diagonals. If n is even, $n - 1$ is odd, every vertex is of odd order, the number of points of odd order is n , and the figure can not be described in less than $n/2$ courses; e. g., Fig. 3, quadrilateral, requires 2 strokes.

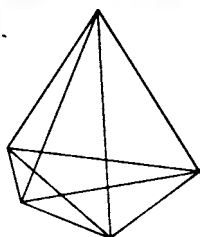


Fig. 8.

Unicursal Signatures. A signature (or other writing) is of course subject to the same laws as are other figures with respect to the number of times the pen must be put to the paper. Since the terminal point could have been connected with the point of starting without lifting the pen, the signature may be counted as a closed figure.

if it has no free end but these two. The number of points of odd order will be found to be even. The dot over an i , the cross of a t , or any other mark leaving a free point, makes the signature multicursal. There are so many names not requiring separate strokes that one would expect more unicursal signatures than are actually

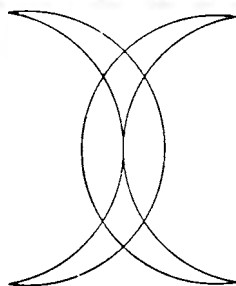


Fig. 9.

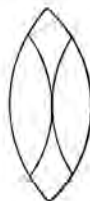


Fig. 10.

found. De Morgan's (as shown in the cut in the preceding section) is one; but most of the signatures there shown were made with several strokes each. Of the signatures to the Declaration of Independence there is not one that is strictly unicursal; though that of

Th Jefferson looks as if the end of the *h* and the beginning of the *J* might often have been completely joined, and in that case his signature would have been written in a single course of the pen.

Fig. 9, formed of two crescents, is "the so-called sign-manual of Mohammed, said to have been originally traced in the sand by the point of his scimeter without taking the scimeter off the ground or retracing any part of the figure," which can easily be done beginning at any point of the figure, as it contains no point of odd order. The mother of the writer suggests that, if the horns of Mohammed's crescents be omitted, a figure (Fig. 10) is left which can not be traced unicursally. There are then four points of odd order; hence two strokes are requisite to describe the figure.

Labyrinths such as the very simple one shown in Fig. 11 (published in 1706 by London and Wise) are familiar, as drawings, to

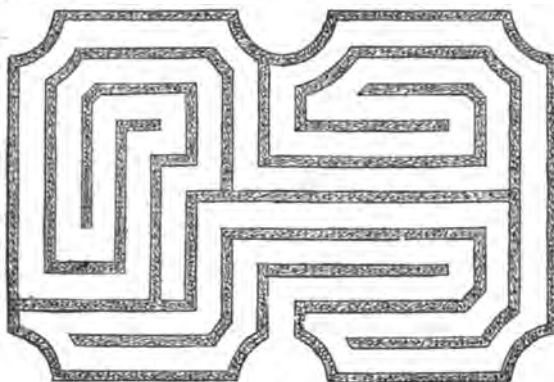


Fig. 11.

every one. In some of the more complicated mazes it is not so easy to thread one's way, even in the drawing, where the entire maze is in sight, while in the actual labyrinth, where walls or hedges conceal everything but the path one is taking at the moment, the difficulty is greatly increased and one needs a rule of procedure.

The mathematical principles involved are the same as for tracing other figures; but in their application several differences are to be noticed in the conditions of the two problems. A labyrinth as it stands, is not a closed figure; for the entrance and the center are free ends, as are also the ends of any blind alleys that the maze may contain. These are therefore points of odd order. There are usually other points of odd order. Hence in a single trip the maze can not be completely traversed. But it is not required to do so. The problem here is to go from the entrance to the center, the

shorter the route found the better. Moreover, the rules of the game do not forbid retracing one's course.

It is readily seen (as first suggested by Euler) that by going over each line twice the maze becomes a closed figure, terminating where it begins, at the entrance, including the center as one point in the course, and containing only points of even order. Hence every labyrinth can be completely traversed by going over every path twice—once in each direction. It is only necessary to have some means of marking the routes already taken (and their direction) to avoid the possibility of losing one's way. This duplication of the entire course permits no failure and is so general a method that one does not need to know anything about the particular labyrinth in order to traverse it successfully and confidently. But if a plan of the labyrinth can be had, a course may be found that is shorter.



Fig. 12.

Fig. 12 presents one of the most famous labyrinths, though by no means among the most puzzling. It is described in the *Encyclopædia Britannica* (article "Labyrinth") as follows:

"The maze in the gardens at Hampton Court Palace is considered to be one of the finest examples in England. It was planted in the early part of the reign of William III, though it has been supposed that a maze had existed there since the time of Henry VIII. It is constructed on the hedge and alley system, and was, we believe, originally planted with hornbeam, but many of the plants have died out, and been replaced by hollies, yews, etc., so that the vegetation is mixed. The walks are about half a mile in length, and the extent of ground occupied is a little over a quarter of an acre. The center contains two large trees, with a seat beneath each. The key to reach this resting place is to keep the right hand continuously in contact with the hedge from first to last, going around all the stops."

GOETHE'S POLYTHEISM AND CHRISTIANITY.

BY THE EDITOR.

GOETHE was sometimes a pantheist after the heart of Spinoza, and sometimes a polytheist who found the most perfect exposition of his religious views in Greek mythology, and then again a Christian and a theist. To be sure he did not believe in the gods of Greece in the crude sense of paganism or idolatry, but recognized their presence in life after the fashion of the Greek sages, or perhaps better, of modern naturalists, conceiving the gods as factors that shape our lives. Goethe himself calls them "blissfully creating forces."¹

Goethe discussed the nature of the deity with his friend Jacobi and it is well known that the poet's pagan spirit frequently proved offensive to the piety of this devout Christian; but it would be wrong to think that Goethe was an enemy to Christianity, for he was both Christian and pagan at once.

Goethe's religious attitude has mostly been misunderstood. Though he gave ample evidence of his sympathy with Christian sentiment, he was not a Christian in the narrow sense of the word. To him Christianity was one form of religion like others, and he attributed greater importance to polytheism on account of its creative and artistic tendencies than to any doctrine of monotheism. Goethe had no objection to Christianity itself, but in his Christian friends he denounced the narrow spirit which would brook no other religions and would condemn as an object of abomination any different attempt at comprehending the divine. The Christian god-conception was to him one aspect only which needed correction by considering the truth of the pagan view, and, argued Goethe: Is not the Christian view after all quite abstract and imaginary in comparison to the concrete figures of the Olympian pantheon? If God is a spirit, his existence must be purely spiritual, i. e., he must live in the brain of man.

¹ *Selig mitschaffende Kräfte*. "Unterhaltung mit Falk," January 25, 1813.



DIANA OF THE EPHESIANS.

From an illustration by H. Knackfuss in Düntzer's German edition
of Goethe's Works.

... "behind
 Man's foolish forehead, in his mind."

This spirit God would be subjective and could not be found outside in nature, in the concrete world of objective existence.

This idea is expressed in the poem "Great is Diana of the Ephesians," in which the artist's attitude represents Goethe's own sentiment. The artist chisels his ideal, the great goddess of the Ephesians, while Paul is preaching against idols.

GREAT IS DIANA OF THE EPHESIANS.

(Acts xix. 28.)

"At Ephesus in his workshop sat
 A goldsmith, filing and beating
 A golden statue; he wrought thereat,
 Still improving and further completing.
 As boy and as youth at the goddess's shrine,
 He had knelt and adored her form so divine;
 Below the girdle there under her breast,
 He saw so many creatures rest,
 And faithfully at home he wrought
 The image, as his father taught.
 So did the artist with skill and patience
 Conduct his life and art aspirations.

 "And once he heard a raging crowd,
 Howl through the streets, and clamor loud
 That somewhere existed a God behind
 Man's foolish forehead in his mind,
 And that He was greater and loftier too,
 Than the breadth and the depth of the gods he knew.

 "The artist scarce noted the words of the throng,—
 He let his prentice boy run along,
 But he himself continued to file
 The stags of Diana without guile,
 Hoping that worthily and with grace,
 He might succeed to chisel her face.
 Should any one hold a different view,
 He might in all as he pleases do;
 But the craft of the master he must not despise,
 For in disgrace he'll end otherwise."

Tr. by P. C.

With reference to this poem Goethe writes to Jacobi (March 10, 1812):

"I am indeed one of the Ephesian artists who spends his whole life in the temple of the goddess, contemplating and wondering and worshiping, and representing her in her mysterious formations. Thus

it is impossible for me to be pleased with an apostle who forces upon his fellow citizens another and indeed a formless god. Accordingly if I published some similar writing (to Jacobi's book *On God*) in praise of the great Artemis, which, however, I will not do because I belong to those who prefer to live quietly and do not care to stir people to mutiny, I should have written on the reverse of the title page, 'No one can become acquainted with what he does not love, and the more perfect our knowledge, the stronger, the more vigorous, and the more vital must be our love, yea, our passion.'"²

In the same spirit Goethe writes in his diary of 1812:

"Jacobi's book *On Divine Things* does me no good. How could I welcome the book of a dearly beloved friend in which I found the proposition that 'nature conceals God'? Is it not natural that according to my pure, and deep, and inborn, and expert conception which has taught me unfalteringly to see God in nature and nature in God, so that this conception constitutes the foundation of my entire existence,—is it not natural that such a strange and onesided and limited exposition must alienate me from the noble man whose heart I dearly love? However, I did not indulge my painful disappointment, but sought refuge in my old asylum, making Spinoza's *Ethics* for several weeks my daily entertainment."

Goethe mentions his love of polytheism in his autobiography when speaking of the poem "Prometheus." He says:

"The Titans are the foil of polytheism, as the devil is the foil of monotheism, but neither the devil nor the one-sided God whom the devil opposed are striking figures. Milton's Satan, although he is characterized as sufficiently goody-goody,³ labors under the disadvantage of subordination when he attempts to destroy the glorious creation of a supreme being. Prometheus, however, possesses the advantage that, in spite of superior beings, he shows himself capable of creating. Moreover, it is a beautiful and poetic thought which provides that men be produced not by the highest ruler of the universe, but by an intermediate character who, however, being a descendant of the oldest dynasty, is worthy of and great enough for the task."

² Translated by the author.

A convenient collection of all the passages that have reference to Goethe's world-conception and religion is found in Max Heynacher's book, *Goethe's Philosophie*. For the present quotations see pp. 72-73.

³ Goethe here uses the word *brav*, and I regret that the *brav genug* is almost untranslatable in English. The word *brav* in German means "good" or "goody" in the sense of Sunday-school morality. A good boy is called *brav*, and the use of this word in its application to Satan is extremely humorous.

Goethe speaks of Satan's "subordination," because in the Christian conception God alone is sovereign, and Satan lacks independence and freedom. He is a mere puppet in the hands of the Almighty, for even his revolt is ultimately the result of God's plan of creation.

Prometheus is not the only rebel whom Goethe admires. He adds further down in the same passage:

"The other heroes of the same kind, Tantalus, Ixion and Sisyphus, also belonged to my saints. Having been received into the society of the gods, they did not show sufficient submissiveness, and as overbearing guests, provoked the wrath of their condescending hosts, whereby they were forced into a dreary exile."

Goethe had to suffer not a little from the narrow spirit of the dogmatic Christians among his contemporaries, and not the least irritations consisted in ill-advised attempts at converting the "great pagan," as he was called by pietists. He smiled at the impudence and folly of those who concerned themselves about his future destiny, for he was confident that the cloven foot of his paganism would not render him unacceptable to God, the Father of all mankind, Jew and Gentile. Here is the fable which Goethe intended as an answer to his Christian friends:

"In the wilderness a holy man
To his surprise met a servant of Pan,
A goat-footed faun, who spoke with grace:
'Lord, pray for me and for my race,
That we in heaven find a place:
We thirst for God's eternal bliss.'
The holy man made answer to this:
'How can I grant thy bold petition,
For thou canst hardly gain admission
In heaven yonder where angels salute:
For lo! thou hast a cloven foot.'
Undaunted the wild man made the plea:
'Why should my foot offensive be?
I've seen great numbers that went straight
With asses' heads through heaven's gate.'"

—Tr. by P. C.

Goethe devoted another short poem to the pious ass who in all religions will remain an ass forever. He says:⁴

"If the ass that bore the Saviour
Were to Mecca driven, he
Would not alter, but would be
Still an ass in his behavior."

—Tr. by Bowring.

⁴ *Hikmet Nameth, Book of Proverbs.*

Goethe was more of a Christian than is generally assumed or might be inferred from his own preference for paganism. To be sure he was not a dogmatic Christian in the sense in which the term Christianity was used in those days. But Goethe would have been rejected also by polytheists and pagans, by Greek as well as Oriental devotees, on account of his latitudinarianism, for he was a sympathizer with all religions and could not be counted exclusively an adherent of any special faith.

How greatly Goethe appreciated Christianity appears from many poems and prose passages of his writings. If we consider that as a matter of principle he never wrote poetry unless he had experienced the sentiment himself, we will understand how devoted he must have been in the days of his youth when he still accepted the Christian miracles and mysteries in unquestioning faith. He outgrew the childlike confidence in the supernatural and lost his belief in miracles, but he remembered the sacredness of his devotion and the hours of pious bliss,—a reminiscence well described in the first scene of his "Faust." When Faust in his despair decides to drink poison, he is interrupted by the Easter message of the angelic choirs and the ringing of the Easter bells, and the sweet recollection of the faith of his youth restores in him the love of life.

What deep sentiment is also expressed in the third scene of "Faust"! He has returned from his walk with Wagner, his famulus, and sits down to find comfort in the Gospel of St. John. The monologue is again and again interrupted by the noise of a poodle, in which shape Mephistopheles approaches him. The diabolic nature of the animal appears in growls by which he expresses his dissatisfaction with Faust's religious sentiments. The passage reads in Bayard Taylor's translation as follows:

(Faust entering with poodle.)

"Behind me, field and meadow sleeping,
I leave in deep, prophetic night,
Within whose dread and holy keeping
The better soul awakes to light.
The wild desires no longer win us.
The deeds of passion cease to chain;
The love of Man revives within us,
The love of God revives again.

"Be still, thou poodle! make not such racket and riot!
Why at the threshold wilt snuffing be?
Behind the stove repose thee in quiet!
My softest cushion I give thee.
As thou, up yonder, with running and leaping

Amused us hast, on the mountain's crest,
So now I take thee into my keeping,
A welcome, but also a silent, guest.

"Ah, when, within our narrow chamber
The lamp with friendly lustre glows,
Flames in the breast each faded ember,
And in the heart, itself that knows.
Then Hope again lends sweet assistance,
And Reason then resumes her speech:
One yearns, the rivers of existence,
The very founts of Life, to reach.

"Snarl not, poodle! To the sound that rises,
The sacred tones that now my soul embrace,
This bestial noise is out of place.
We are used to see, that Man despises
What he never comprehends,
And the Good and the Beautiful vilipends,
Finding them often hard to measure:
Will the dog, like man, snarl *his* displeasure?

"But ah! I feel, though will thereto be stronger,
Contentment flows from out my breast no longer.
Why must the stream so soon run dry and fail us,
And burning thirst again assail us?
Therein I've borne so much probation!
And yet, this want may be supplied us;
We pine and thirst for Revelation,
Which nowhere worthier is, more nobly sent,
Than here, in our New Testament.
I feel impelled, its meaning to determine,—
With honest purpose, once for all,
The hallowed Original
To change to my beloved German.

(He opens a volume and commences.)

"T is written: 'In the Beginning was the *Word*.'
Here am I balked: who, now, can help afford?
The *Word*?—impossible so high to rate it;
And otherwise must I translate it,
If by the Spirit I am truly taught.
Then thus: 'In the Beginning was the *Thought*.'
This first line let me weigh completely,
Lest my impatient pen proceed too fleetly.
Is it the *Thought* which works, creates, indeed?
'In the Beginning was the *Power*,' I read.
Yet, as I write, a warning is suggested,
That I the sense may not have fairly tested.

The Spirit aids me: now I see the light!
 'In the Beginning was the Act,'* I write."

In addition to this scene which incorporates Faust's reminiscences of his former faith, we will quote a few poems and sentences from his rhymed proverbs, which characterize Goethe's Christianity in his mature years. Here is Longfellow's translation of Goethe's two songs, each entitled "The Wanderer's Night Song," of which the second has been most beautifully set to music by Schubert:

"Thou that from the heavens art,
 Every pain and sorrow stillest,
 And the doubly wretched heart
 Doubly with refreshment fillest,
 I am weary with contending!
 Why this rapture and unrest?
 Peace descending
 Come, ah, come into my breast!"

"O'er all the hill-tops
 Is quiet now,
 In all the tree-tops
 Hearest thou
 Hardly a breath;
 The birds are asleep in the trees:
 Wait: soon like these
 Thou, too, shalt rest."

Under the title "God, Sentiment and the World"² Goethe published some rhymes which breathe a simple and almost childlike confidence in God. One of them reads:³

"Who on God is grounded,
 Has his house well founded."

Another rhyme is translated by Bowring thus:

"This truth may be by all believed!
 Whom God deceives, is well deceived."

Goethe was one of the few poets who dared to introduce the Good Lord upon the stage, which he did in the Prologue to "Faust." This remarkable scene reveals before our eyes the heavens where God is enthroned among the angels that appear before him in praise

* Perhaps "Deed" would be a better translation.

² *Gott, Gemüth und Welt.*

³ Bowring's translation,

"Who trusts in God,
 Fears not his rod."

is perhaps better English, but does not render the original which reads,
 "Wer Gott vertraut,
 Ist schon aufgebaut."

of his creation. There has scarcely been in Christian literature a more dignified description of God in poetical form, over which even Milton can not claim superiority.

The Lord is greeted by the three archangels in these three stanzas which we quote after Bayard Taylor's translation:

RAPHAEL.

"The sun-orb sings, in emulation,
'Mid brother-spheres, his ancient round:
His path predestined through Creation
He ends with step of thunder-sound.
The angels from his visage splendid
Draw power, whose measure none can say;
The lofty works, uncomprehended,
Are bright as on the primal day.

GABRIEL.

"And swift, and swift beyond conceiving,
The splendor of the world goes round,
Day's Eden-brightness still relieving
Night's darkness awful and profound:
The ocean-tides in foam are breaking,
Against the rocks' deep bases hurled,
And both, the spheric race partaking,
Eternal, swift, are onward whirled!

MICHAEL.

"And rival storms abroad are surging
From sea to land, from land to sea.
A chain of deepest action forging
Round all, in wrathful energy.
There flames a desolation, blazing
Before the Thunder's crashing way:
Yet, Lord, Thy messengers are praising
The gentle movement of Thy Day.

THE THREE.

"Though still by them uncomprehended,
From these the angels draw their power,
And all Thy works are grand and splendid,
As in Creation's primal hour."

MISCELLANEOUS.

BOOK REVIEWS AND NOTES.

SONNETS AND POEMS. By *William Ellery Leonard*. Boston: 1906. For sale by the author at Madison, Wis. Pp. 67. Price, \$1.00.

The author who is a philologist of extensive attainments proves in this small volume that he is also a poet. More than half of the verses are in sonnet form many of which are on different aspects of nature and love. The volume is dedicated to the poet's parents in the following sonnet:

"Ye gave me life and will for life to crave:
Desires for mighty suns, or high, or low,
For moons mysterious over cliffs of snow,
For the wild foam upon the midsea wave;
Swift joy in freeman, swift contempt for slave;
Though which would bind and name the stars and know;
Passion that chastened in mine overthrow;
And speech, to justify my life, ye gave.

"Life of my life, this late return of song
I give to you before the close of day;
Life of your life! which everlasting wrong
Shall have no power to baffle or betray,
O father, mother!—for ye watched so long,
Ye loved so long, and I was far away."

One of the miscellaneous poems entitled "The Jester" though in no sense a parody recalls Kipling's "Vampire" in the use of parentheses, and even somewhat in its theme, as witness the stanza:

"For all the year he'd rhyme and dream
(O that's a fool his part),
'My lady's fair as fair may seem
And loves me without art,'—
Until the heart leapt up in him
(A fool may have a heart!)"

But after

"The lady of the land did grieve
For hours twenty-four;
Another fool she did receive
Long ere the next was o'er:

For every lady, I believe,
Must have one fool—or more."

"Heraclitus the Obscure" is based upon the "Fragments," and "Three Fragments of Empedocles" are also translated in verse, and "Creation of the Morrow" is retold from a Sanskrit legend. In general the subjects are so diverse that it would take an enumeration to classify them.

NATURE LYRICS AND OTHER POEMS. By *Martha Martin*. Boston: The Gorham Press, 1907. Pp. 89.

This little book contains many poems of remarkable delicacy of sentiment and expression. Perhaps one of the most original in its imagery is the "Sonnet" with which the volume opens:

"Far down the western slope the weary day
Looks out upon the world with dreamy eyes,
As o'er her sunny curls she loosely ties
Her crimson hood, and gently slips away;
Meanwhile from out the east the twilight grey
Lingers a moment, till the embracing skies
Enfold her—for the solemn Night doth rise,
Descending like a monk in dark array
Of long, black, flowing gown, and piously
He utters prayers in soft, low murmurings;
Then Earth takes up her dewdrop rosary,
And contrite at his feet herself she flings,
While on the altar of blue Heaven high,
Each little star a golden censor swings."

One "Slumber Song" is especially attractive because of the restful effect produced by the cadence of the last line of each stanza:

"Sleep, my darling; sleep my son,
Close thine eyes, my little one,
Nestled at thy mother's breast,
Be at rest, at rest.

"All about us is so still,
And the sun far down the hill,
Blowing out his great, red light,
Call 'good-night, good-night.'

"Cradled on thy mother's arm,
Nought shall come to thee of harm,
Hush my baby, sink to sleep,
Soft and deep, and deep.

"Birds into their nest have flown,
Weary flowers their heads hang down.
Stars shine dimly in the sky.
Rock-a-bye, a-bye.

"Eyelids drooped and cheeks quite flushed,
See my child in dreams now hushed,
Watch o'er him, kind Power above,
With thy love, thy love."

There are a number of translations of stray bits of German verse, and a number of German folktales retold, notably "The Robber Zaun."

A TRAVERS LE FAR-WEST. SOUVENIRS DES ETATS-UNIS. Par Comte Goblet d'Alviella. Brussels: Weissenbruch, 1906. Pp. 236.

We Americans are noted among Europeans for our self-satisfied attitude toward our vast country, its institutions, and its people—ourselves. We are apt to feel a little defiant when we pick up a new book in which a guest upon our shores has recorded his fugitive "impressions." If he relates incidents or statistics which are not to our credit we deem it the evidence of ignorance on his part, or at least base ingratitude, while on the other hand if his remarks abound with more or less subtle flattery we accept it complacently as nothing more than our due. It is natural that the element of praise should be at a maximum in such books as are written by foreign travelers in our own tongue or to be translated into it immediately for our especial delectation unless the author should have some definite grudge against which he wishes to retaliate, or should be one of those "frank" people whose joy it is to point out his friends' shortcomings; but those of us who have the sincere desire to "see ourselves as others see us," will enjoy the perusal of this book of memories of the United States which Comte d'Alviella, the author of many works along the line of the study of religions, has written for the information of his compatriots. In his introduction he makes some generalizations on the entire country admitting that our large cities, especially in the East, have the disadvantages of European cities without their advantages, that they are practically Europe plus the fever for money and minus the esthetic quality of an Old World metropolis. He thinks that the distinctive characteristics of our country are to be found in the West and has much to say of its grandeur of scenery as well as the manifestations of social equality apparent among the travelers with whom he was thrown in contact. He makes the statement: "I do not think that there is any country where so many things can be seen in so short a time, and (I will add at the risk of surprising many people) with so little expense." He then gives a detailed description of traveling and hotel life here with many sallies at the expense of Pullman discomforts and time-saving customs.

The book itself is mostly occupied with the Rockies and the states lying between the mountains and the Pacific. The author writes in some detail of the Mormons,—their cities, their history and their ceremonials and then proceeds with a description of various parts of California, its agricultural and horticultural development, with a special chapter on the universities of the State introduced by a short record of the history of higher education in America. In an appendix he treats of the religious progress of the United States dealing with the general tendency of the religious movement, the five revivals of religious enthusiasm that have swept the country, the Parliament of Religions, and statistics and history of each of many denominations,

Catholic, Unitarian, Ethical Culturist, the various evangelical faiths, Spiritualists and Theosophists and Christian Scientists.

HILDRETH'S JAPAN AS IT WAS AND IS. Edited with supplementary notes by Ernest W. Clement. Introduction by Wm. Elliot Griffiths. Two volumes, Chicago: McClurg, 1906. Pp. xxxi, 401, 388.

The author of *A Handbook of Modern Japan* has undertaken to edit this "Handbook of Old Japan," whose value as a compilation from all the important European writings of old Japan has been acknowledged. Hildreth's work is of as much importance historically to-day as it was half a century ago when it first appeared, but the value of the early editions is greatly diminished by the old-fashioned modes of transcription, which were then only in the experimental stage. Mr. Clement, therefore, by harmonizing the spelling of Japanese words with the modern system of romanization, and adding some explanatory notes of his own, has given this old authority the appearance and worth of a book of to-day.

MY PILGRIMAGE TO THE WISE MEN OF THE EAST. By Moncure D. Conway. Boston: Houghton, Mifflin & Co., 1906. Pages, 416. Price, \$3.00 net. Postage, 21 cents.

This collection of Mr. Conway's experiences in Oriental lands was originally intended as a part of his autobiography but it soon extended to sufficiently large proportions to make a complete book in itself, with an especial unity. In Mr. Conway's charming conversational style the book relates incidents of his travels first westward across our continent, then successively in Australia, Ceylon, Madras, Calcutta, Bengal, Delhi, Bombay and then homeward by way of Europe. Everywhere he came in contact with people interested in religious matters, and his trip around the world only seemed to strengthen his belief in the geographical universality of truth. In the chapter "Seeking the Beloved" he sums up his opinion in regard to many details of the Christian religion. He thinks that perhaps the most un-Christian thing about the Christianity of to-day is the motive of sacrifice that runs through it all thus bringing gloom where there ought to be sunshine to the minds of men. He says:

"Now let a chorus be heard in the churches,—stop the sacrifice! Cease to immolate one seventh of human time to the Sabbath idol! Unbind those hearts fettered on the marriage altar by chains forged out of antiquated notions of divorce! Stop beating that child with a rod from some ancient proverb, instructing him to beat others smaller than himself! Cease to sacrifice social welfare and justice to a barbaric text enjoining the punishment of a murderer by imitating him! Cease to call love and generosity 'self-sacrifice,'—sweep all these sacrificial savageries out of good hearts and healthy minds, and out of our language, so that the woman may find fair measures of honest meal in which to mingle her leaven of civilization! There is no other hope of a better world!"

THE CHURCHES AND MODERN THOUGHT. An Inquiry Into the Grounds of Unbelief and an Appeal for Candour. By Philip Vivian. London: Watts, 1907. Pp. xv, 418. Price, 3s. 6d. net.

The book is a fitting exponent of the position of its publishers, and is a

strong presentation of the humanitarian and rationalistic point of view. The author considers the questions, "What if the majority of men find that Christianity no longer gives them either intellectual satisfaction or moral support? What if they finally arrive at the conclusion that Christianity and all supernatural beliefs are but the survival of primitive superstitions which can no longer bear the light of modern knowledge?" In discussing these questions his endeavor is to set forth the constructive as well as the destructive results of a search for truth. The destructive results may be summed up in the following statements adduced as evidence that "modern knowledge forces us to admit that the Christian faith cannot be true."

"The dismal failure of Christianity after nearly two thousand years' trial; the apparent impossibility of and complete want of evidence for the miracles on which Christianity is founded; the destructive criticism of the Bible, which cannot be gainsaid; the intensely grave suspicions thrown upon the originality of Christianity by the revelations of comparative mythology; the various dilemmas arising from the accepted doctrine of evolution; the inadequacy and conflicting character of the so-called Theistic proofs."

Mr. Vivian then tries to outline an ethical system to replace a code dependent on religious faith, and to consider the question as to whether the unbeliever should keep his views to himself, or whether he should speak out plainly. As he announces his book to be a "plea for candor," his militant position is easily inferred. "Our present course is clearly defined; we should search out and expose all *false* premises of belief. Only in this way can we hope to arrive a little nearer to the ultimate truth."

THE OLD ROOF TREE. Letters of Ishbel to her half-brother Mark Latimer. London: Longmans, Green & Co., 1901. Pp. 271.

The hope of the anonymous author of these intimate letters is that they may "be ranked with the little lame ant who for a time was thought to be lost, but who arrived at sunset, carrying a small grain of nourishment to add to the common store." She aims to "touch one here and there, to more critical examination of the strange chaos of misery that underlies Britain's social system." But this kernel of thought seems almost hidden in the vast amount of desultory matter that accompanies it.

ERRATUM.

We wish to inform our readers that in the June number of *The Open Court*, the first article, which treated of "The Moral Code of Yukichi Fukuzawa" and included a complete English version of this interesting document of "the Gladstone of Japan," was erroneously ascribed to Joseph Sale. The author is Mr. Joseph Sale of Boston, Mass., and we regret the mischance by which the error was made.



THE MYSTICAL MARRIAGE.
By Correggio, 1494-1534. (Louvre.)

Frontispiece to The Open Court.

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THE BRIDE OF CHRIST.

BY THE EDITOR.

IF a distinction is made between Jesus and Christ, we mean by Jesus the man, while Christ denotes the office and dignity claimed for Jesus. Jesus lived about nineteen hundred years ago in Pales-



THE MARRIAGE OF ST. CATHERINE.

By Previtali (15th cent.). In the Church of San Giobbe at Venice.

tine, and he was a Galilean of Jewish descent, while Christ is the God-man, the realization of human perfection, the highest ideal of religion.

The basis of our Christ-conception is, first, the Gospel tradition of the character of Jesus, and for certain reasons (into which we need not enter here) we deem the nucleus of it, mainly represented by Mark, historical. There have been incorporated into the Gospel stories, however, certain traits of Christ-conceptions which are older than Jesus. They are ancient reminiscences of saviours, of divine heroes, of God-men, of mediators between God and mankind, of God-incarnations, etc., and from the beginning these notions crystallized with great exuberance around the figure of the Crucified.



By David (Gheeraert), d. 1523. In the National Gallery at London. On the right are St. Barbara with a book and Mary Magdalene with ointment, and on the left the donor, Richard van der Capelle.

Now it is a characteristic feature of some pagan saviours that when they have conquered the enemy they enter in triumphal procession and celebrate their marriage feast. This is especially the case of Bel Marduk,¹ the main mediator god of ancient Babylon, who in the faith of his worshipers bears, in many respects, a close resemblance to the Christ of Christianity.

Since Christianity was tinged with ascetic sentiments especially in the beginning, the marriage idea of Christ has been considerably dimmed, but it was not entirely lost sight of. Not only have we

¹ See Radau, "Bel, the Christ of Ancient Times" in *The Monist*, Vol. XIV, pp. 67-119.

references in the parables of Jesus which state that the kingdom of heaven is like unto a marriage (Matt. xxii. 1-14) and men's expectancy of salvation is compared to the wisdom or folly of virgins who wait for the bridegroom (Matt. xxv. 1-13),² but St. Paul calls the Church definitely the "Bride of Christ" (2 Cor. xi. 2; Eph. v. 24-32), and St. John the Divine repeatedly speaks of the bride and the marriage of the Lamb. The bride is Jerusalem representing the Church and the Lamb is Christ.



THE MARRIAGE OF THE LAMB.
By Schnorr von Karolsfeld.

St. John the Baptist, when announcing Jesus, calls himself the friend of the bridegroom, but he is not the Christ. John declares "he that hath the bride is the bridegroom" (John iii. 29), implying therewith that Jesus and not he himself is the Messiah, and Christ does not request his disciples to fast, as stated by Mark³ (ii. 19):

"And Jesus said unto them, Can the children of the bride-cham-

² See also Luke xii. 35, 36.

³ The parallel passages are Matt. ix. 15, and Luke v. 34.



THE MARRIAGE OF ST. CATHARINE.

By Paul Veronese, 1528-1588. In the Church of St. Catharine at Venice.

ber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast."

These several scattered references to the Saviour as a bride-



By Tintoretto, 1518-1594. In the Ducal Palace at Venice.

groom appear in a new light when compared to the bridal festivities of pagan saviours which were celebrated in the ancient Orient and were also not unknown in Egypt and in Greece. We can not doubt

that here, as in many other customs, Babylonian traditions must have exercised a very powerful influence upon the formation of religious ideas in Judea.



By Murillo, 1618-1682. (Cadiz.) This was the artist's last production.

Marduk is in more than one respect comparable to Christ. He is the beloved Son of Ea, the God of Heaven, by whom he is addressed in these words: "My son, what is it that thou dost not

know! What then could I still teach thee! What I know thou knowest also!"⁴

Marduk, the conquerer of Tiamat, the monster of the deep, is Ea's vicegerent on earth; he is king of gods and men, and he is the



By Giuliano Bugiardini, 1475-1554. In the Pinapothek at Bologna.

incarnation of divine wisdom. He is the saviour god, and the saviour king with whose arrival the Golden Age begins on earth. But the most remarkable parallelism obtains between Marduk and Christ in that both rise from the dead and the festival of resurrec-

⁴ *Die Keilinschriften und das Alte Testament*, pp. 374.

tion is celebrated for each in the beginning of the natural year in the spring.

Little is known of Marduk's death, but that he died and descended into the nether world appears from the fact that he bears the name *Bel nubatti*, "Lord of lamentation" (or as Schrader translates it, "*Herr der [Toten-]Klage*"), suggesting the assumption that his death was lamented in a similar way as the death of Adonis or other vegetation and solar deities. We further know from Greek sources⁵ (Ctesias XXIX, 21 f.; Ælianus, *Var. Hist.*) that Xerxes opened and plundered the tomb of Bel, which can only mean the transference of the god's statue from Babylon to some other place, and proves that the temple of Bel contained the tomb of the god, thus implying that there was an annual day of lamentation for his death.

The Easter festival of Bel coincides with the New Year's day of Babylon, the first of Nisan, and was celebrated under the name



WEDDING PROCESSION OF DIONYSUS AND ARIADNE.

A Sarcophagus in the Glyptothek at Munich.

tabû, which Jensen translates by "resurrection" in the sense of the Christian Epiphany. It was the main religious festival of Babylon and in a description of it we read of Marduk: *ihis ana hadassutu*, "he hastens to wedlock." (Schrader translates, "*er eilte zur Brautschaft.*") His bride is called Tsarpanitu, which is commonly assumed to be a cognomen of Istar.

Similar festivals have been celebrated in other cults, e. g., the wedding of Zeus with Hera, of Dionysus with Ariadne, of Eros with Psyche, etc.

Bel Marduk was replaced among the Persians by Mithras who succeeded to all the honors of the Babylonian god, and in the days of Christianity Christ replaced both.

In Revelations which preserves a more primitive conception of Christ than the Gospels, and contains more reminiscences of ancient

⁵ Schrader, *ibid.*

Babylon (as Gunkel has proved) than any other book of the New Testament, we read of the marriage feast of the Lamb (xix. 7-9):

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

We must remember that the lamb is the New Testament emblem for Christ corresponding to Bel Marduk whose symbol is the ram or male sheep, corresponding also to the ram of Amen Ra. Alexander the Great had a coin struck which pictured him with the horns of a wether announcing himself as the son of the god Ammon in order to indicate that he was the expected king with whose arrival the Golden Age would begin. The word "lamb" in Revelations translates the Greek *ἀρνίον* which means a little ram conveying the idea of a child, born to be the leader of his people. Our modern idea of a lamb as the symbol of innocence and submission to the butcher is absolutely missing in the original conception of the young ram, and we dare say that the intention of the word is almost the reverse.

Further down the bride of the lamb is interpreted to be the new city of Jerusalem, which in Christianity again symbolizes the Church. We read^a:

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

That the interpretation is later than the original idea of a bride is quite obvious in the Fourth Book of Esdras, where the prophet encounters a woman and listens to the tale of her tribulation. The woman disappears and in her place he beholds a city whereupon the angel Uriel explains the vision saying (4 Esdras x. 44): "The woman which thou hast seen is Sion, which thou now seest before thee as a builded city."

A similar idea is found in the Wisdom of Solomon where wisdom is personified as Sophia and is spoken of as having existed before the world, taking the place of the Holy Ghost in Christianity. We read for instance in chapters vii and viii:

"For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.... And

^a Compare also verses 9 and 17.

being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets. For God loveth none but him that dwelleth with wisdom. . . . Wisdom reacheth from one end to another mightily: and sweetly doth she order all things. . . . In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her. For she is privy to the mysteries of the knowledge of God, and a lover of his works."

Sophia retains this place which she holds in the Old Testament Apocrypha with the Gnostics, and as we know from a fragment of the Gospel According to the Hebrews, the Holy Ghost is regarded as the wife of God the Father, for there Jesus uses the expression "My Mother the Holy Ghost," as quoted by Epiphanius (*Haeres*, LXII, 2).

The idea of a trinity as God,—father, mother and son—faded away quickly during the early development of the Christian dogma, and it seems that the replacement of the word *logos* for *sophia* helped to obliterate the idea that the second person of the deity was female. The change was also favored by the fact that while *ruah*, the Hebrew term for spirit, is feminine, the Greek term *pneuma* is neuter.

The craving for a religious reverence of womanhood remained even in the age of asceticism, and found its satisfaction in the worship of the *Theotokos*, the mother of God, which is a literal translation of ancient pagan terms, especially the Egyptian *netjer mut*, but in addition the idea of the Saviour's bride though considerably neglected was never entirely forgotten. In the imagination of the people, though rarely ever of the clergy, it remained in a hazy atmosphere of mysticism and finally took a definite shape toward the tenth century by imputing to Jesus a mystical bride who was called Catharine, the "pure one," to indicate that she was an ideal of virginity. The notion of any true wedlock relation was necessarily excluded according to the prevalent asceticism of Church doctrines, and so in this fairytale atmosphere the legend of a spiritual marriage of Christ assumed a more and more definite shape.

The idea of the mystic marriage of Catharine has never found friends among Protestants, and after the rise of the Reformation it became almost disregarded even in the Roman Catholic Church, but it has given us a number of charming and most beautiful pictures which are and will remain cherished by all lovers of art, not excepting Protestants. In the Renaissance it was a favorite subject of the greatest artists such as Murillo, Correggio, Veronese and

many others. One old picture by Memling is preserved in St. John's Hospital at Bruges, and a similar one (reproduced on the next page), painted from the same models but in a different setting, may be seen at the Louvre.



THE MARRIAGE OF ST. CATHARINE.

By Fra Bartolommeo, 1475-1517. (Louvre.) Because of the nun's habit this can only be Catharine of Siena.

The more liberal we grow, the less shall we scorn such art productions from the religious standpoint, for we have acquired breadth enough to find in them the expression of a tender and



By Hans Memling, d. 1494. (Louvre.) St. Barbara is represented with a book, and in the background are Cecilia, Agnes and other saints.

poetical sentiment that is frequently absent in the cold and unimaginative rationalism of the Reformation.

Unquestionably St. Catharine has been selected as the bride of Christ on account of her name, for the idea of the bridal relation between the Saviour and the saved soul is not so unusual as it might appear to a later born generation, whose interest in fantastic



ST. CATHARINE OF SIENA.

By Lorenzo da San Severino (latter half of the 15th cent.) On the nimbus around the head of the kneeling St. Catharine are the words "Santa Katrina de Sene." Other saints in the picture are Dominic, Augustine, and Demetrius of Spoleto.

imagery has considerably waned. Not only is the Church regarded as the bride of Christ, but every nun as well, and in the history of Israel the relation of God to his people is conceived under the same allegory.

The analogy between the nun's vow and the marriage of a

bride is obvious in many details of the ritual, and the same interpretation was not absent in pagan antiquity where, for instance, the vestal virgins were regarded as matrons and wore six braids, the characteristic hair dress of brides and married women.



MARRIAGE OF THE CATHARINES.

By Borgognone, d. c. 1524. (National Gallery, London.) The infant Christ holds a ring in each hand and while placing one on the finger of Catharine of Alexandria extends the other ring towards the nun, Catharine of Siena.

In the "Common Office for a Virgin and Martyr," the First Responsoy reads as follows in the English version of the Roman Catholic Breviary:

"Come, Bride of Christ, and take the everlasting crown, which the Lord hath prepared for thee, even for thee who for the love

of Him hast shed thy blood, and art entered with angels into His Garden.

"Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty.



THE MARRIAGE OF ST. CATHARINE.

From the illuminated text of Mielot's *Vie de Ste. Catherine*, as revised and modernized by M. Sepet.

"And thou art entered with Angels into His garden."
There are quite a number of saints that bear the name Catha-

rine, but the bride of Christ was originally St. Catharine of Alexandria. Among other saints of the same name the best known is St. Catharine of Siena, and since the people of Siena did not want to stay behind the Alexandrians, they too claimed for their saint the honor of a mystic marriage with Christ which has been duly represented in the pictures of the saint's life.

The popularity of St. Catharine is proved by the frequent occurrence of the name and also by the belief that she belongs to the most powerful intercessors with God. It will be remembered that Jeanne d'Arc believed that she was especially supported by the Virgin Mary, the Archangel Michael and the two saints Margaret and Catharine. Jeanne d'Arc is reported as having obtained the miraculous sword which she used in battle from St. Catharine's chapel at Fierbois, after receiving a divine revelation that it was hidden there.

LUTHER ON TRANSLATION.

TRANSLATED BY W. H. CARRUTH.

[This little leaflet appeared in the form of a letter, *Ein Sendbrief vom Dolmetschen*, published by Luther's friend Link in Nuremberg. It undertakes to reply to two questions, the first regarding his translation of Romans iii. 28, the second touching the intercession of the saints. It is only the first of these which will interest modern readers, giving, as it does, not only some account of the pains taken by Luther and his fellow-workers to render the Bible into idiomatic German, but also certain keen observations on the spirit of the language and on the true function of a translator.—W. H. C.]

GRACE and peace in Christ! Honorable, prudent and dear sir and friend: I have received your letter with the two interrogations or questions on which you desire my reply: first, why, in the third chapter of the Epistle to the Romans, I translated the words of St. Paul, *Arbitramur, hominem justificari ex fide absque operibus*, thus: "We hold that man is justified by faith alone, apart from the works of the law." And you inform me therewith how the Papists are wasting much vain talk over the fact that the word *sola*, "alone," is not found in the text of St. Paul, and that such an addition to the word of God is not to be tolerated from me, etc. And second, whether the departed saints pray for us, since we read that the angels in heaven pray for us, etc.

To the first question you may answer to your Papists on my behalf, if you please, as follows: First, that if I, Dr. Luther, could have foreseen that the Papists taken all together were able to translate well and correctly one chapter of the Scripture, I should have shown due humility and should have asked them for aid and help to translate the New Testament. But since I knew and have clear proof that not one of them knows rightly how to translate or to speak German, I relieved them and myself of that trouble. But this is to be noted, that from my translation and my German they are learning to talk and write German and are thus stealing my language, of which they knew little before, though they do not thank me, but they rather use it against me. But I do not begrudge it to

them, for it flatters me that I have taught these my ungrateful disciples and enemies how to talk.

Secondly, you may say that I have translated the New Testament to the best of my ability and upon my conscience. But I have not thereby forced anyone to read it, but left that free, and have done it merely as a service to those who can do no better. No one is prevented from making a better one. Whoever will not read it may let it alone. I beg and urge no one to read it. It is *my* Testament and *my* translation and shall be and remain mine. If I have made mistakes in it (whereof I am not conscious, and would not deliberately have translated incorrectly a single letter of it) I will not suffer the Papists to be the judges in the matter. For they have as yet too long ears for this office and their bray is too weak to judge of my translation.

I know well—but they know less than the miller's beast—what knowledge, industry, reason and understanding are necessary for a good translator, for they have never tried it. It is an old saying: The roadbuilder shall have many masters. So it fares with me also. Those who have never been able to talk rightly, not to mention translating, are all my masters and I must be their disciple. And if I had asked them how to translate the first two words of Matthew i. 1, *Liber generationis*, not one of them could have said 'Cudahcut' in response, and yet they now criticize my whole work, the courteous fellows! St. Jerome had the same experience when he translated the Bible: the whole world was his master then and he was the only one who knew nothing, and the good man was condemned by those who were not fit to black his shoes. Hence it takes great patience to undertake to do any public good. For the world must remain Master Smart and must always bridle the horse under the tail, play the master to everybody and yet know nothing itself. That is the world's way which it cannot give up. . . .

And to come back to the point, if your Papist has too much to say about the word *sola*, "alone," tell him promptly this: Dr. Martin Luther wishes it thus and says that Papist and donkey are the same to him. *Sic volo, sic jubeo, sit pro ratione voluntas*. For we do not claim to be pupils and disciples of the Papists, but their masters and judges; we also will strut for once and brag among the donkeys; and as Paul boasts among his crazy saints, so will I boast to my donkeys. They are doctors? So am I. They are learned? So am I. They are preachers? So am I. They are theologians? So am I. They are debaters? So am I. They are philosophers? So

am I. They are dialecticians? So am I. They are commentators? So am I. They write books? So do I....

But for you and our friends I will say why I meant to use the word *sola*, although in Romans iii. 28 I have used not *sola* but *solum* or *tantum*. So cunningly do the donkeys examine my text; and yet I have used it elsewhere, *sola fide*, and insist upon both *sola* and *solum*. I have labored in translating to give a pure and clear German. And it befell us often that we sought and asked after a single word for a fortnight, yea for three and four weeks and even then we did not find it sometimes.

On Job we labored so, Magister Philippus (Melanchthon), Aurogallus and I, that in four days we sometimes scarcely disposed of three lines. But now that it is translated and done, my dear fellow, every one can read and master it, and one will run over three or four pages without stumbling once, and is not aware of the lumps and stumps that once lay where now he goes as smoothly as over a planed board, and where we had to sweat and worry to get these lumps and stumps out of the way in order that people might walk there so smoothly. It is easy to plow when the field is cleared, but no one is eager to root out the wood and the stumps and prepare the field. One must not expect to win thanks of the world. Even God himself can win no thanks with sun, earth and sky, nay, not even with the death of his own son. Then let it be and remain the world in the Devil's name, since it will not otherwise.

I knew very well that here in Romans, iii. 28 the word *solum* is not in either the Greek or the Latin text, and I needed no Papists to tell me. It is true, these four letters *sola* are not there, and the donkeys look at the letters as a cow does at a new gate. But they do not see that the meaning of the text calls for it, and if one is to give the clear and vigorous German of it, that it must be there. For I was after talking German, and not Latin or Greek, since I had determined to talk German in my translation. Now this is the manner of our German speech, that when one is talking of two things, one of which is affirmed and the other denied, we use the word *allein*, "alone" or "only" along with the word "not" or "no." As when we say: The peasant brings corn alone and no money. Or, No, I have indeed no money now, but only corn. Or, I have eaten only and not yet drunken. Or, Hast thou written only and not yet read it over. And endless other such phrases in daily use.

In all these phrases, although the Latin or the Greek language does not, nevertheless the German language does, and it is its nature, put in the word *allein*, in order that the word "not" or "no" may

be thus fuller and clearer. For although I may say also, "The peasant brings corn and no money," yet the phrase "no money" does not sound as full and clear as when I say, "The peasant brings corn alone and no money," and in this case the word "alone" helps the word "no" so that it becomes a full and Germanly clear phrase.

For one must not ask the letters in the Latin language how one should talk German, as these donkeys do; but one should ask the mother in the house, the children on the street, the common man in the market, must watch their mouths to see how they talk, and translate accordingly. Then they will understand it and realize that we are talking German with them.

For instance, when Christ says, Matt. xii. 34: *Ex abundantia cordis os loquitur*. If I were to follow these donkeys they would set the letters before me and translate thus: "Out of the superfluity of the heart speaketh the mouth." [*Aus dem Ueberfluss des Herzens redet der Mund.*] Tell me, is that Germanly spoken? What German will understand such speech? What sort of thing is "superfluity of the heart"? No German can say that unless he meant to say that some one had too large a heart or too much heart. And even then it is not quite right. For "superfluity of the heart" is no German, as little as these phrases are German: "Superfluity of house," "superfluity of stove," "superfluity of bench." But thus speaketh the mother in the house and the common man in the street: "Of what the heart is full, thereof the mouth runs over." [*Wes das Herz voll ist, des gehet der Mund über.*] That is spoken in good German. And this I have striven for, and, alas! not always hit and attained. For the Latin letters are an extraordinary hindrance to speaking good German.

Or again, when the traitor Judas says, Matt. xxvi. 8: *Ut quid perditio haec?* and in Mark xiv. 4: *Ut quid perditio ista unguenti facta est?* if I follow the donkeys and literalists I must translate it thus: "Why has this losing of the ointment occurred?" But what sort of German is that? What German speaks thus, "Losing of the ointment occurred"? And even if he understands it, he thinks the ointment has been lost and he must hunt for it, although even that sounds vague and uncertain still. Now if this is good German why do they not come forward and make us a fine, pretty, new German Testament and let Luther's Testament alone? Forsooth, I think they would bring their knowledge to light. But the German man speaks thus: *Ut quid* etc., "Why this unthrif [Unrath—a now obsolete word]," or "Why such waste?" or "It's a pity for the ointment!" That is good German, from which one understands that Magdalena

had been unthrifty with the ointment she had poured out and had caused a waste; that was the opinion of Judas, for he intended to handle it with more thrift.

Again, when the angel greets Mary and says, "Greeted be thou, Mary, full of grace, the Lord be with thee!" Well, thus has it been translated hitherto simply according to the Latin letters. But tell me, whether this is also good German. Where does a German speak thus: "Thou art full of grace"? And what German understands what is meant by "full of grace" [*voll Gnaden*]? He must think of a cask full of beer or a purse full of money. Therefore I translated it, "Thou gracious one" [*Holdselige*, sweet one]; so that a German can add so much more in thought of what the angel means by his greeting. But here the Papists are wild against me because I have spoiled the angelic greeting, though I have not even yet hit upon the best German. And if I had taken here the best German and translated the greeting: "God greet thee, thou dear Mary" (for this is what the angel means, and thus he would have spoken if he had had to greet her in German) I think they would have gone and hanged themselves for sheer devotion to dear Mary because I had so misused the greeting.

But they do not need to give answer or account for my translation. Thou hearest well I choose to say, "Thou gracious Mary," "Thou dear Mary," and let them say, "Thou full of grace Mary." Whoever knows German, knows what a heartfelt fine word that is: "The dear Mary," "the dear God," "the dear emperor," "the dear prince," "the dear man," "the dear child." And I do not know whether the word "dear" [*lieb*] can be given in such a heartfelt and satisfying way in Latin or any other language, so that it wells and thrills into the heart through all the senses as it does in our language.

For I judge that St. Luke, being a master in Hebrew and Greek, intended to hit and clearly reproduce the Hebrew word that the angel used with the Greek *κεχαριτωμένη*. And I imagine that the angel Gabriel talked with Mary as he talked with Daniel, calling him *אִישׁ-דִּתְקוּרָה* and *דִּתְקוּרָה*, *vir desideriorum*, that is, "thou dear Daniel." For this is Gabriel's style of address, as we read in the Book of Daniel. If now I were to give this according to the letter in German, according to the donkeys' art, I must needs say: "Daniel, thou man of desires," or "Thou man of longings." Ah, but that would be fine German! A German hears indeed that longings and desires (*Lüste*, *Begierungen*) are German words, though they are not absolutely pure German words, and *Lust* and *Begier* would be better. But when

they are thus put together, "Thou man of longings." no German knows what is meant, and thinks perhaps that Daniel is full of base desires. And that would be a fine translation!

Therefore I must let the letters go in this case and ask how the German says what the Hebrew expresses by אֵלֶּיךָ דָּאָר, and I find that the German says, "Thou dear Daniel," "thou dear Mary," or "thou gracious maid," or "thou maidlike virgin," "thou tender woman," and the like. For he who undertakes to translate must have a great store of words so that he can have his choice if one does not sound right in every place.

And why should I say much or at length of translation? If I were to indicate the source and idea of all my words I should have to write at it for a year. What skill and labor are required in translating, I have surely experienced; therefore I do not propose to take for judge or critic in the matter any Papal donkey or mule who has never tried it. Whoever does not like my translation may let it alone; the Devil thank him who does not like it or who criticizes it without my wit and will. If it is to be criticized, I wish to do it myself; and if I do not do it myself, will others please leave my translation in peace and let every one do what he pleases on his own account, and have a good year.

This I can testify with good conscience, that I have applied my highest truth and zeal to the matter and have never cherished false intentions. For I have never taken nor sought nor profited a farthing from my work, nor did I seek my own glory in it, as God, my Lord, knows, but I did it as a service for my dear Christians and in honor of one who sits above, who does so much good for me every hour, that if I had translated a thousand times as much and as industriously, yet I should not have earned the right to live an hour nor to have a sound eye. . . .

Yet, on the other hand, I have not always allowed the letters to slip away too freely, but gave heed to them most carefully, both I and my assistants, so that if much depended on a passage I kept it according to the letter and did not pass over it so freely. For instance, John vi. 27, where Christ says: "Him God the Father hath sealed." Here it would probably have been better in German: "Him God the Father hath marked," or: "Him God the Father hath intended." But here I thought better to slight the German language than to depart from the word. Ah, translating is not everybody's art,—as the foolish saints think; the work demands a right pious, faithful, reverent, Christian, experienced, disciplined heart. Therefore I hold that no false Christian nor factionist can translate faith-

fully. As is clearly illustrated in the version of the Prophets issued at Worms, on which indeed great industry was expended, and which is far behind my German version. But there were Jews engaged on it who did not show great regard for Christ, though but for this there were skill and industry enough employed. And let this much be said of translating and of the nature of language.

But furthermore, I have not only trusted to the nature of language and followed it, in adding to Romans iii. 28 *solum*, "alone," but the text and the intention of St. Paul absolutely demand and compel it. [Then follows some exposition of Scripture to this effect.]

Now since the nature of the subject itself demands that we say, "Faith alone justifieth," and also the nature of our German tongue, which also teaches us to express it in this way, and since I have besides the examples of the holy fathers and am constrained by the danger that people may cling altogether to works and fail of the faith and lose Christ, especially at this time when they have been so long accustomed to the doctrine of works and are to be weaned from it only with great effort, therefore it is not only right but also highly necessary, that we speak out most distinctly and completely: Faith alone without works maketh righteous. And I regret that I did not add to it, "any" and "of any," that is, "without any works of any laws," that it might be uttered fully and squarely. Therefore it shall stay in my New Testament and not even if all the Papal donkeys should go foolish and crazy shall they get me to change it.

[The pamphlet then proceeds to discuss briefly the second question, whether the departed saints intercede for us.]

GOETHE'S CONFESSION OF FAITH.

BY THE EDITOR.

WE meet frequently with the statement that Goethe's confession of faith is contained in Faust's reply to Margaret.¹ The passage is most beautiful and the words are so much like music as to deserve to be called a sonata of thought. Rhymes prevail in the beginning but are soon discarded while the verses proceed more and more in a dithyrambic style simply in obedience to the general principle of euphony.

In contrast to the common view I wish here to protest against the traditional interpretation. Faust's reply to Margaret is not intended to be a confession of faith, neither of Faust nor of Goethe himself. We must understand the scene according to the situation. Margaret in her anxiety about the soul of her dearly beloved examines her friend as to his belief in God, and he dodges the question, because he is unwilling to shock her with his unbelief. A philosophical explanation would be out of place with this sweet, but simple-minded girl, and so he resorts to the stratagem of answering her question in phrases. His words are carefully selected so as to make the same impression upon her that she receives from the sermons at church, while in fact his meaning is the very opposite to the doctrines preached by the priest. His tone, his fervor, and his style are about the same as a devout pulpiteer might use, but the sense is different.

If we read the scene with this interpretation in mind, we will readily understand that Faust's reply to Margaret can not, and should not, be regarded as Goethe's confession of faith. Here is the scene in Bayard Taylor's excellent translation:

MARGARET.

"Believest thou in God?"

FAUST.

"My darling, who shall dare

'I believe in God!' to say?"

¹ In the sixteenth scene of the first part of "Faust."

Ask priest or sage the answer to declare,
And it will seem a mocking play,
A sarcasm on the asker.

MARGARET.

"Then thou believest not!

FAUST.

"Hear me not falsely, sweetest countenance!
Who dare express Him?
And who profess Him?
Saying: I believe in Him!
Who, feeling, seeing,
Deny His being,
Saying: I believe Him not!
The All-enfolding,
The All-upholding,
Folds and upholds He not
Thee, me, Himself?
Arches there not the sky above us?
Lies not beneath us firm the earth?
And rise not, on us shining,
Friendly, the everlasting stars?
Look I not, eye to eye, on thee,
And feel'st not, thronging
To head and heart, the force,
Still weaving its eternal secret,
Invisible, visible, round thy life?
Vast as it is, fill with that force thy heart,
And when thou in the feeling wholly blessed art,
Call it, then, what thou wilt,—
Call it Bliss! Heart! Love! God!
I have no name to give it!
Feeling is all in all:
The Name is sound and smoke,
Obscuring Heaven's clear glow.

MARGARET.

"All that is fine and good, to hear it so:
Much the same way the preacher spoke,
Only with slightly different phrases.

FAUST.

"The same thing, in all places,
All hearts that beat beneath the heavenly day—
Each in its language—say;
Then why not I, in mine, as well?"

Faust's declaration as to his belief in God consists of phrases and of phrases only. It does not contain thoughts but displays a

wonderful iridescence of sentiment, calculated to intoxicate the heart and capture the hearer's assent.

But where can we find Goethe's true confession of faith?

We have several poems that characterize his world-conception, but none of them is complete in itself.

Goethe loved to represent his own views in contrasts, taking up first one standpoint and meeting it by its contrary so as to avoid a one-sided partisan conception. The poet might truly have applied Faust's words to himself, "Two souls, alas! dwell in my breast." How clearly Goethe was conscious of this contrast within his own nature appears from a later poem addressed to the two-lobed leaf



LEAF FROM GOETHE'S GINGO TREE.

Reproduced from a pressed leaf sent to the author as a souvenir from Weimar by Professor Hatfield.

of an Oriental tree called *Gingo Biloba*, which he had planted in his Garden at Weimar. Goethe says:

"Leaf of Eastern tree transplanted
Here into my garden's field,
Hast me secret meaning granted,
Which adepts delight will yield.

"Dieses Baums Blatt, der von Osten
Meinem Garten anvertraut,
Gibt geheimen Sinn zu kosten,
Wie's den Wissenden erbaut.

"Art thou one—one living being
Now divided into two?
Art thou two, who joined agreeing
And in one united grew?

"Ist es Ein lebendig Wesen.
Das sich in sich selbst getrennt?
Sind es zwei, die sich erlesen,
Dass man sie als Eines kennt?

"To this question, pondered duly,
Have I found the right reply:
In my poems you see truly
Twofold and yet one am I."

"Solche Frage zu erwidern,
Fand ich wohl den rechten Sinn;
Fühlst du nicht an meinen Liedern,
Dass ich eins und doppelt bin?"

—Tr. by P. C.

If Goethe ever wrote a confession of his faith it should be sought in the poem entitled "Prometheus," but even this slogan of the rebel, written in a mood of storm and stress, expresses only the religion of one of Goethe's souls. It is one-sided and incomplete unless it be contrasted with some other poem such as "Ganymede," "The Limitations of Mankind," or "The Divine."

The young Goethe passed through the period of revolution, called *Sturm und Drang*.² He was thrilled with the revolutionary spirit of titanic genius. He longed for independence and dared to assert himself in the face of any authority. But the old Goethe had calmed down, and was perfectly aware of the necessity of order, of law, of steady and peaceful conditions in life. This contrast between the young and the older Goethe does not characterize successive periods but is simultaneous. The titanic nature predominates in his youth and a conservative spirit in his maturer years, but they are both integral parts of his being throughout the whole of his life. Both are reflected in his poetry and both permeate his religion and philosophy.

Goethe wrote "Prometheus" at the end of the year 1774, in a period of his life when he isolated himself from others and so felt sympathy with the Titan who in separation from the gods constructed in his lonely workshop a world of his own. He communicated the poem to his friend Jacobi, and Jacobi without revealing its authorship, showed it to Lessing in 1780, who was so much pleased with it that he declared the standpoint taken in Prometheus to be his own.

The poet gives the following account of his own intentions:

"The fable of Prometheus began to stir within me. I cut the garment of the old Titan to suit my stature, and without further delay began to write a drama of the strained relations in which Prometheus had become estranged from Zeus and the other gods. He now molded men with his own hand, had them endowed with life by the favor of Minerva, and founded a third dynasty. And indeed the governing gods had good reason to complain since they might be looked upon as occupying an illegitimate place between Titans and men. Part of this work is the monologue, which as a sep-

² The traditional translation of this phrase, which is "the period of storm and stress," is not quite correct. The meaning of the German words *Sturm-und Drang-Periode* does not denote an external condition, but a subjective and active attitude of a certain class of German poets. They were trying to take the heavens by storm and applied themselves with bold vigor. *Sturm* in this connection does not mean "a storm" but "a storming," and *Drang* "a pressing forward; violent endeavor; a wild aspiration."

arate poem has made some stir in German literature, because by it Lessing was prompted to explain several important points in thought and sentiment in contrast to Jacobi. It became a fuse for an explosion which revealed the most intimate thoughts of worthy men and



PROMETHEUS.

drove them to the fore, revealing conditions which unconsciously were slumbering in the hearts of those members of our society who were otherwise most enlightened."

The poem reads as follows:

"Zeus, cover thou thy heaven
 With cloudy mist,
 And like a boy
 That chops off thistles,
 Exercise thy strength
 On oaks and mountain peaks.
 Yet must thou leave me
 The earth where standeth
 My hut, which was not built by thee;
 In it my hearth,
 Whose cheerful flame
 Evokes thy envy.

"Naught do I know more wretched
 In all the world, than you, ye gods,
 So miserably
 With all your majesty,
 Ye eke out your existence
 By sacrifice
 And mumbled prayer.
 In sooth, ye'd starve
 Were not children and beggars
 Your hope-deluded dupes.

"When still a child I was
 And knew not where to turn,
 Heavenward strayed mine eye
 To the sun, as if above there were
 An ear listening to my complaint,
 A heart like mine
 Feeling the dint of pity
 For a troubled soul.

"Who helped me
 Against the Titans' insolence?
 Who rescued me from death,
 From slavery?
 Didst not thyself accomplish all,
 O holy, glowing heart,
 Deluded in thy youthful goodness,
 Still glowing gratitude
 Unto the slumbering god above?

"Shall I yet honor thee? For what?
 Didst thou ever assuage the pangs
 Of the sorrow-laden?
 Has not my manhood been wrought
 in the forge
 Of omnipotent Time
 And of Fate,
 My masters and thine?

"Thinkest thou
 That I should hate life
 And fly into deserts,
 Because not all
 My blossoming dreams
 Riped into fruit?

"Here am I, moulding men
 After my image,
 A race like mine
 To suffer, to weep,
 And to enjoy life;—
 And to disdain thee
 As I do."

—*Tr. by P. C.*

The poem "Ganymede" represents Goethe's devotion which, being expressed in the religious sentiment of ancient Greece, finds expression in a prayer of the cup-bearer of Zeus. It reads as follows:

"In glitter of morning
 Thou glowest around me,
 Spring, thou beloved!
 With thousand-fold of passionate
 raptures
 All my heart thrills
 To the touch divine
 Of thine ardor undying.
 Ambrosial Beauty!

"Oh! that I might enfold
 Thee in this arm!

"Alas! on thy bosom
 Rest I, and languish,
 And thy flowers and thy grass
 Are pressed to my heart.
 Thou coolest the burning
 Thirst of my bosom,

Morning-wind exquisite!
Softly the nightingale
Calls to me out of the misty vale.
I come! I am coming!

"Whither? Ah! whither?
Up! up the effort!
The clouds they are floating

Downwards, the white clouds
Bow down to the longing of love.
To me! Me!
In your lap float me
Aloft
Embraced and embracing!
Aloft to thy bosom,
All'loving Father!"

—*Tr. by William Gibson.*

It was Goethe's intention to offset "Prometheus" by "Gany-mede," but it seems to us that he succeeded better in describing religious devotion in two others of his dithyrambic poems, entitled "The Limitations of Mankind," and "The Divine."

In all these poems, as well as in "Prometheus," Goethe speaks as a believer in the Greek world-conception, and so the divine order is conceived as a polytheistic monotheism, the divine beings represented by the celestials,—“the higher beings whom we revere,” and among whom Zeus is the omnipotent, all-embracing father. The poem "The Divine" reads as follows:

"Man must be noble
Helpful and good!
For this alone
Distinguisheth him
From all things
Within our ken.

"Hail to the unknown
Higher presences
Whom we divine:
May man be like them,
And his conduct teach us
To meet them in faith.

"Nature around us
Is without feeling:
The sun sheds his light
O'er the good and the evil;
The moon and the stars shine
Upon the guilty
As well as the upright.

"Storms and torrents,
Hail and thunder,
Roar their course
Seizing and taking
All things before them,
One after another.

"Thus also Fortune
Gropes 'mid the crowd,
Now seizing the schoolboy's
Curly innocence,
Now, too, the gray crown
Of aged guilt.

"Eternal and iron-clad
Are nature's great laws
By which all things
Must run and complete
The course of existence.

"But man can accomplish,—
Man alone,—the impossible;
He discriminates,
Chooses and judges;
To the fleeting moment
He giveth duration.

"His alone it is,
To reward the good,
To punish the wicked,
To save and to rescue,
To dispose with foresight
The erring, the straying.

"And we revere
The great immortals
As if they were men,
Doing in great things
What in the lesser
The best one of mortals
Does or would fain do.

"Let the noble man
Be helpful and good,
Untiringly do
What is useful and just!
Be an example
Of those presences
Whom we divine."

—*Tr. by P. C.*

Goethe was by nature pious. He declared that "only religious men can be creative,"² and so it was natural that he gave repeated expression to his faith. The same sentiment of pious submission to the Divine, to God, to Father Zeus, or whatever we may call the Divinity that sways the fate of the world, is also set forth in "The Limitations of Mankind," written in 1781, which reads as follows.

"When the primeval
Heavenly Father
With hand indifferent
Out of dark-rolling clouds
Scatters hot lightnings
Over the earth,
Kiss I the lowest
Hem of His garment,
Kneeling before Him
In childlike trust.

"For with the gods
No mortal may ever
Himself compare.
Should he be lifted
Up, till he touches
The stars with his forehead,
No resting-place findeth
He for his feet,
Becoming a plaything
Of clouds and winds.

"Stands he with strong-knit
Marrowy bone

On the firmly founded
Enduring Earth,
Not high enough
Does he reach,
Merely to measure,
With oaks or vines.

"What distinguisheth
Celestials from mortals?
There are many billows
Before them rolling,
A stream unending:
We rise with a billow,
Collapse with a billow,
And we are gone.

"A little ring
Encircles our life,
And on it are linked
Generations to come,
In the infinite chain
Of their existence."

—*Tr. by P. C.*

The contrast between these two kinds of poems, on the one hand "Prometheus" and on the other hand "Ganymede," "The Divine" and "The Limitations of Mankind," is almost a contradiction. Prometheus is the rebel who defies Zeus, while the other poems exhibit piety, reverence, devotion for and love of the divine, whether gods, angels or saints, having Zeus or God as the loving All-Father.

² In a letter addressed to Riemer, of March 26, 1840.

Goethe is convinced that both standpoints are justifiable and that both are needed in the development of mankind. Man is sometimes obliged to rebel against the conditions that would dwarf him and hinder the growth of his individuality; he must be a fighter even against the gods, and in his struggle he must prove strong and unyielding, hard and unmovable, and yet such a disposition should not be a permanent trait of his character. The humanity of man teaches him to be tender and pliable, to be full of concession and compromise. It may be difficult to combine these two opposite qualities, but it is certain that in order to be human and humane man stands in need of both. Man must be courageous and warlike and at the same time kind-hearted and a peace-maker. He must be animated with the spirit of independence, and yet be possessed of reverence and regard for order. He must be a doubter and yet have faith. He must be a Titan, and rebel, an iconoclast, may be an atheist, and yet he must be devout and filled with a love of God.

There was something of the nature of both Ganymede and Prometheus in Goethe.

QUESTIONS FROM THE PEW.

BY FRANKLIN N. JEWETT.

THE CREATION NARRATIVE OF GENESIS I, 1—II, 4, a.

IS there any serious doubt that by "day" in this narrative the writer meant a common day? "There was evening and there was morning, one day...and there was evening, and there was morning, a second day, etc." This seems to be clear and definite, and to correspond with the ancient, and also the modern Hebrew reckoning of the common day. If extended periods had been intended nothing could have been easier than to say so. Limitations of language certainly cannot be pleaded here. And what did the words convey to the ancient world, to the mediæval world, and also to the modern world down to very recent times? They conveyed their plain meaning of six common days. If there were exceptions they certainly were so few as to attract little or no attention. Moreover, belief in the six (common) days of Creation, when seriously questioned, was defended with nothing less than fierce tenacity.

What these days meant to Moses seems to be shown us very plainly by Exodus xx. 9-11. "Remember the Sabbath day to keep it holy,... for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." The people were to work six days and rest the seventh because the Lord himself did the same.

The exact correspondence of the language in Genesis to the prevailing reckoning seems to give a definiteness of meaning to the words in question that cannot possibly be evaded. Here, as elsewhere, whatever a passage was especially or quite exclusively adapted to produce in the minds of those to whom it was originally addressed, *that* it must have been *intended* to produce, and *that* was the original meaning of the passage. How can this conclusion be

avoided? Or, if any one should claim a remote meaning, more important perhaps than the plain one, and to be discovered by mankind not until several thousand years later, the plain meaning would still be a real meaning, and the only meaning communicated at the time, and it would have to be reckoned with.

For two reasons the use of the word "day" in the latter part of Gen. ii. 4, . . . "in the day that the Lord God made earth and heaven," can hardly be admitted as bearing upon the meaning of the word in the preceding chapter. First, though the word was very likely used in a general as well as in a particular sense then as it is now; the connection in any case would show, or should show, which of the meanings is intended. If one refers to the customs of the country in George Washington's day, the meaning is clear. This however in no wise obscures his meaning whenever he should speak of a succession of days during which a work was done, each containing a morning and an evening, with enumeration of the parts of the general work done during each of the days. Accordingly if the "day" of Gen. ii. 4 is to be taken in a general sense, the fact can hardly obliterate the definiteness of the "days" of the preceding chapter.

All this holds if we understand that the last part of ii. 4 belongs to the same original narrative as the preceding verses. If, however, in the second place, the word "day" in verse 4 belongs to another original narrative, then the case is still stronger, if need be, against denying to the word in the preceding narrative its simple plain meaning. Now there are at least two cogent reasons for believing the narratives to be distinct. The record from ii. 4 on, is certainly very different from the preceding narrative; it is even difficult or impossible to reconcile the two. Besides in the second narrative the designation of the Deity is Lord God, while in the previous one it is God only. This is itself a marked difference; and its co-existing with the different character of the narrative makes the case much more than doubly strong. Hence "day" in ii. 4 appears to be entirely out of any close connection with the word as used previously.

But the days have been interpreted to mean immensely long periods of time. We understand that this interpretation, however, was resorted to only under great pressure of necessity, when the results of prolonged investigations were supposed to be disproving or in danger of disproving the truthfulness of the narrative. But, whatever its origin, how does this interpretation fit the facts?

The narrative has "grass," and "herb" and "fruit tree" in full

perfection during the third day. The "moving creature that hath life" was brought forth, by the waters, not until the fifth day. Now it seems to be very clearly established that the beginnings of life on this planet were in the water, and that aquatic life, both animal and vegetable, flourished long ages, millions of years doubtless, before there were any "fruit trees."

Again, the flourishing of grass, herbs and fruit trees before the creation of the sun and moon seems to be a phenomenon utterly foreign to what we know of such vegetation. Sun light is essential to its existence. Also æons before the existence of fruit trees the waters teemed with animals having well developed eyes. This is proof positive of light, and it would seem, proof sufficient of sun light, at this remote period.

Still again, the distinctions of evening and morning before the creation of the sun are suggestive of an opinion, to us strange, held by St. Ambrose, and, as we understand, by others of the early Church Fathers. According to this opinion the light of early morning was quite independent of the sun. St. Ambrose is quoted as saying, "We must remember that the light of the day is one thing and the light of the sun, moon, and stars another. . . . the sun by his rays appearing to add lustre to the daylight. For before sunrise the day dawns, but is not in full refulgence, for the sun adds still further to its splendor."

Is not this same view of the independence of the dawn apparent in the Genesis narrative? With the light of dawn independent of the sun there could of course be morning and evening before the sun existed. May not St. Ambrose have obtained or verified the quoted opinion from this narrative?

Of interest in this connection is Job xxxviii. 19, 20:

"Where is the way to the dwelling of light, and as for darkness, where is the place thereof; that thou shouldst take it to the bound thereof, and that thou shouldst discern the paths to the house thereof?"

These questions are a part of the answer of the Lord to Job out of the whirlwind. The chapter evidently contains some of the profoundest reflections of antiquity upon common, but most impressive physical phenomena. Where was Job when the Lord laid the foundations of the earth? Who measured the earth? and upon what do its foundations rest? Who confined the sea within its impassable barriers? Has Job during his lifetime commanded the coming of the morning? Has he entered into the recesses of the deep? Does he understand aught of the mystery of death? Does he know

the way to the dwelling place of light, and to the confines within which darkness is at home? That is, does he know where the light goes to when it goes away at nightfall? And does he know whence it comes when it re-appears? Where has it been meanwhile? And so of the darkness. These comings and goings of light and darkness must have been very impressive and mysterious to early man, when once he began to think about them. How could he account for the changes? Indeed, the view of the matter here given seems a very natural one under the circumstances. May we not add that it would be especially so to those who were familiar with the narrative in the first chapter of Genesis?

THE BOSTON OF FEUDAL JAPAN.

BY ERNEST W. CLEMENT.

"THE Boston of Japan" is the title applied by Arthur May Knapp¹ to Mito, one of the most famous places of Feudal Japan. This appellation is especially appropriate because Mito was a prominent center of intellectual activity in the days of the Tokugawa feudalism, and was, in a large degree, the literary "hub" of Japan. It may be comparable again with Boston in reference to political affairs; for it was the seat of the great movement which finally culminated in the revolution of 1868 and the overthrow of the military despotism of the Tokugawa dynasty of the Shoguns. And, although the American Revolution, in which Boston was the cradle of liberty, led to the overthrow of royal tyranny and the establishment of a great republic: yet Mito may still be called the Boston of Old Japan, although it was the cradle of Imperialism rather than Republicanism; for the Japanese Revolution has led to constitutional imperialism, representative institutions, local self-government, freedom of assembly and of the press, religious liberty and many other privileges unknown in the time of the absolute despotism and military domination of Old Japan.

Mito is situated about seventy-five miles northeast of Tokyo, on the Naka River and only a few miles from the Pacific Ocean. It was the principal town of the province², or geographical division, known as Hitachi; and it is now the capital of the prefecture,³ or political division, known as Ibaraki. But Mito must not be considered merely a geographical term. As a local habitation, it was the castled home of a *daimyo* (feudal lord) and the chief town of a very powerful clan. But under the feudal system, perfected by Iyeyasu, the first of the Tokugawa Shoguns, each of his retainers must have at least one *yashiki* (mansion) in Yedo and reside there

¹ In *Feudal and Modern Japan*.

² *Kuni*.

³ *Ken*.

six months in the year. And this had the effect of transferring to the broader arena of Yedo the literary and political activity of the clan and thus of widening the influence of Mito. It should, therefore, be borne in mind that what is reported as said and done in Mito may not have taken place within the narrow limits of the castled town, but may have occurred in the great city of Yedo or even in the imperial capital, Kyoto. Mito was the name of a town, a family, a clan and the lord of the clan; and it was also the name of a school of philosophy and political science, to whose profound influence may be traced the downfall of the last dynasty of the Shoguns. And, by one of the strange ironies of fate, it was a Mito man, son of a great Mito prince, but adopted into another clan, who was the last of his dynasty. And yet to his credit it should be reckoned, and to his honor it should be acknowledged, that he had the vision to see, and the wisdom to recognize, that he was "the last of the Shoguns," and by his resignation he united the empire in one administration under the lawful hereditary emperor.

The feudal lords of Mito belonged to the Tokugawa family; the first of them was a son of Iyeyasu. Mito was one of the *go-sanke*, or "honorable three houses," including Kii, Owari and Mito, from which alone the Shogun might be chosen in case of the failure of the direct line. The first Tokugawa Prince of Mito, now well known by his posthumous name, or title, of Iko, was the one who began to lay out the famous garden, Koraku-yen, in the Koishikawa District of Tokyo. The mansion thereon has been superseded by the Imperial Arsenal, which daily turns out its supply of arms and ammunition for New Japan; while the garden still remains and is a delight to all visitors, because it is a type of the artistic and refined tastes of Old Japan.

The second Prince of Mito was its greatest and best, and contributed the most to the literary culture, scholarly habits and political philosophy which make its warrant to be called "the Boston of [Old] Japan." He lived from 1628 to 1700; assumed the government of his clan in 1661 and in 1690 retired from active public life. His given name was Mitsukuni; a common title of his was Mito Komon; and his posthumous name is Giko, which means "righteous prince." And this appellation was appropriately conferred, as we might ascertain if we should look into the details of his career.

But we are especially concerned at this time with only one phase of his character; for he is best known as a scholar and a patron of scholars and has been well called "that Japanese Mæcenas." The schools of Mito were among the best in the Empire.

The province of Mito was especially noted for the number, ability and activity of its scholars. Mitsukuni began collecting books and started a library, which, augmented from time to time, grew to more than 200,000 volumes, most of which are Japanese and Chinese works, although a few Dutch works on natural history and zoology are included. He also collected men, scholarly men, Japanese and even Chinese, to assist in the great literary labors which he undertook. His works were varied⁴ and included, for example, 20 volumes of essays, 5 volumes of poems, 510 chapters on various Japanese rites and ceremonies, and, last but not least, the *Dai-Nihon-Shi* (History of Great Japan) in 100 volumes.

It is this work, still considered a standard history of Japan, that has made Mito most famous and combines in one the intellectual, literary and political claims to the title "Hub." It was written in classical Japanese, the scholarly language of the day; and it probably received the correction, and assistance in composition, of one or more of the Chinese savants who had fled for refuge to Japan when their own native dynasty was overthrown in the seventeenth century by the present Manchu dynasty. This history, from the literary point of view, is one of the classics of Japanese literature.

History repeats itself again in this connection. Just as the Turks in the fifteenth century, by the capture of Constantinople, scattered the learned men of the East and their learning over the West; so Tartar hordes again, two hundred years later, drove Chinese scholars out of their native land into the neighboring country of Japan. And, as the Greek scholars stirred up throughout Western Europe a Renaissance, so the Chinese savants aroused in Japan a revival of learning.⁵

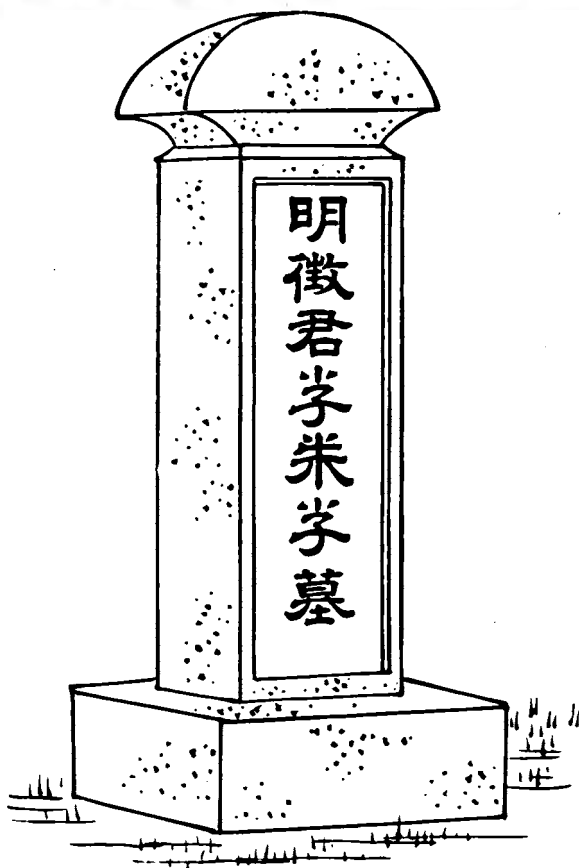
The best known of these Chinese refugees is named Shu Shunsui, who was invited in 1665 to make his home with Prince Mitsukuni, and lived in the Mito clan till his death in 1682. He was buried in the family cemetery of the Mito princes; and his tombstone, here reproduced, bears the following inscription: "The tomb of Shu, an invited gentleman of the Ming [dynasty]." Another Chinese, named Shinyetsu, lived in Mito as priest of the Gion temple and is buried in its sacred precincts. His tombstone, also reproduced here, is inscribed as follows: "The tomb of the great priest, Shin [posthumously called] Jusho, opener of the mountain [temple]."

Besides the direct and indirect literary work of the Chinese refugees in Japan, there was also the deeper interest which, by their

⁴ See also *Transactions Asiatic Society of Japan*, Vol. XXVI, pp. 115-153.

⁵ See also *Transactions Asiatic Society of Japan*, Vol. XXIV, pp. 12-40.

very presence, was naturally aroused in the study of Chinese literature and philosophy. Dr. Griffis says:^a "These men from the West brought not only ethics but philosophy. . . . Confucian schools were established in most of the chief provincial cities. For over two hundred years this discipline in the Chinese ethics, literature and



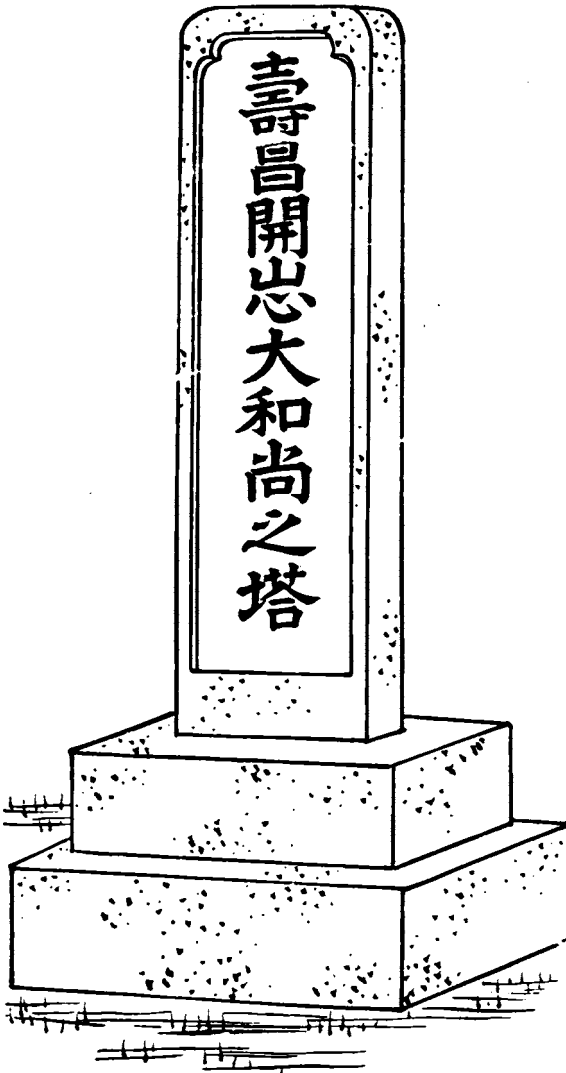
THE TOMBSTONE OF SHU SHUNSUI.

history constituted the education of boys and men of Japan. Almost every member of the Samurai class was thoroughly drilled in this curriculum. All Japanese social, official, intellectual and literary life was permeated with the new spirit."

But this renaissance had a still wider influence, which extended even to political affairs. There were, in fact, three lines along which

^a *The Religions of Japan*, pp. 134, 135.

the Japanese were led back to imperialism. One line was Confucianism, which taught loyalty; another was historical research, which exhibited the Shogun as a usurper; and a third was pure Shinto



THE TOMBSTONE OF SHINYETSU.

which accompanied or followed the second. "The Shinto and Chinese teachings became amalgamated in a common cause, and thus the philosophy of Chu Hi, mingling with the nationalism and pa-

triotism inculcated by Shinto, brought about a remarkable result."
"The union of Chinese philosophy with Shinto teaching was still



NARIAKI, PRINCE OF MITO.

more successfully carried out by the scholars of the Mito clan."⁷
To change slightly the figure used above, the Japanese were led

⁷ The first of these quotations is from Dr. Griffis; the second is from Mr. Haga, a Japanese authority.

over three roads from feudalism back to imperialism. There was the broad and straight highway of historical research: on the right side, generally parallel with the main road, and often running into it, was the path of Shinto; on the opposite side, making frequently a wide detour to the left, was the road of Confucianism; but all these roads led eventually to the Emperor. This view is corroborated by one more native scholar, Dr. Nitobe, who writes as follows:⁸ "The revival of Chinese classics, consequent upon the migration of the Chinese savants in the seventeenth and eighteenth centuries, reminded anew the scholars of Japan that they owed allegiance solely and simply to the Emperor. The simultaneous revival of pure Shintoism, which inculcated the divine right and descent of the Emperor, also conveyed *the same political evangel*." It would seem, therefore, as if Mito, with the aid of Chinese scholars, set on foot a renaissance in literature, learning and politics and has most appropriately been called by Sir Ernest Satow "the real author of the movement which culminated in the revolution of 1868."

In one point, however, Mito apparently exhibited a narrow-mindedness unworthy of the Japanese Boston. In the days when the question was agitated whether Japan should retain its policy of seclusion or enter into relations with Western nations, it was the Mito Prince Nariaki, known after death as Rekkō, who was the leader of the anti-foreign party. But there is good reason to doubt whether he was really so unprogressive and ultra-conservative; it looks as if he merely used that policy in the conflict against the usurpation of the Tokugawa Shogunate.⁹

Mito, weakened and decimated by a civil war which rent the clan in the years preceding the revolution, took no active part in that movement, and since then has occupied a comparatively unimportant position in New Japan. It is the capital city of a prefecture, and is growing in importance, but it can scarcely hope to regain its old prestige, when its scholarly atmosphere, literary tastes, intellectual pursuits and political activity against despotism and tyranny, entitled it to the honorable appellation of the Boston of Feudal Japan.

⁸ *Intercourse Between the United States and Japan*, p. 30.

⁹ See *Transactions Asiatic Society of Japan*, Vol. XIX, pp. 393-418.

A FREETHINKER ON THE RELIGION OF SCIENCE.

BY L. L.

THE TROUBLE with all reformers seems to be that they try to fit old ideas and systems to entirely new conditions, instead of looking the problem squarely in the face, setting aside all preconceived notions, and starting with a free field and an open horizon.

You try to unearth forgotten and worn-out theories, mostly based on the densest ignorance, and with these to patch up the many systems of religion in use, which systems, however, you recognize are slowly going to pieces.

Now, I am a machinist and it often happens that I want a screw to use in some contrivance that I am making. I have any amount of old and new screws, but somehow none of them are what I want,—some are too short, some too thick or too thin, others have the wrong thread, while in the rest the head will not do. After searching a good deal I generally find out that I am losing my time, and then I go to work to get a proper sized piece of the right metal and make a good screw of the kind and form that I require, and the job is a good one. Many machinists will use any screw in their jobs just because they are too lazy to make a proper one, and others will pass their time hunting for one to fit, cutting it off, forcing the threads and filing the head with the ordinary result that in time they get a loose screw.

It is just the same with religion. A man's religion must fit his ideas and his intelligence in order to be of any use to him. Every man has the religion he deserves, you can no more imagine a religion that will fit every one, than you could make a shoe that would fit every foot. As it is, in spite of the many sizes and kinds of shoes made, many people have corns from wearing footgear that doesn't fit. It is just the same with religions, except that the religious corns are harder to get rid of.

Another point is that you are always trying to find the beginning and the end of everything, and it seems that it can not enter your heads that there are things that have no beginning nor end. You remind me of old Golay, the foreman in our shop when I was an apprentice in the Old Country. He was a very careful old fellow and as methodical as they make them. Well he had a roll of fine brass wire of a special kind used in our trade and used to get mad if we cut a piece off from the middle of it; he wanted us to cut pieces from the end only. One day he received a new hank of wire and while he was busy elsewhere we apprentices got hold of it, soldered the two ends together and finished it so nicely that he could not see the joint. Presently he came back and wanted a piece of wire, and then the fun began. He hunted for the end of that hank for the better part of an hour till the boss came in and asked him what he was doing. Golay explained. Our boss who was a practical man grabbed a pair of nippers, cut the wire and told Golay that there he had all the ends he required.

There are plenty of Golays in religion and philosophy. All the ends you want are right here. The end of time is now; look at your watch—that is it, the present moment. You can work along backwards as far as you can remember or find out, and you can look along forwards as far as you can foresee or prophesy, but there is not any end in either direction, and it is no use looking for it. 'Tis the same for space and size, the end of size for you is yourself and the ordinary scale of your surroundings. There are bigger things, and others larger than those, and so on everlastingly, there is not any end to bigness. On the other side there are smaller things and others smaller still, far past the power of the microscope. There is no end in that direction either, so it is not any use in searching for it.

When I say there is no use in searching for the end I do not mean that you should not try to find out what there is, quite the contrary; but begin where you are and work backwards or forwards from your base, then you will have some point of comparison to begin with.

Some time ago I was not contented with my religion and started to investigate. The trouble was that there were a whole lot of things in it that did not hang together, so that if some were true, the others were lies and *vice versa*. I asked some of the official explainers to expound these points to me, and was told that they were mysteries past human comprehension, which I suppose means that

they did not know; and also that it was a sin to try and find out, which I did not believe.

I investigated as well as I could and found the subject pretty extensive. I found out that there were many religions besides the one I started from, and that except for little differences of detail and local flavor they were all alike, but used different names for everything. I found that each religion went back to some founder which its partisans declared to be the only original inventor of morality. They also say their founder had all the virtues and no vices and that he could not be wrong. On investigating further, I found that each founder of a religion had taken his morality ready-made from somebody else, most likely from his mother; that morality was public property of mankind and that no one held a valid patent of invention for it, and further that the only real originality that each founder had, was some system that he had imagined would explain the beginning and end of things. As there is no such beginning or end the explanation was not of much account. I also found out that these founders were remarkably bright, intelligent, and good men acting in good faith; but also that as a rule none of their followers acted up to their teaching and generally did just what their masters told them not to do.

I found that each religion had an immense library of books to explain what stuff the soul of man was made of, where it came from and where it went to, the sex, form, color, shape, size, dress, and walking sticks of its gods, and how men ought to act in every conceivable circumstance; but I also found out that except for the teaching of morality all the rest was pure moonshine; the followers of each religion had never seen their gods except in nightmares, nobody had ever come back after death to recount his thrilling experiences, and no one remembered much of what had happened to him before he was born.

Some of this literature is pretty, some interesting, some even poetical; but in general there is a certain sameness and lack of originality all through. The books may be in Sanskrit, in Greek, in Chinese, in Latin, in Pali or in Katakana; but one finds in all the same old characters doing the same old wonders for the same unaccountable reasons, and descriptions of the same old heaven and of the same old hell which no one ever saw, the only difference being in the local trimmings.

As a rule the morality of each religion is good for the people it belongs to, and in that line there is not much difference between them, although some are a little stricter than others. Anyhow the

standard of morality is not of much importance,—the amount of practice is the point.

Each religion seems practically to admit a number of gods, while declaring that they have only one; but there is one god that the followers of all religions worship with the greatest unity and unanimity, at whose respected name every ear is opened, and whom they all love and desire, whose name is the Almighty Dollar.

Now in saying all this, I do not want to mention any religion in particular, to hurt any one's susceptibilities, nor to destroy any one's illusions. From what I see the people who follow the religion of Science have lost their illusions and are looking for a new stock. I notice that in every nation and under every religion, the better educated class does not believe in that which the vulgar accepts unconditionally, that they follow outwardly the practices of their sect, but are either too lazy or afraid to break with tradition, to investigate and to start anew; but at most pass their time digging up the dust and refuse of ancient and foreign religions in the vain hope of finding something adapted to the conditions of modern civilization and knowledge.

I do not know much, and all books on religion contain a good deal that I cannot understand, not so much because it is beyond my very ordinary intelligence, as because it is written in a style which seems especially intended to be obscure, mysterious, and equivocal. Also many hard words are used, and languages are ransacked to find words with misty meanings, and one is told that years of profound meditation are necessary in order to comprehend the inner secrets of a religion.

Now this is not so, but all is really very simple if we look at things in the right way. The problems of God, the soul, eternity, etc., are much easier to understand than people generally think. One has only to put aside preconceived illusions, and look at things in a practical way for one's eyes to open directly. I will try to explain myself.

We all say that God is unique, eternal both in past and future, absolutely just, all pervading, and grander than anything we can conceive, also allwise and full of love,—in fact the superlative of everything we consider good. Now among all the things, beings, and ideas with which we are acquainted there is only one that can possibly fill the bill, and that is the All, the Whole, the conjunction of everything that exists, the Universe in its very broadest sense. Nothing can be greater than that, and the human mind cannot possibly imagine anything outside of it. That is God. Nobody, no

atheist, no priest, can deny its existence. I say "It" not He or She because "It" is far beyond the idea of sex. "It" is we ourselves, we are all parts of God, good or bad, rich or poor, wise or foolish, each man is a part of the Whole, a part of the eternal and boundless Being.

You may object that there are bad things, ideas and acts in this world, and that as God is infinitely good and pure nothing bad can form part of "It." To that I say good and bad are human ideas local to man and have no effect on the Whole. They are part of the wonderful system that exists in the universe by which all is kept in constant life and progress. When one examines he finds that what is bad for one being is good for another; good and bad are one-sided views of the case; from the point of view of the whole, of absolute justice they do not exist, although for us they are necessary for our government through life.

Some say God is the Spirit of the universe but not the universe itself. To that I would answer by asking what is meant by spirit? The word does not really mean anything at all, although men have disputed over it for thousands of years. Now I say, there is no body without soul, and no soul without body, and the combined Body and Soul of the Universe is what I call God. If any one has a better one let him pull him out of his hiding place and show him up.

Some say God created the universe, therefore before the universe there was God, who knows? Was any one round about at the time looking on? No, that will not hold water. There never was any Creator, nor creation, if by that one understands making something out of nothing.

But notice that if I deny the creation in that sense; at the same time I recognize a transformer. The very existence of the All is continuous change and transformation and if by creation is meant the making of something out of what was before, I agree that that kind of creation is going on now, a ceaseless and everlasting change of form, which we call life. Death is only one of the links of the chain where we lose sight of one of the parts of the being and in our ignorance believe that the process has stopped.

We are all Sons of God, but "It" is not in Heaven. "It" is everywhere. The old idea that God is a kind of king who lives in a golden palace where he receives the good people while under the palace there are dungeons and bottomless pits for the wicked, will no longer do. We are part of God and God is composed of us and all the rest of infinity. The whole is, so to speak, a vast republic in

which every being has his place and duty, and if he knows his place and performs his duty it goes well with him,—if not he gets Hell.

EDITORIAL COMMENT.

We give publicity to the above criticisms of our work because the same objection is frequently repeated. As an instance we quote as follows from a letter which was received some months ago:

"But while writing, I wish to add that 'freethinkers' and cultivated people, mainly among the scientists and literati, do not believe in continuing the use of occult and mystic phraseology of the dark and unscientific ages of the past. Science has no use for such words as 'God,' 'religion,' 'church,' etc. They are words that should be used according to the dictionaries, and not in some modern, transcendental sense difficult to describe. The terminology of superstition handicaps clear thought. Nearly all the high-sounding words and phrases of the old religions are but euphemisms for superstition. In the unconscious evolution of the present age we are substituting scientific, literary and art associations for the church."

If we take a radically new stand in matters of religion and reject the traditions of the Church, it might seem advisable to cut loose from them and make an absolutely new start, but we deem it unwise to do so, and our reasons are given in the editorial of the January number of the current year. We repeat here the main argument for our conservative position.

"We are too much convinced of the truth of evolution as a general principle of all life, not to apply it also to the spiritual domains of civilization, morality and religion."

It is very strange that freethinkers who in other respects are thoroughgoing evolutionists do not apply the principle of evolution to religion, but for sheer hostility to tradition would here upset their own favorite theory. They mostly are opponents to all established religious institutions and instead of developing them higher, instead of purifying them from imperfections, they would destroy them altogether. It is as if physicians would abolish the whole bodily system on account of its insufficiencies and reject humanity as a whole because it is not yet in several respects perfectly adapted to the civilized conditions of the higher man.

For further details see "A Retrospect and a Prospect" in the January number of *The Open Court*.

HOW JOSEPH SMITH SUCCEEDED.

BY BENSON M. LEWIS.

JUDGING by the extent of his contribution to history and taking into account his lack of education, Joseph Smith, Jr., was one of the most remarkable men in that group of Americans who were born in the first decade of the nineteenth century. That group included Emerson, Longfellow, Lincoln and Whittier.

Uncle Sam has not yet found the exact quantity that will eliminate Mormonism as a factor from the national equation. Smith did not organize a sect; he founded a new religion. Renan says: "Islamism is the last religious creation of humanity." But Mormonism is a distinct religion as well as Islamism. Many sects have sprung up within historic times; but a sect is only a division from some established belief. It is easy to form a sect. Let a dispute over some doctrine or ceremony arise and stubbornness will do the rest. Mohammed and Smith each brought out a new Bible and professed a divine commission.

There is a similarity in the announcements of the prophets of new revelations. Moses, we are told, received two tablets of stone written upon by the finger of God. Zoroaster claimed to have received the Zendavesta direct from heaven. Mohammed, while dozing in a cave on Mt. Hira, was visited by Gabriel and told to go and teach. Joseph Smith said he had visions and was directed to the place where he found a box containing plates engraved with a sacred record of the early inhabitants of America. This was the Book of Mormon. The publication of this book was opportune. At that time the theory that the aborigines of America were descendants of the lost tribes of Israel was widely discussed and seemed plausible. It was a stroke of genius to fit the story of Mormon into this niche in history, for none could contradict the narrative however much they might suspect the man who brought it out. What else could have been selected as the basis of a new sacred

history that did not cross the path of some known records. The promoters of Mormonism should be given full credit for the originality of their scheme in bringing out a new Bible with America as its holy land.

The Book of Mormon has no standing in literature, yet it would be impossible to convince a quarter of a million of Latter Day Saints that it is fiction and a crude imitation of the Old Testament. It is their sacred book.

In regard to Smith's claims there are three opinions: That they are true; that they are entirely false; that there is some truth in them.

The latter view seems reasonable. Knowing from the family history that Joseph's ancestors on both sides were believers in dreams, saw visions and heard voices which they regarded as supernatural, and that they were superstitious to an extraordinary degree, it may be granted that he did dream, or imagine that he had dreamed, the things that he claimed and that he believed they were divine revelations. There is no boundary to dreamland, and the dreamer's word is the sole evidence. That Joseph dreamed about religion is probable, for he says the religious excitement of the time set him to thinking. That buried plates should have appeared in his visions was in keeping with his occupation as a money-digger or searcher for hidden treasure.

The secrecy with which he guarded the plates and their early and final disappearance is presumptive evidence that if he ever had any plates they were either manufactured for the purpose or were a few fragments he found somewhere, and that they would not bear inspection by competent investigators.

Joseph's school days were brief and the facilities such as obtained in country districts in those days. He was not an apt scholar. The family did not stand well in the community, and they owned nothing. Such was this new prophet's equipment, and now, three-quarters of a century after he organized the first society, the number of Latter-Day Saints is given at 300,000, and they hold the balance of political power over a large section of the Far West.

Smith succeeded beyond his wildest dream, no doubt. How did he do it? Lack of education did not hinder him. Among the founders of religions how many were educated to any considerable degree? Renan says: "Religions are not founded on reason, nor can they be overthrown by reasoning."

Several things were required to launch the Mormon craft. Spaulding's unpublished novel supplied the hull, a mortgage on the

farm of Martin Harris served for ballast, while Sidney Rigdon's eloquence filled the sails. Smith stood at the helm and boldly plowed out upon the sea of popular credulity. His claim to divine inspiration met such a storm of criticism from all sides that the attention of the people was drawn to this persecuted prophet.

• An altar fire once kindled is hard to extinguish. Persecution only fans the flame and scatters the fire-brands.

Public baptism by immersion brought many converts. People who would not enter a church building will help to swell the crowd to witness an outdoor religious exercise. It was so in the days of John the Baptist. "John did baptize in the wilderness, and there went out unto him all the land of Judea and they of Jerusalem and were baptized in the river of Jordan."

The effect of a fervent exhortation delivered at the creek side, the minister standing in the water, and the evident sincerity of the first candidates who submitted to be immersed without change of clothing, moved many others to take the step at the psychological moment.

While it is true that the popular interest in religion which existed in those days contributed to the success of the new belief, the claim that it would not have been possible to establish such a church at any other time since is refuted by history. Spiritualism took form twenty years later, Christian Science began in the last quarter of the century and Dowieism came later.

No injustice need be done to the Sage of Concord, if we compare his public life with that of the Prophet of Palmyra. Ralph Waldo Emerson was two years older than Joseph Smith, Jr. Emerson was graduated from Harvard in his nineteenth year and became pastor of a Boston church in his twenty-sixth year. In the following year (1830) the Book of Mormon was published and the church of the Latter-Day Saints founded by Smith who was then in the first half of his twenty-fourth year. His education was such as an indolent boy could acquire in a few months' attendance at a backwoods district school. The grammatical blunders which appeared on nearly every page of the Book of Mormon testify to his illiteracy. Smith was killed by a mob in 1844, while in his thirty-ninth year, so that his active period as a prophet was about fourteen years. Several years before his death Mormonism had assumed the position of a political problem of large proportions, and its membership was increasing rapidly. Mr. Emerson died at seventy-nine after fifty years of public life. There is no easy method of comparing the results of their work; for while Emerson made a wide and

deep impression on the intellectual world, he left no organized following. Smith left a completely organized hierarchy and a large body of zealous followers, and has made a large and indelible mark upon the history of our country.

While many things contributed to the success of Mormonism, it is clear that Smith's audacity was an essential element. A man with more education or less nerve would not have attempted to establish such claims as his. Psychologically he was the man to do such a thing.

The success of these new beliefs proves that among the masses a large number are always ready to accept any novelty in religion that comes out, and the bolder the claims of the prophet, the greater will be the following.

GEOMETRIC PUZZLES.

BY E. B. ESCOTT.

IN the April number of *The Open Court*, in the article with the above title, there is a well-known puzzle in which a square containing 64 squares is apparently equal to a rectangle containing 65 squares. There are a few points about this puzzle which are not mentioned in the article referred to, which are interesting.

In Fig. 1, it is shown how we can arrange the same pieces so as to form the three figures, A, B, and C. If we take $x = 5$, $y = 3$, we shall have $A = 63$, $B = 64$, $C = 65$.

Let us investigate the three figures by algebra.

$$A = 2xy + 2xy + y(2y - x) = 3xy + 2y^2$$

$$B = (x + y)^2 = x^2 + 2xy + y^2$$

$$C = x(2x + y) = 2x^2 + xy$$

$$C - B = x^2 - xy - y^2$$

$$B - A = x^2 - xy - y^2.$$

These three figures would be equal if $x^2 - xy - y^2 = 0$, i. e., if

$$\frac{x}{y} = \frac{1 + \sqrt{5}}{2}$$

so the three figures cannot be made equal if x and y are expressed in rational numbers.

We will try to find rational values of x and y which will make the difference between A and B or between B and C unity.

Solving the equation

$$x^2 - xy - y^2 = \pm 1$$

we find by the Theory of Numbers that the y and x may be taken as any two consecutive numbers in the series

$$1, 2, 3, 5, 8, 13, 21, 34, 55, \dots$$

where each number is the sum of the two preceding numbers.

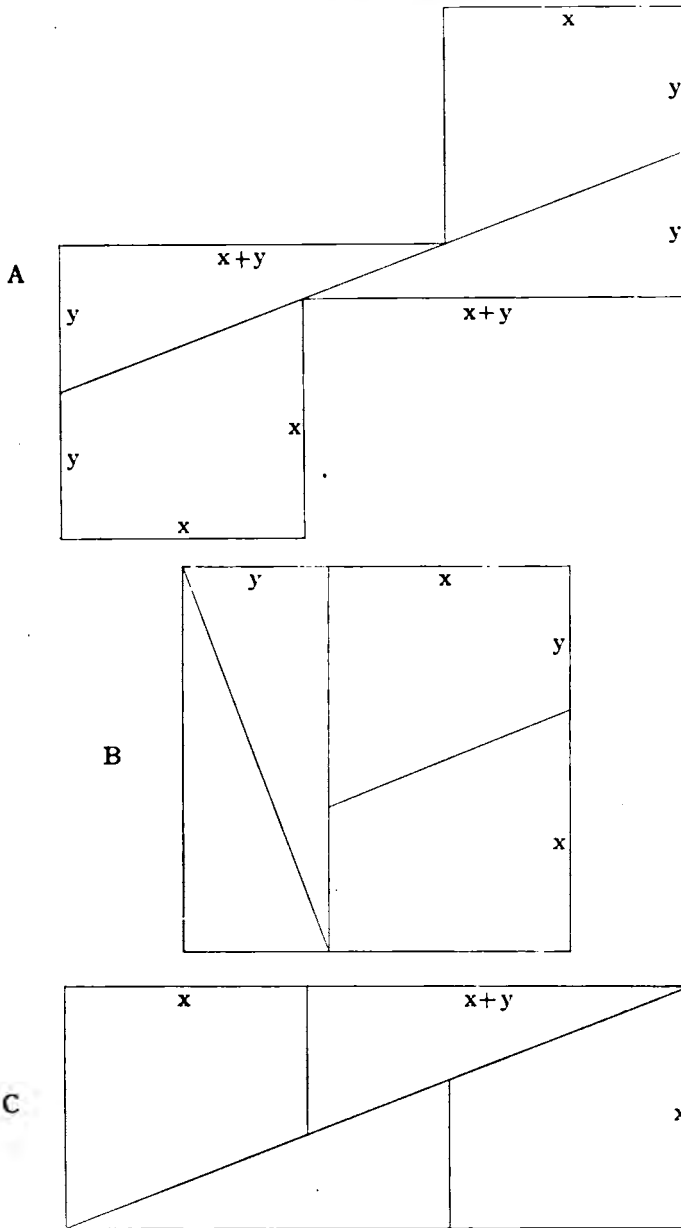


Fig. 1.

The values $y = 3$ and $x = 5$ are the ones commonly given. For these we have, as stated above, $A < B < C$.

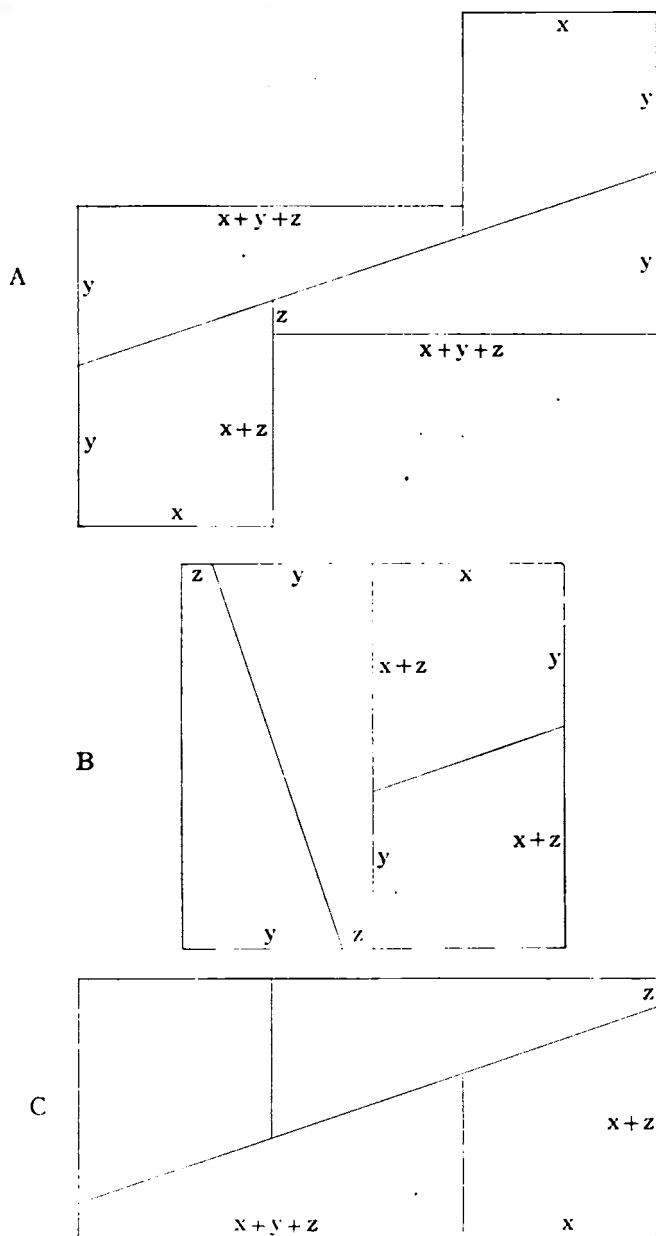


Fig. 2.

The next pair, $x=8$, $y=5$ give $A > B > C$, i. e., $A=170$, $B=169$, $C=168$.

This geometrical paradox is probably considerably older than is stated by Professor White. It seems to have been well known in 1868, as it was published that year in Schlömilch's *Zeitschrift für Mathematik und Physik*, Vol. 13, p. 162.

Fig. 2 shows an interesting modification of the puzzle.

$$A = 4xy + (y + z)(2y - x) = 2y^2 + 2yz + 3xy - xz$$

$$B = (x + y + z)^2 = x^2 + y^2 + z^2 + 2yz + 2zx + 2xy$$

$$C = (x + 2z)(2x + y + z) = 2x^2 + 2z^2 + 2yz + 5zx + xy$$

When $x = 6$, $y = 5$, $z = 1$ we have $A = B = C = 144$.

When $x = 10$, $y = 10$, $z = 3$ we have $A > B > C$, viz.,

$$A = 530, B = 529, C = 528.$$

MR. SEWALL ON THE PERSONALITY OF GOD.

IN COMMENT ON HIS BOOK "REASON IN BELIEF."¹

BY THE EDITOR.

THE Rev. Frank Sewall is the minister of the New Church at Washington, and is a leader of that branch of Christianity which is characterized by its reverence for Swedenborg as the prophet of the new dispensation. He has written the present book as an exposition of his Christianity, and the burden of his message is given in the sub-title which reads "Faith for an Age of Science." On the one hand he makes an examination into the rational and philosophical content of the Christian faith, and on the other points out the insufficiency of science unaided by revelation. We recognize the spirit of growing intellectuality which is characterized in the motto selected from the Jowett lectures, and reads as follows: "It would save infinite pain and loss if religion could grasp and satisfy men in their hours of intellectual activity, instead of merely finding an entrance through emotion, and being retained because it merely meets the cravings of human nature."

It is not our intention to enter into an exposition of Swedenborgian philosophy as here represented by one of its faithful followers. We will merely limit ourselves to reproducing Mr. Sewall's arguments in favor of the old doctrine of the personality of God. We will not even attempt to justify our own position which he criticizes in chapter V, page 66 ff., but will only limit our reply to a few comments explanatory of our own position. Mr. Sewall's argument is summed up in these words on page 70: "Except God be a Person there can be no science founded on universal laws, because there can be no universal relation, because relation exists in mind alone, and mind exists in person alone. The essence of the idea of person is that of self-conscious, self-active mind."

¹ London: Elliot Stock, 1906.

Mr. Sewall's argument rests on Kant's idea that all formal knowledge is *a priori*, and exists in the mind only and can not exist by itself. This is Kant's theory which the philosopher of Königsberg calls critical idealism. It is a problem which we have discussed at length in our edition of a translation of Kant's *Prolegomena*. The significance of it is fully recognized, but while we believe that Kant pointed out the way to the philosophical problem, we believe that he did not give us a correct solution, and we will say here that it would not be safe to refer to Kant as a reliable authority, and especially for a Swedenborgian, for Kant's wholesale rejection of Swedenborg and his remarkable visions is sufficiently known.² We reproduce Mr. Sewall's reference to our discussion of the God problem with Père Hyacinthe:³

"I noticed some time ago in a metaphysical journal a discussion between the editor and the celebrated French preacher, the Rev. M. Loyson, known before he left the Roman Church as Father Hyacinthe, on the subject of the Personality of God. The tone of the discussion was most courteous and friendly on both sides, and the views presented were broad and deep, and, therefore, they naturally coincided in many important points; but the one subject on which there seemed to be a very essential disagreement was as to—not the existence of God, for this was emphatically asserted by both—but as to how far personality is a necessary attribute of God. To the claim put forward by the brilliant Frenchman, that to take away the attribute of personality—i. e., of intelligence and will from God is to destroy the idea of God altogether, the editor replied that God may be non-personal without being impersonal: in other words, that God's non-personality may be of a kind to be called super-personal rather than impersonal; admitting that God may have personality of some kind, but if so, that it is a kind entirely above our apprehension or any of the attributes that we attach to personality. His argument to prove this was that there are things anterior to personality—older, therefore, than personality, and that personality is therefore not a proper attribute of the eternal. Of these things which he claimed are older than personality he instanced the law of number or the axioms of mathematics. That two and two are four, he said, is an eternal truth, older than any personal intelligence or knowledge of it.

² See Kant's book on *The Visions of Metaphysics and the Metaphysics of a Visionary*.

³ For further information of the controversy referred to by Mr. Sewall, we will state that it appeared in *The Open Court*, for October, 1897. Compare also the editor's article on "God" in *The Monist*, for October, 1898.

"But Kant has shown that the axioms of mathematics have all their validity in the *a priori* intuitions of succession and extension—or of time and space, which belong exclusively to mind. There is, therefore, no mathematical truth, nor mathematical law, which does not imply the co-existence of mind, or of personality, to comprehend it. I say comprehend it, rather than apprehend it, for the word apprehension applies to things without self, while comprehension means the holding or embracing things within self; and this must that Infinite do, which to borrow Swedenborg's expression 'is called infinite because it has infinite things in itself'—*Vocatus infinitus quia infinita in se habet* (D. L. W., nos. 17-22).

"The Divine Personality, the Mind in which alone the universal relations are possible, in which the certain, that is, the mathematical truth rests, is, therefore, the source and cradle of even the axioms of mathematics, and not some outbirth or evolution from them. There would, in other words, be no axioms without the Infinite Mind, the universal synthesis, to first give them birth. There is no relation of any two things in the things themselves. The things are there in their eternal isolation. If anything is between them, such as what we call relation, it is either, therefore, what we call the mind itself, or what the mind puts there. The same is true of the impressions of these things. These are equally, as Hume says, in themselves eternally isolated. It is the mind only that constructs a relation between them.

"When we say, 'two and two make four,' we are bringing sets of things wholly without relation in themselves, into a relation which we, in our purely mental, that is personal, capacity, put around them. Even parts are not parts of a whole, except so far as mind sees them in that relation, nor is the whole made up of its parts. There is but one mind that can comprehend the whole, made up of all the parts of universal being. To 'comprehend' these parts, to bring them into the relation of a whole, there must be a mind; to bring them 'all' into such a relation that mind must be infinite.

"In the light of these deductions from Kant's doctrine of the *a priori* nature of the mind's categories of number and relation, it appears how contradictory is the aforementioned editor's idea of a relation of numbers prior to the mind in which alone such relation can exist, and that there can be any absolute source of things above, or anterior to, that mind in which all things first obtain their distinct existence as forms in relation. Is not this the Logos which 'in the beginning was with God, and was God,' and by whom 'all things were made that were made?'

"Here is that Divine Personality which is something more than an arbitrary creation of man's moral nature, produced in order to satisfy his own aspirations after the good. It is not a projection from the reason, and so anthropomorphic in the intellectual sense. It is rather theomorphic as projecting the reason from itself, or making the human reason possible.

"This then is the infinite knowledge of which Revelation declares: 'Great is the Lord; His understanding is infinite.' This is that Divine Personality which is the source of the axiomatic knowledge of universal relation—i. e., the relation of all the parts which make up the great whole. Hence we see the assent which reason and philosophy must bring, in all humility and reverence, to the challenge of the Scriptures: 'He that teacheth man knowledge? Shall He not know?'

We see that a knowledge of universal relation must lie at the basis of, as giving security for, the finite mind's knowledge of any relation: and the Divine Personality of the Infinite must pre-exist as the final and real basis of human knowledge. For 'Thine eye did see my substance yet being imperfect: and in Thy book all my members were written, which in continuance were fashioned when as yet there were none of them.' (Ps. cxxxix. 16.)"

As stated above we do not intend to recapitulate the arguments in favor of our conception of a super-personal God. We will only point out that apparently we use some terms in a different sense from Mr. Sewall and that our conception of mind apparently differs from his. We understand by mind an organism which is characterized by a definite order systematically arranged according to rules of logic, and which has originated under the influence of sense-impressions which are methodically grouped and so arranged as to work like a logical thinking machine, all serving the purpose of adaptation to the surrounding world. According to our understanding, mind is the product of a development, and mind such as we know it exists in an infinite variety graded according to its capabilities from the animal world to the domain of rational thought, as it appears in man, rising even to the height of genius in specimens of extraordinary perfection. It is obvious that according to our definition God is not a mind, but rather the prototype of mind. An animal mind is incapable of thinking in clear abstract terms. It depends mainly on its immediate sense-impressions, and the thought of past and future is only vaguely outlined.

The relations which exist between things are recognized as relations only by mind, but they are of an objective character. They

exist whether or not they are perceived and their existence constitutes the bond of humanity in the objective world. The forms, the laws of form and the whole constitution of their interconnections are not, as Kant claims, "ideal" or subjective but objective. As Kant himself says, they are universal and necessary. Such relations are the omnipresent factors which shape the world and with it all sentient beings, because consciousness of them appears as mind in the animal world, and develops into personality as soon as it rises to the summit of clear abstract thought.

The original world-order from which mind rises is, as it were, the objective norm of all logical thought, and it is this feature of the objective world which the neo-Platonists call the eternal ideas or the Logoi. As soon as the unity of all ideas is recognized this system of the logical world-order is called the Logos, a term which was accepted by the early Christians and has rightly been identified with Christ in the aspect of his eternal character; religiously speaking, as the son of God begotten since eternity. This Logos, however, the aboriginal world order, is not a mind but the prototype of mind. It is the eternal norm from which mind originates.

We are far from denying the usefulness and even the need of mysticism in religion, and we believe we have a sympathetic recognition of the conception of God as held by Rev. Frank Sewall. We do not believe in the advisability of entering farther into a discussion of the differences and will therefore be satisfied with the general comments here given. We will further say that Father Hyacinthe's conception of God will in many respects be found similar to that of Mr. Sewall; but Father Hyacinthe, a man originally trained in Catholic philosophy, would presumably grant more to our conception of God than Mr. Sewall. At any rate we found in a personal discussion of the God problem that we had much more in common than we had originally anticipated. Father Hyacinthe was fully appreciative of broad philosophical thought which would avoid the emotional and almost mythological tendency of the current theology, and he noted in our own position the respect for the right of the theologian to conceive his ideas of God and other spiritual factors, in the allegories of mysticism.

MISCELLANEOUS.

SPINOZA.

BY J. H. BERKOWITZ

[Written in commemoration of the 250th anniversary of the excommunication of Spinoza by the Elders of Amsterdam, July 27, 1656; and inspired by E. E. Powell's *Spinoza and Religion*.]

Scorned by kin; from brother's portal
Hounded; shunning temple-side,
No curse so weighty, no plight so great
To shake his conscientious pride,
Or his lofty soul to humiliate.
"Right is might" in his life's a verity
For, despite oblivious Elders, banning him in rage,
From age to age into posterity
His self looms bigger. On History's page
Is writ of him, the excommunicated
Infidel, the "God-intoxicated"
Sage: He loved, he suffered, he's immortal.

BOOK REVIEWS AND NOTES.

THE PROGRESS OF THE GERMAN WORKING CLASSES in the Last Quarter of a Century. By *W. J. Ashley*. London: Longmans, Green & Co., 1904. Pp. xvi, 164. Price, 1s. 6d. net.

Mr. Ashley is professor of commerce in the University of Birmingham and formerly of Harvard. He has collected the evidence which is the basis of this book partly with the purpose "to clear the air in the fiscal controversy" in England. To those advocates of tariff inaction who argue that the condition of the German people is such as to deter Great Britain from the adoption of a protective tariff, he would show that Germany has actually witnessed a great advance in the well-being of the masses of her people within the last twenty-five years during which time she has also been pursuing a policy of protection. The author explains in his preface that he does not contend that this progress has been due to protection but simply that the tariff policy has not prevented the advance. He thinks too that Germany's example proves that the Social Reform which has been the active cause of much of the improved condition is not "unattainable side by side with a positive policy in the matter of tariffs." He paints the ameliorated conditions of the German working classes in such glowing colors that he thinks it possible that

Germans may think he has overdone the matter, but he shows also the difficulties that have had to be overcome.

MAGNÉTISME VITAL. Contributions expérimentales à l'étude par le galvanomètre de l'électro-magnétisme vital. Par *Ed. Gasc-Desfossés*. Paris: Rudeval, 1907. Pp. 501. Price, 5 fr.

The preface is written by the author's friend E. Boirac, vice-president of the Society of Hypnology and Psychology, and member of the General Psychological Institute. He speaks of the courage it takes to confess to a hostile public "that one sees in the mesmeric hypothesis of animal magnetism a truth, a great unknown truth, and to labor to procure for it the place in science which has been persistently refused to it for more than a century and which it has a right to occupy." In his introduction the author accounts for the systematic hostility of scientific men to his theory from the fact that it is not easy for scientific value to be appreciated when the same phenomena are made use of by charlatans for spectacular exhibitions; and also that an incomplete knowledge tends to produce in certain minds a false and dangerous mysticism. He also quotes the opinions of Cuvier and Laplace that there is a scientific possibility of the hypothesis of vital magnetism. The work as a whole is divided under the general headings Facts, Analogies and Scientific Inferences.

THE ARGUMENT OF ARISTOTLE'S METAPHYSICS. By *Edith Henry Johnson*, Ph. D. New York: Lemcke and Buechner, 1906. Pp. 186.

Mrs. Alvin S. Johnson has performed a real service to students of philosophy in thus sifting out the main currents of Aristotle's thought as given in his *Metaphysics*, and presenting them in logical form without criticism or comment and without entering into details of historical origin or textual criticism. After an Introductory chapter the book treats of Preliminary Inquiries; The Scope of Philosophy; The Problem of Philosophy; Primal Existence; The Unity of Matter and Form—Potentiality; The Ideas and Mathematical Entities; and Divine Existence.

THE CHILDREN'S BOOK OF MORAL LESSONS. By *F. J. Gould*. London: Watts, 1905. Pp. 117. Price, 1s.

This is the first of a series and is on the general subjects of self-control and truthfulness. The qualities to be inculcated in the child's mind are illustrated by many incidents, anecdotes and fables to represent various phases and lead up to the desired lesson. These stories are admirably told and are often drawn from classical sources centering about prominent figures of myth, history and legend.

The editor of *The Open Court*, Dr. Paul Carus, returning from a six months' absence abroad, arrived at New York Tuesday, July ninth, on the Kronprinz Wilhelm. After a short stay in the East, he is momentarily expected home as this issue goes to press.



LAST HOURS OF SOCRATES.

Frontispiece to The Open Court.

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**Devoted to the Science of Religion, the Religion of Science, and
the Extension of the Religious Parliament Idea.**

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ON THE PHILOSOPHY OF SOCRATES.

BY JAMES BISSETT PRATT.

AMONG the many disputed topics of philosophy none seems to be a more unflinching source of disagreement than the question as to what was the philosophy of Socrates. If one may judge by the history of the controversy the Father of Philosophy seems to have had as many philosophies as Homer had birth places. In a rough and general way, however, we may distinguish three parties to the controversy: (1) those who accept the accounts of Plato and Aristotle but reject that of Xenophon; (2) those who follow Xenophon but reject Plato and Aristotle; (3) those who accept and reconcile all three. In the first class we may place Schleiermacher, Dissen, Ritter, Brandis, Joël; in the second class Ribbing, Strümpell, Wildauer, Ziegler, Siebeck, Döring; in the third class Zeller, Windelband, Gomperz. The first party in this discussion considers Xenophon untrustworthy because inconsistent with Plato and Aristotle; the second considers Plato and Aristotle untrustworthy because inconsistent with Xenophon. If now it can be shown that the accounts given by the three authors are not inconsistent but agree so far as they go, a long step will have been taken toward reaching a satisfactory view of the real philosophy of Socrates. Attempts at such reconciliation have of course in a general sort of way been made; but never to my knowledge have the points in the different accounts been set down in black and white so to speak, and compared with sufficient detail to make the question of agreement or disagreement perfectly clear. The purpose of this paper is therefore to analyze the accounts given by our three authors and to set down in brief headings the gist of what each has to say, and then to compare these three lists of points in respect to their agreement or disagreement. Such a method will of course be technical; and I warn the reader

therefore that this paper will hardly appeal to any one not specially interested in the philosophy of Socrates.

Before going directly at our problem I must premise that in dealing with Xenophon and Aristotle I have confined myself to the *Memorabilia*, and to the *Metaphysics* and the *Nicomachean ethics*. In dealing with Plato the question which writings to use was of course more difficult. It would require a special treatise to consider all the questions to be dealt with in choosing from among Plato's Dialogues those which are to be considered Socratic. Suffice it to say, I have adopted the view of most critics that the "lesser Socratic dialogues" (with the exception of the *Hippias Minor*) are to be regarded as attempts on the part of Plato to depict the real Socrates and his method and teachings. To these I have added the *Apology*, on the ground that Plato's purpose in it is obviously historical rather than philosophical, and also because all attacks upon its trustworthiness seem to me weak and unsuccessful. The *facts* (not the philosophy) related in the *Phaedo* I have also taken as historic,—in short I have sought to find Plato's account of Socrates's philosophy in the following dialogues: the *Lysis*, *Laches*, *Charmides*, *Euthyphro*, *Protagoras*, and *Apology*, and in the facts related by the *Phaedo*.

What then was the philosophy of Socrates according to these three different authors?

What Aristotle has to say of Socrates's philosophy is very brief but very much to the point. It is found in his *Metaphysics* I, 6; XIII, 4; XIII, 9, and in the *Nicomachean Ethics* VI, 13 and VII, 2. The passage in *Met.* I, 6 is so short and so meaty that I will quote it entire: "Socrates employed himself about Ethics and entirely rejected speculation concerning the whole of Nature: in morals indeed investigating universals and being the first to apply himself to definitions." *Met.* XIII, 4 tells us that "Socrates employing himself about moral virtues first of all explored the manner of defining respecting these....for there are two things which may be justly attributed to Socrates: inductive arguments and the definition of universals." From *Met.* XIII, 9 we learn only that Socrates was not an upholder of the Platonic Idealism, and as this is purely a negative statement we may disregard it in reconstructing his philosophy. The passage in the *Nicomachean Ethics* reads, "This leads some to say that all the virtues are merely intellectual sense, and Socrates was partly right in his inquiry and partly wrong—wrong in that he thought all the virtues were merely intellectual sense, right in saying they were not independent of that faculty.... The difference between us and Socrates is this: he thought the

virtues were reasoning processes [*λογoi*, instances of knowledge] but we say they imply the possession of reason." This is further illustrated by the passage in VII, 2: "It is a strange thing as Socrates thought that while knowledge is present in one's mind something else should master him, and drag him about like a slave. Socrates in fact contended against the theory in general maintaining there is no such state as that of imperfect self-control, and that no one acts contrary to what is best conceiving it to be best, but by reason of ignorance of what is best." The other references to Socrates in Aristotle's writings add nothing as to his philosophy not given in the passages cited.

From these passages we learn the following facts:

1. Socrates emphasized ethics (Met. I, 6; XIII, 4).
2. He neglected the physical sciences (Met. I, 6).
3. He investigated "universals"—i. e., concepts. Logic seemed to him more important—or more attainable—than knowledge of the physical universe (Met. I, 6; XIII, 4).
4. He emphasized the necessity of definition. The universal concept must be clearly and sharply defined (Met. I, 6; XIII, 4).
5. In order to attain this clearness of definition he used an inductive method of argument (Met. XIII, 4).
6. For his ethics virtue was identical with knowledge (Nic. Eth. VI, 13; VII, 2).

Plato's lesser Socratic dialogues are rather disappointing to one who expects to learn from them at once the philosophy of the master. Especially is this true of the *Lysis*, *Laches*, *Charmides*, and *Euthyphro*. In none of these is any conclusion reached on the subject under discussion, and Socrates seldom seems to have an opinion of his own. Yet in spite of their indefiniteness we do gain from them a few facts of considerable importance. Thus the *Lysis* and *Charmides* show us at length Socrates's inductive methods and his constant search for definition of terms. We see also his carelessness about physical science and the value he sets upon universal concepts. This question of logical concepts is emphasized in the *Laches*: Socrates wants to know what courage is *in general*, not what particular acts are courageous. This dialogue also gives us an intimation—though a very indefinite one—that virtue is one with knowledge. The *Euthyphro* illustrates Socrates's methods and his desire for definition, as the others, and puts more clearly than they his view of the general nature of a concept. "Is not piety," he asks, "in every act always the same?" To tell what piety is it will not do to name one or two instances but one must "explain the general

idea which makes all pious things to be pious." In this dialogue also we learn something of Socrates's position on religious subjects. He tells us he cannot accept all the stories commonly told about the gods.

The Protagoras is more definite and satisfactory than the four shorter dialogues. From it we learn two very definite things about Socrates's ethics: he held that virtue was identical with knowledge and that it was based ultimately on pleasure. "No one voluntarily pursues evil or that which he thinks to be evil." "Knowledge is a noble and commanding thing which cannot be overcome and will not allow a man if he only knows the difference of good and evil to do anything which is contrary to knowledge." To know what is best and to do it are therefore one and the same, and this may be called indifferently knowledge or virtue. This knowledge moreover in the last analysis is a knowledge of pleasure and pain. "Things are good in so far as they are pleasant if they have no consequences of another sort, and in so far as they are painful they are bad." "Pleasure you deem evil when it robs you of greater pleasure than it gives." "You call pain good when it takes away greater pain than those which it has or gives pleasure greater than the pain: for I say that if you have some standard other than pleasure and pain to which you refer when you call actual pain a good you can show what it is. But you cannot."

In the *Apology* we have an explicit statement of Socrates's view of physical science—already in part indicated negatively by the lesser Socratic dialogues. His position is agnostic: he does not know anything about the ultimate nature of the universe, neither does he think that he knows. His wisdom is only a sort of "human wisdom." "The truth is that only God is truly wise." We have here also another incidental reference to Socrates's religious views: He tells us that he accepts the sun and moon as gods, just as his fellow citizens do. He is also evidently a devout worshiper of Apollo and believes thoroughly in the divine authority of the oracle at Delphi. This dialogue also gives us an entirely new view of Socrates's ethics. He says nothing of pleasure as the basis of virtue but maintains that "a man who is good for anything ought not to calculate the chance of living and dying; he ought only to consider whether in doing anything he is doing right or wrong." To be deprived of one's civic rights, to be driven into exile, to be killed,—these are not evils; but to inflict one of these things upon another unjustly is an evil. "No evil can befall a good man whether he be alive or dead." One more piece of information that we gain from

the *Apology* is in reference to the "daemon" of Socrates. He describes it here as a "divine something," "a familiar oracle," and says it often stops him in the midst of a speech and opposes him even about trifles and that it always forbids and never commands.

The *Phaedo*, as has been said, is not trustworthy as an account of Socrates's philosophy, but only as an account of the facts of his death. His dying command to Crito, however, to sacrifice for him to Asclepius gives us another casual indication of Socrates's position regarding the religion of his country.

If my analysis of these dialogues has been correct, Plato's account of Socrates's philosophy may be summed up in the following ten points:

1. Inductive method (seen in all six dialogues).
2. Search for clear definition of terms (all 6).
3. Agnostic position as to the physical universe and neglect of physical science (*Apol.*).
4. Importance of universal concepts (*Laches*, *Euth.*, *Prot.*, *Apol.*).
5. Emphasis given to ethical questions (all 6).
6. Virtue identical with knowledge (*Laches*, *Prot.*).
7. Hedonistic position (*Prot.*).
8. A belief seemingly inconsistent with (7), that virtue is more than pleasure (*Apol.*).
9. The Divine Voice (*Apol.*).
10. He retains part of the state religion and part he rejects. (*Euth.*, *Apol.*, *Phaedo*).

Xenophon's *Memorabilia* is not an attempt to give an account of Socrates's philosophy; it is hardly more than a defence of him against the charges of irreligion and immoral influence made by his accusers. Hence the more philosophic questions are thrown into the background and the emphasis is given to Socrates's religious and moral teaching and influence.

Xenophon begins his defence by showing that Socrates was, in some respects at least, a devout believer in the state religion. As a special proof of this he cites again and again Socrates's use of divination and of the advice given by his daemon. "He was seen frequently sacrificing at home and frequently on the public altars of the city; nor was it unknown that he used divination; and it was a common subject of talk that Socrates used to say that the divinity instructed him" (I, 1). "As for himself he undervalued everything human in comparison with counsel from the gods" (I, 3). "If any one desired to attain to what was beyond human wisdom,

he advised him to study divination; for he said that he who knew by what signs the gods give indication to men respecting human affairs would never fail of obtaining counsel from the gods" (IV, 7). This daemon according to Xenophon gave him not only prohibitions, as Plato said, but commands as well (IV, 8). In many respects, then, Socrates retained the religion of the state. Yet we can see from Xenophon's account that Socrates went decidedly beyond the limits of the state religion. In the two long passages on the design argument in I. 4 and IV. 3 Socrates speaks as a mono-

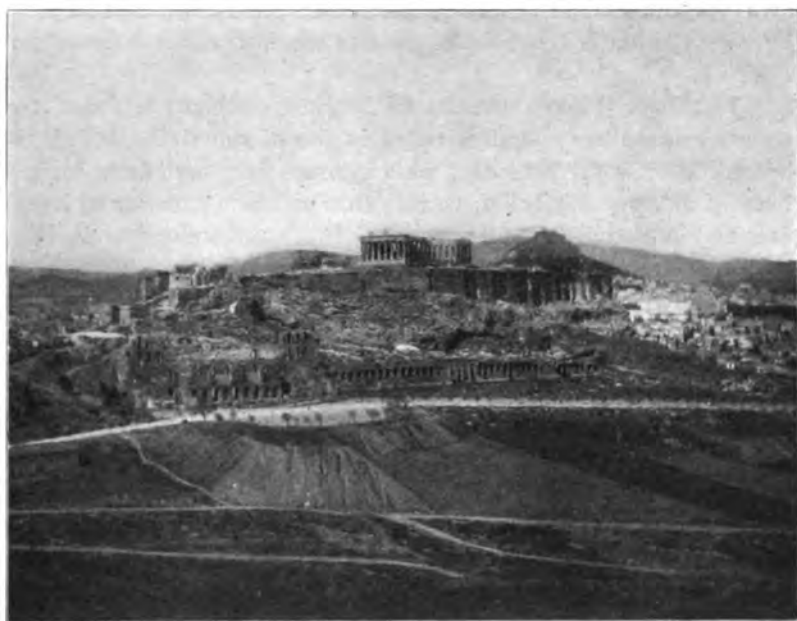


PRISON OF SOCRATES.
Photograph by the author.

theist. The many contrivances of nature for the good of man seemed to be the work of an Allwise Creator. This wise and beneficent power, whose work the universe is, he speaks of as "the intelligence pervading all things." Such a view of the divine order was certainly very different from the orthodox polytheism of the Athenian state.

The practical teachings of Socrates take up the larger part of the *Memorabilia*. Chapter after chapter is filled with discussions on temperance, justice, duty to the state, to parents, to friends, the

advantages of industry, the qualities needed in public officers, etc., etc. To the questions of physical science and to the guesses of the philosophers on cosmic questions he paid no attention. One should learn only so much geometry, he maintained, as was useful in surveying, and only so much astronomy as was required in navigation (IV, 7). "He did not dispute about the nature of things as most other philosophers disputed. . . . but he endeavored to show that those who chose such objects of contemplation were foolish. . . . He wondered too that it was not apparent to them that it is impossible for



THE PARTHENON.

Photograph taken by the author from Socrates's Prison

man to satisfy himself on such points" (I, 1). Anaxagoras's opinion that the sun was a heated stone seemed to him absurd; and in fact he considered all attempts at knowledge concerning celestial matters not only vain but impious (IV, 7).

As to Socrates's theory of ethics, the *Memorabilia* informs us that he held virtue identical with knowledge or wisdom. "Wisdom [*σοφία*] and temperance [*σωφροσύνη*] he did not distinguish" (III, 9). Both piety and courage also he identified with knowledge (IV 6). No one does wrong knowingly; all wrong action is from ig-

norance. "All persons choose from what is possible that which they judge for their interest, and do it; and I therefore deem those who do not act judiciously (i. e., who judge wrongly) to be neither wise nor temperate" (III, 9). "Do you know any persons who do other things than those which they think they ought to do?" "I do not" (IV, 6). Throughout most of the *Memorabilia* Socrates is represented (as in the *Protagoras*) as a thorough hedonist. Temperance, whose praises are more often sung by Socrates than those of any other virtue, seems desirable and fine because it leads ultimately to the greatest happiness, while intemperance is evil because it defeats its own purpose and brings more pain than pleasure (II, 1; IV, 5; IV, 6). "What is beneficial is good to whomsoever it is beneficial" (IV, 6).

Just as in Plato's account of Socrates's ethics we found two almost contradictory tendencies, so in the *Memorabilia* though the hedonistic view predominates we may trace here and there suggestions of an opposing belief, namely that virtue is superior to happiness and independent of all questions of pleasure and pain. In IV, 4 and IV, 6 we are told that justice is obedience to laws—the laws of one's country and more particularly the unwritten laws of the gods. For there are unwritten laws which men of all nations and all languages recognize and obey. These laws are not the work of men but of the gods; and to obey these laws is justice, whatever the result may be. The facts of Socrates's own life as related by Xenophon show that he lived by this definition of justice rather than by his hedonistic theory. One ought to be courageous in the presence of death and danger and obey the laws of one's country and the laws of the gods regardless of consequences. It was on this principle he acted after the battle of Arginusæ, before the Thirty Tyrants, and when accused by Meletus (IV, 4; IV, 8). How he reconciled his hedonistic with his more idealistic views, and whether he reconciled them at all, we are not told. So far as the *Memorabilia* goes it is possible that he would have agreed throughout with Bentham, but we cannot be certain.

Socrates's doctrine of beauty according to the *Memorabilia*, resembled his utilitarian doctrine of the good. In fact for him the beautiful is identical with the good, for both are merely other names for the *useful*. "For whatever is good is also beautiful in regard to the purposes for which it is well adapted" (III, 8). "What is useful is beautiful, therefore, for that purpose for which it is beautiful" (IV, 6).

The entire *Memorabilia* is one long illustration of Socrates's

method, of his use of definition and of logical concepts. To be sure Socrates does not here emphasize the importance and the nature of concepts as he does in Plato's Dialogues, but that could hardly be expected, considering Xenophon's interests and his practical purpose in writing the *Memorabilia*. Still if we had only the *Memorabilia* to go by, we could see plainly from it that Socrates laid great stress upon concepts—or what Aristotle calls "the universal." Socrates's method as illustrated in the *Memorabilia* is exactly that which we find in the Dialogues and is obviously what Aristotle had in mind when he spoke of Socrates's "inductive arguments."

To recapitulate the chief points in Xenophon's account of Socrates's philosophy, I find that he tells us the following things about his master:

1. He in part retained the state religion and in some things transcended it (I, 1; I, 3; I, 4; IV, 3; IV, 7).
2. He believed that he received divine warnings, through a monitory spirit or demon (I, 1; IV, 8).
3. He emphasized practical and moral questions (I, 1 *et passim*).
4. His attitude toward physical science and cosmic theories was agnostic (I, 1; IV, 7).
5. He identified virtue with knowledge (III, 9; IV, 6).
6. In theory virtue was for him based on hedonistic considerations (II, 1; IV, 2, IV, 5; IV, 6).
7. Yet as a fact he seems to have believed that virtue was superior to all considerations of personal happiness (II, 2; IV, 4; IV, 6; IV, 8).
8. For him the Beautiful was identical with the Useful (III, 8; IV, 6).
9. His method was inductive argument (*Passim*, cf. especially IV, 6; IV, 7).
10. To gain clear definition was one of his chief aims (*Passim*, cf. especially III, 9; IV, 6).
11. He valued the logical concept (*Passim*).

If now we compare the results obtained from our three authorities we will find that the account given by Plato includes all the points mentioned by Aristotle, elaborates and illustrates them, and adds four others; while Xenophon, though very different from Plato in his emphasis, as was to be expected, gives us, sometimes very briefly and indirectly, sometimes directly and at length, every point that Plato gives, and adds one for which he is the only authority.

It is not my purpose in this paper to give an elaborate account

of the philosophy of Socrates, but merely to state the leading points in his teaching, as given us by our three authorities. I will close, therefore, by a recapitulation of these points, noting the authorities for each. If I have been right in my analyses, the philosophy of Socrates must be constructed with some such list as this for an outline.

1. Inductive method (all three authorities).
2. Use of definition (all three).
3. Neglectful and agnostic attitude toward physical science and cosmic philosophy (all three).
4. Use of concepts (all three).
5. Emphasis laid on ethical questions (all three).
6. Virtue identical with knowledge (all three).
7. Hedonistic position (Plato and Xenophon).
8. Virtue higher than happiness (P. and X.).
9. The Beautiful identical with the Useful (X.).
10. The state religion in part retained, in part rejected (P. and X.).
11. The daemon (P. and X.).

SOCRATES A FORERUNNER OF CHRISTIANITY.

BY THE EDITOR.

IT is characteristic of the religious development of mankind that the ideal of a universal "lovingkindness" has been claimed as the essential characteristic of Christianity, but the truth is that the higher conception of ethics develops everywhere according to the law of evolution of religion and human civilization. The same maxim of requiting hatred with love was pronounced five hundred years before the Christian era by Lao Tze in China, four hundred years before Christ by Buddha, and simultaneously by Greek sages, among whom Socrates is the best known and most prominent in history. Thales of Miletus used to say, "Love thy neighbor and bear with little offences. Diogenes Laertius proposed as a principle of conduct this rule: "It is necessary to do good, to make the friend more friendly, and to change the hater into a friend." Pittacus said: "Forgiveness is better than vengeance," and Socrates forgave his enemies who had condemned him. He said in prison before he drank the hemlock: "I do not bear the least ill-will toward those who voted my death."

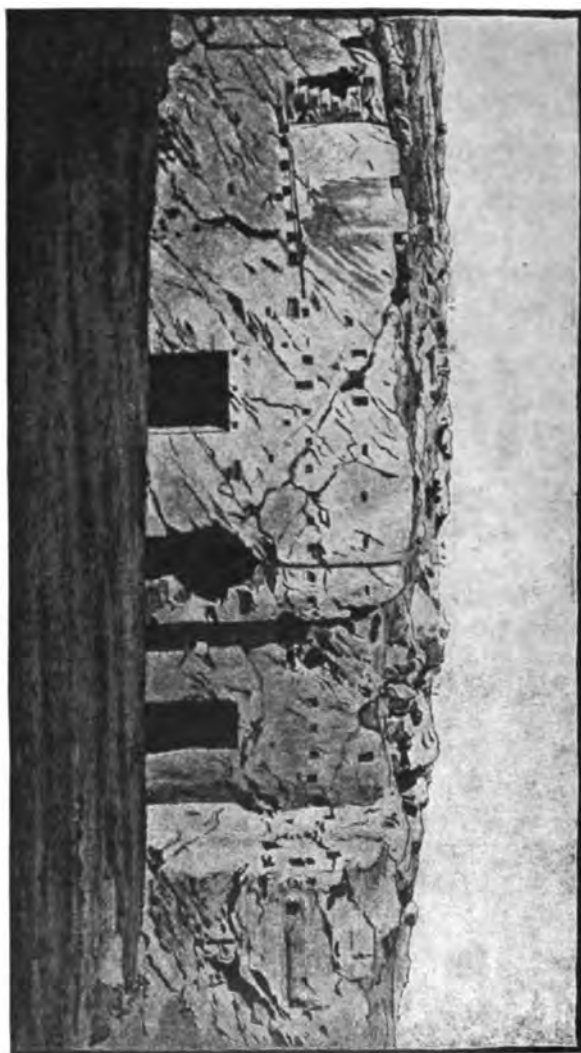
This spirit of lovingkindness penetrated even into the hedonistic school of Hellas to such an extent that Aristippus expressed his sentiment in the words, "Not to hate but to teach something better," meaning that haters should not be paid back in their own coin but by examples of kindness should be shown the nobler way.

The ideal of universal lovingkindness permeated the moral atmosphere of the age when Christianity originated. To be sure the masses of mankind did not follow the principle but the few select had recognized the ideal and practiced it.

Christianity now commonly conceived as the religion of love by no means originated as such. Its underlying idea is eschatological, which means that the primitive Christians expected the end of all things and proposed to be ready for the catastrophe. This appears

plainly in the speeches of Jesus himself and in the warning of St. Paul. According to the very words of Jesus the second advent of Christ was near at hand. He said:

THE PRISON OF SOCRATES.
The holes in the rock prove that buildings were formerly attached to these cave-like rooms.



"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

"Verily I say unto you, There be some standing here, which

shall not taste of death, till they see the Son of man coming in his kingdom." (Matt. xvi. 27, 28.)¹

Paul also presented this doctrine not as his private opinion but as the word of the Lord, believing that he himself with the converts he had made would live to see the day. Paul says:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. iv. 15-17.)²

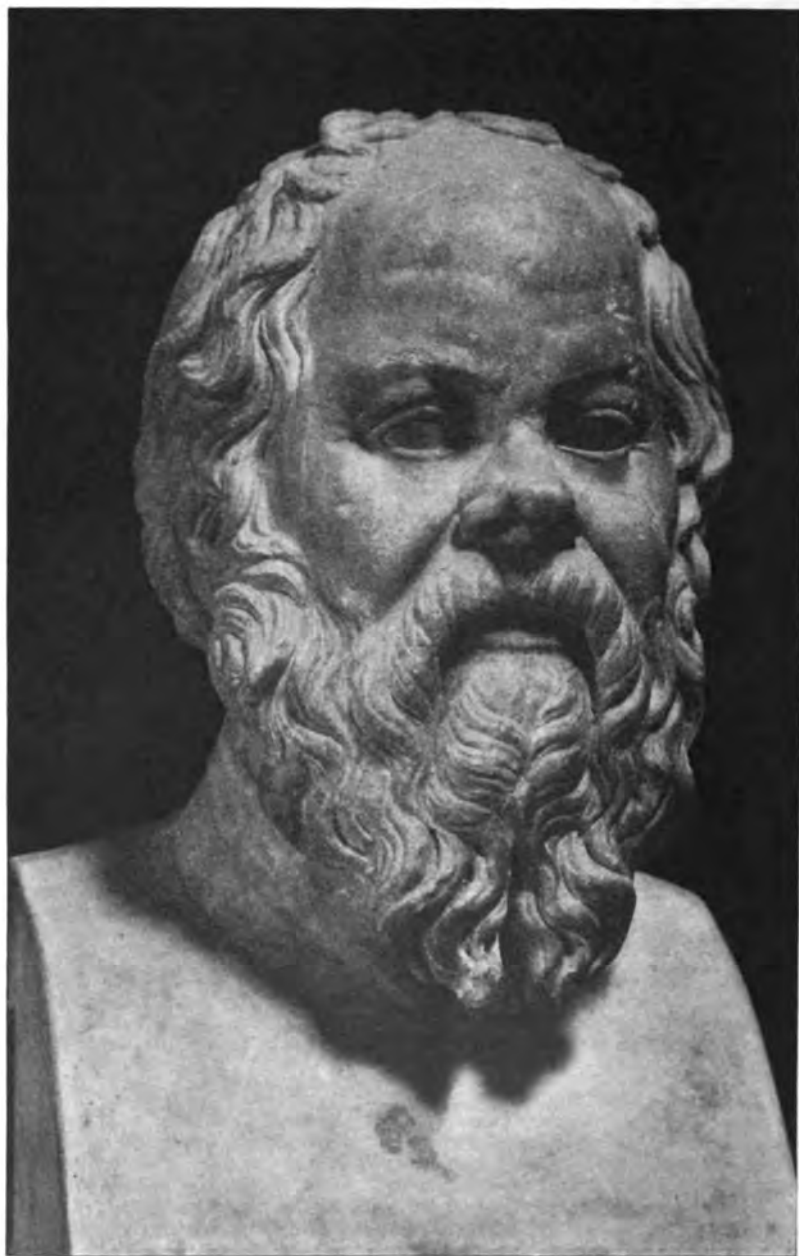
The trend of this primitive conception of Christianity is condensed in the concluding chapter of Revelations at the very end where we read: "He which testifieth these things saith, Surely I come quickly, Amen. Even so, come, Lord Jesus."

The love of enemies is certainly mentioned in the New Testament, but it is incidental and Christianity in its competition with other opinions had to adopt and emphasize it more and more. How much the maxim of the love of enemies has been reinforced in Christian writings for the purpose of keeping abreast with competing philosophies and religious movements appears from the fact that the prayer of Jesus on the cross for his enemies is a later interpolation.

The older and Eastern manuscripts of the New Testament do not contain this passage, and it has crept in at a later stage of the development of the Christian Church. Prof. W. B. Smith of New

¹ For our present purpose it is quite indifferent whether or not these were the words of Jesus. The passage proves that this idea was imputed to Jesus by his followers and the passage must have been written in the first century at a very early date while some contemporaries of Jesus were still alive, for it is not probable that the second generation should have put this obvious error into the mouth of Jesus. The two passages, Mark ix. 1, Luke ix. 27, have no definite reference to the second advent and bear an interpretation that the coming of Christ in his power may simply mean the establishment of the Church.

² The context of the passage indicates that Paul in his epistle to the Thessalonians meets some criticisms of the congregation. He explains why some of the members had died, which presupposes that the doctrine of their remaining to the end of all things must have been made very prominent in his teachings. He comforts them on account of those who had died and so would not share in the meeting of the Lord on his second advent, promising that they should be first in the resurrection. The same doctrine is expressed in 1 Cor. xv. 51, 52, and here too it is plainly stated that some shall remain alive. In Cor. he mentions as a reason for the premature death of some Christians, the unworthy use of the Lord's Supper.



THE BUST OF SOCRATES.

Orleans, says in an article on "New Testament Criticism" published in the *American Encyclopedia* (p. 170):

"The zenith of moral sublimity, before which Rousseau justly exclaimed 'Socrates died like a philosopher, but Jesus like a God,' is attained in the prayer on the cross: 'Father, forgive them, for they know not what they do.' Nevertheless, it is now bracketed by Lachmann and Westcott and Hort as a Western interpolation."

Socrates was a philosopher and to us is mainly known as such, but in the development of Greek civilization he was more, he was a moral teacher; and the impression which he left on the public mind, the stimulation which he gave to ethical ideals and the imposing personality of a man who lived according to the maxims which he preached, is incomparably more important than his logical, dialectic and specifically philosophical doctrines. He sealed his conviction by his death which he suffered in obedience to the decree of his state in dignified submission to the ordained social order although he did not recognize it as just.

The time came when Greek polytheism had run its race and a monotheistic conception began to spread. Several new religions competed for supremacy and among them Christianity grew quickly from insignificant beginnings into a world-wide movement that swept away, together with the old gods, the rival cults of Mithraism, reformed paganism, and gnosticism in its various forms. Much has been lost in this great cataclysm but the sublime ideal of a universal goodwill has been preserved. It was transferred upon the new ideal of the God-man, and so it was inserted into the Gospel.

Thus it came to pass that Socrates was a forerunner of Christ, and indeed he was part of the Christ spirit that was destined to come. Some features of his soul were incorporated into the history of the life of Jesus where they helped to build up that great ideal of a new era, the figure of Christ which is still exerting its power upon the present age.

THE SAMARITAN MESSIAH.

FURTHER COMMENTS OF THE SAMARITAN HIGH PRIEST.

BY WILLIAM E. BARTON, D.D.

THE treatise of the Samaritan High Priest on "The Messianic Hope of the Samaritans"¹ was submitted to the author, and it reached him at the time of the Passover on the top of Mt. Gerizim.



RUIN OF TEMPLE ON THE TOP OF MT. GERIZIM.

It was read to him and he heard it with approval, but in comment on the footnote at the bottom of page 279, he explained that the

¹ Published in the May number of *The Open Court*.

name Aelia, given to Jerusalem after its destruction, is not used by the Samaritans for the city itself, but denotes a village near the present site of Jerusalem, the spot where Eli set up his tabernacle. He adds that the place now called Shiloh, near Sinjil, which Christians suppose to have been the Shiloh of Eli and Samuel, was not the real Shiloh. The High Priest then proceeds to answer the questions asked him concerning the Messiah.

In the little treatise the Messiah was depicted as a prophet. But the Christian Messiah is spoken of as "Prophet, Priest and King." It seemed an interesting question whether the Messiah of



SAMARITAN HIGH PRIEST AND HIS FAMILY.

the Samaritans were to be more than a prophet. The High Priest answers this inquiry:

"There is nothing in prophecy to say whether he will be of the priestly line or not. Some of our learned men say he will come from the children of Aaron, and be a priest. Others say that he will be of the children of Joseph, and 'like unto his brethren.' My own private opinion is that he will be of the children of Joseph."

Of course the Samaritan hope is not colored by any of the Jewish memories of the throne of David, and the treatise gave no

hint as to any kingly rule. Asked concerning this, the High Priest answers:

"The Messiah will be a prophet, and will be acknowledged as a prophet. That will be his title, as the prophecies give it. But he will also be a king."

The High Priest was asked concerning two or three Old Testament passages frequently quoted as Messianic. He replies:



CRYPT OF OLD CRUSADERS' CHURCH SHOWING JACOB'S WELL.

"The promise that the seed of the woman shall bruise the serpent's head, in Genesis iii. 15, has no Messianic significance whatever. It has a very long interpretation, but the substance is this:

"The serpent has intruded upon man, and the man who seeks revenge upon the serpent does so with much advantage yet with peril. He will have his heel bruised, but ultimately will overcome the serpent and kill it.

"Of course the serpent is only a serpent.

"While there is some difference of opinion about Gen. xlix. 55, which tells at what time the scepter shall depart from Judah, there is light to be found in the form of the name Shiloh. The Jews make it two words, but in the Samaritan Torah it is but one word, and that is the name Solomon. The characteristics which Jacob attributes to Shiloh belong very well to the character of



JACOB'S WELL SHOWING RUINS OF THE OLD CRUSADERS' CHURCH.

Solomon. For he it was who set up idolatry in Jerusalem that he might please his heathen wives; and further built there the temple for the pretended ark, as I have told in another place. Then it was that the scepter departed from Judah, and under his son Rehoboam, though he came back to the true capital, Shechem, to be anointed king, the true Israel revolted, and set up the kingdom in Shechem where it belonged, and the scepter departed from Judah."

To Christians it will be interesting to know whether the Samaritan Messiah is expected to be in any sense divine. The High Priest answers:

"The Messiah will not be in any sense a Son of God. He will be a prophet like Moses and like his brethren, as it is told in Deut. xviii. 15-22:

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the



OLD OLIVE GROVE OUTSIDE NABLOUS.

voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And

if thou say in thine heart, How shall we know the word which the Lord hath spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him.'

"This is the passage of the Torah which tells us what the Messiah will be, and I hope you will read it with a clear eye, as you always read everything."

Another thing was asked of the High Priest, namely, what



VIEW FROM HIGH PRIEST'S HOUSE.

(The Rock of Jotham is seen on the hill above.)

would be the attitude of the Messiah toward Christians and other nations. He answers:

"The Messiah will be a prophet, as I have told you, and will no doubt work signs to prove his mission. There will be unusual signs and wonders, which I described in the little book. But he is to be a king, and rule the earth from Shechem, the ancient seat of power, and from his holy mountain, Gerizim. He will call all the world to acknowledge him, and they will do so. He will bring blessings to all nations that acknowledge him."

Still one thing more was asked the High Priest as he sat in his tent while the fires were heating the ovens for the sacrifice of the lambs for the Passover, Will the Passover continue after the Messiah comes?

He answered:

"The Passover will continue after the Messiah comes. It is a perpetual feast. It has no reference whatever to the Messiah."

I am sure that these answers will be interesting to very many readers of the little treatise already printed.



SAMARITAN SYNAGOGUE WITH ANCIENT PENTATEUCH ON THE CHAIR.

The priest wishes also that a word might be inserted cautioning Americans and Englishmen who buy manuscripts in the Samaritan tongue that it is not safe to buy them except at the Samaritan synagogue; as the demand for them has led unauthorized persons to make incorrect copies, some of which have come to him to be authenticated; and he finds them imperfect, and some of them fraudulent. The synagogue is very glad to sell copies of the Pentateuch and of their other books. The copies which they have for sale are of course modern copies made by the priests and authenticated. It is to be hoped that the oldest manuscript will not pass from the possession of the Samaritan community. This, their greatest treas-

ure, held in most holy veneration, should not depart from its historic home in the bare little synagogue at the base of Mount Gerizim so long as the Samaritan community exists.

The oldest of the Samaritan manuscripts, and that from which all the others are derived, is believed by many scholars to be as old as the Christian era, and is generally conceded to be the oldest manuscript of the Bible in the world. Strange as it may seem, our Old Testament manuscripts are much less ancient than those of the New. There are three New Testament manuscripts which date from 300 to 450 A. D.,—the Alexandrian, known as Codex A, in the British Museum; the Vatican, known as Codex B, which is in the Vatican at Rome; and the Sinaitic, known as Codex Aleph, which is treasured at St. Petersburg. One of these is in possession of the Greek Church, another of the Roman, and the other of the Protestants, which illustrates the dependence of all sects in Christendom on the same things and on each other. But of Old Testament manuscripts we have none in Hebrew going back of the tenth century. The Samaritans have one nearly a millennium older!

Five years ago I saw this oldest manuscript. The High Priest stood guard over it, and one of his sons exhibited the next oldest roll which on all ordinary occasions is shown in place of the oldest one. The ancient one is supposed to be shown to the Samaritans once a year only, on the day of Atonement, and never to outsiders. Most travelers who suppose themselves to have seen it have seen only the substitute. The original is written on a yellow parchment, not brown or white, without ruled lines, and the writing is smaller and less regular than in the substitute. The ordinary ink of the Samaritans is dense black and glossy, but this is purple. It has been re-inked in many places. At least a third of it has cracked away, for it is very brittle, the back is reinforced by other parchment, and the missing portions have been supplied. It is many years since it has been unrolled, and the High Priest writes that to unroll it would be to injure if not destroy it. He is willing to consider the question of photographing such pages as can be exposed without endangering the parchment, but not the entire work. The old book is kept under lock and key, and covered with rich green cloth.

I have what may possibly be a fragment of that old codex. I obtained it from a son of the High Priest as a premium with a larger purchase. No Samaritan, I hope, has yet reached a depth of depravity which would lead him to mutilate that book for money, but in many places bits have been worn out of it, and this is such

a scrap, five and one half by three and one half inches from the lowest margin of the manuscript, and containing Genesis xxvi, 20-22.



VIEW NEAR NABLOUS.

The letters are small and irregular; it has been re-inked at least twice in places; the lines are not ruled; the parchment is yellow

and brittle and wrinkled; and above all, the ink, which is so faded and over-written that it would be difficult to tell from the front of the leather what was the original color, has stained the back of the parchment a distinct purple. If it is true as Deutsch affirms, that "the ink is black in all cases except the scroll at Nablous," then I



HIGH PRIEST WITH ANCIENT PENTATEUCH MANUSCRIPT.

may not be counted over-credulous in thinking the relic I obtained from the young priest Abalhassan as being of distinct interest among literary treasures.

Pictures of the Samaritan Pentateuch are not rare, though in almost every case it is the substitute roll that has been photographed.

They give a good general idea of the appearance of the Holy Scroll. The case is of silver, as large as a stove-pipe, cut lengthwise into three sections, and with two sets of hinges at the back, so that it will open and show a column of text, or close and protect all from the light. At the top are three large knobs, the middle one a dummy and the two end ones rollers by which the parchment is rolled forward or back. The case inside is about eighteen inches high; but the knobs above and the legs below make the entire height about thirty inches. The five books of Moses, which are all the Bible which the Samaritans receive, are written on the hair side of skins of lambs offered in sacrifice. The entire roll is probable sixty or more feet in length. I presume no one knows how long it is, though Condor was told that it contains twenty-four skins. As a Hebrew Pentateuch which I bought in Jerusalem has fifty-two skins, and another on exhibition at the St. Louis Fair (which I also bought) has more, I think Condor's estimate too low.

The Samaritan colony now is very small and poor. There were 152 of them in 1901, 97 males and only 55 females. While this is a greater number than that of the passengers of the Mayflower, and their descendants now are legion, there is little prospect that the Samaritans will leave such a posterity. They expect to be brought practically to extinction, but to be restored when their Messiah comes.

So far as the treatise indicates, the Samaritans do not look for any vicarious sacrifice on the part of their Messiah. His career, when he comes, would appear to be one of victory and tranquil rule, primarily religious, but with some political significance. The sacrifices are declared not to be prophetic of his mission. The passages quoted by Christians from the Pentateuch as Messianic are held not to refer to him. Practically the whole content of Samaritan Messianic prophecy appears to be derived from Deut. xviii. 15-22, in which the Messiah is a prophet like unto Moses, raised up from among the people, and one of their own brethren.

THE SWASTIKA: A PROPHETIC SYMBOL.

BY WILLIAM THORNTON PARKER, M. D.
(Formerly Surgeon U. S. Indian Service.)

SAIN'T PETER, the Martyr, writing on the earth with his rapidly ebbing life-blood the great Catholic word of faith, "Credo," is but a link in the perfect chain of devoted Christians who have sacrificed their lives willingly for the God-given religion they have received.

In the earliest days of persecution when only the gloomy Catacombs could be counted on for asylum, the hunted Christians made use of secret symbols to safeguard the disclosure of themselves to friends and brothers in Christ. The ichthus I-X-Θ-Y-Σ, fish, is a well-known illustration of this; and so also perhaps the swastika, the most ancient prophetic symbol of our Blessed Lord's coming, was also found of value in concealing the sign of the cross from those ready to betray or destroy any Christian whose profession became known.

Men need a symbol. Nations have their flags; great associations have their different devices. All these are *symbols* that represent to men what is dear to them. Symbols, then, seem to be necessary; and how powerful they are is known to every one. They are rich with sacred memories; they touch the heart and evoke the liveliest enthusiasm: around them men have fought and have shed their blood, even as eighteen thousand of the flower of knighthood perished in defence of the relic of the most Holy Cross. Christ's cross is the glorious symbol of the world's redemption; all other symbols are as nothing if opposed to the religion which He in mercy founded!

The pagan type of Christ, the Hindu "Agni," or God of Fire, whose symbol is the oldest form of the cross known, was in general use in all the ancient pagan world, from India to

Italy. It is found among other forms of the cross in the Christian Catacombs, and must be traced to its original source in order to learn its true meaning. According to the testimony of the best Oriental scholars, the "Vedas" are amongst the oldest religious books extant, dating to the fourteenth century B. C. The Hindus allege that Agni, or fire god, or god of fire, had an existence in an elementary state *before* the formation of the sun! "He was in the beginning with God." It is from the Vedas that we learn the oldest form of the cross to be the symbol of Agni. We claim our *Agnus Dei* to be the second person of the blessed Trinity. When the ancient Hindu worshiper would produce Agni, or fire, at his worship or sacrifice, he took two pieces of wood and arranged them in the form of a cross, and by whirling them rapidly together with a bow obtained the desired fire by friction. This is the arrangement: one piece being set in the other at the center. This instrument, which every Brahmin possesses, is called the Arani, and should be made of the sacred Sami tree. As a symbol it is called Swastika, and is like many other symbols marked on the forehead of young Buddhists as well as Brahmins. "And God so loved the world that he gave His only begotten Son" who died even upon the cross, the Tree of Shame. By the wood of this sacred tree we are saved. As the Christian is signed by the Sign of the Cross, so the signification of the sign of the swastika is the same as that of the Christian Chrisma marked on the forehead of the baptized, i. e., salvation. This symbol is considered by such great scholars as Burnouf the oldest form of the cross known, the bearer of fire. The modification of this Vedic symbol became the instrument of torture and death to other nations; and was that on which the Saviour suffered.

The swastika was thus the symbol of Agni, as the Life and Light of the world to the ancient Brahmins, as the symbol of the cross in the Catacombs to the Christians. Surely not of any material light of fire, but rather of the True Light which lighteneth every man that cometh into the world. That True Light symbolized in swastika and cross, in Ichthus and other forms,—Light of Light, Very God of Very God, Begotten not made. *Agnus Dei*, Who taketh away the sins of the world.

Diogenes, the grave digger of the Catacombs, immortalized in the ancient frescoes, that shrine of the martyrs, is depicted as holding in his hands a lighted lamp with which he finds his way in the dark labyrinths, and lays to rest the remains of faithful Christians. The swastika symbols of Agni are placed upon him. Does this not

signify a type of Christ whose light illumines even the recesses of the grave?

The simplicity and beauty of these ancient Swastikas painted on the walls of the Catacombs as early as the first or second century have deep significance in the history of Christian martyrdom. It is therefore not surprising that we find on the mitre of Blessed Thomas à Becket embroidered the symbol of swastika. There is also one to be found on a memorial brass in Lewknor Church, Oxfordshire, England. The inscription in the Catacombs of the mural painting is as follows: "*Diogenes Fossor in Pace Depositus*" etc.,—pick, lamp and other instrument; swastika on shoulder and one on each flap of skirt. Another swastika has been found upon the slab of a grave in a Catacomb.

John the Baptist proclaimed the Agnus Dei, "that taketh away the sins of the world;" and the Holy Catholic Church has ever since been preaching salvation in the Cross of Him who is the Light of the World, and whose symbol is the grandest triumph ever known. Significance of the swastika is to be accounted for as a great fact or truth divinely communicated in the earliest times as prophetic of the coming of the Agnus Dei, the Light of the World and the Saviour of Mankind.

There are several different kinds of swastika: the Arabian, the Scandinavian, the Phœnician, the Hindu or Indian. In the Hindu form there is a miniature double-armed cross, joining together four double circles within each of which is a small rebated cross resembling the Navajo Swastika. When we try to locate the birthplace of the swastika, we at once come upon the claim put forth by some paleologists that it saw the light in India. In substantiation of their view they bring out the fact that the swastika was first discovered on the hills of Hissor in British India. Late findings, however, disprove their conclusion and make their contention untenable. In Athens, Bologna, Cyprus, Königsberg, in the museums of ancient Vienna and the Vatican, there are to be seen prehistoric vases of all sizes and shapes, profusely ornamented with symbolic signs of the swastika. It is also found amidst the paintings of the Catacombs of Rome; on the pulpit of St. Ambrose in Milan; on the ancient sacred books of the Persians; on early Christian monuments of Scotland and Ireland and in the museums of Toulouse and Rouen.

The form known as the fylfot is frequently introduced on the vestments of the Greek Church and is found also somewhat more sparingly in the West, both in ecclesiastical and heraldic work. It was most commonly employed amongst the Western peoples in the

thirteenth and fourteenth centuries; and many examples of it may be seen on monuments, brasses etc. Amongst the various mediæval textile fabrics we find one called *Stauracin*, a material taking the name from the Greek word for a cross, and so called from its being figured over with the form of the cross, the design being sometimes of the simplest character, and in other examples of very elaborate enrichment of detail. This was also known as *gammadion*. In the Greek alphabet the letter Gamma consists of two lines at right angles to each other, like an English letter L; and many of the mystical writers of earlier days have seen in this form a symbol of Christ as the corner stone. On this idea as a basis the mediæval designers combined these L-like forms into many more or less decorative arrangements. Four of them placed with their four angles towards each other create the form of the Greek cross; at other times they were so arranged as to form the letter H; or placed with their angles outwards a square is produced. By far the most ancient and most common form fashioned out of the Gamma, is that known as the fylfot. This may be found even in the Catacombs, and from its resemblance to two rough S's or Z's crossing each other,—S and Z in old work being often interchangeable,—it has been conjectured that it was probably the cross represented as *signum*, the sign, i. e., of faith in the Crucifix. In the use of the fylfot the early Christians merely adopted and diverted to their own purpose a symbol centuries older than the Christian era, a symbol of early Aryan origin.¹

We find the swastika on the drums Laplanders use in the performance of magic rites; the Chinese have it on their flags, their musical instruments and even their guns. The Japanese use it as an ornament on their pottery. We see it among the relics of the ancient races that have succeeded each other on the American continent. The Swastika was found on a shell dug out of a Tennessee mound; also it was taken out of a mound near Chillicothe, Ohio; on a stone ax at Pemberton, New Jersey and on a vase from Arkansas, which is now in the National Museum in Washington.

Morehead is said to have seen the Swastika among the prehistoric scratches found in Yucatan and Paraguay; and it has been found among the tribes of Peru and Brazil. It is especially made use of by the Navajos, and Pueblo Indians. It is also found among the Texas Indians; as well as the Hopis.

The Marquis of Madaillac states that: "In circumstances too

¹ See *Archæologia*, Vol. XCVIII. Also Dr. Schliemann, Max Müller, Vergason, Ludwig Müller etc.

numerous to be recalled, men, no matter at what point of time or in what part of the world they live, acted alike, had the same ideas, made the same inventions, adopted similar practices, without knowing each other, without even as much as being conscious of each other's existence. Are these remarkable coincidences the result of a mere hazard? Is, for instance, the wonderful diffusion of the very complicated swastika, through time and space, nothing else but a fortuitous occurrence? Is it not rather a fact, fraught with great purport for solving the problems of the origin?"

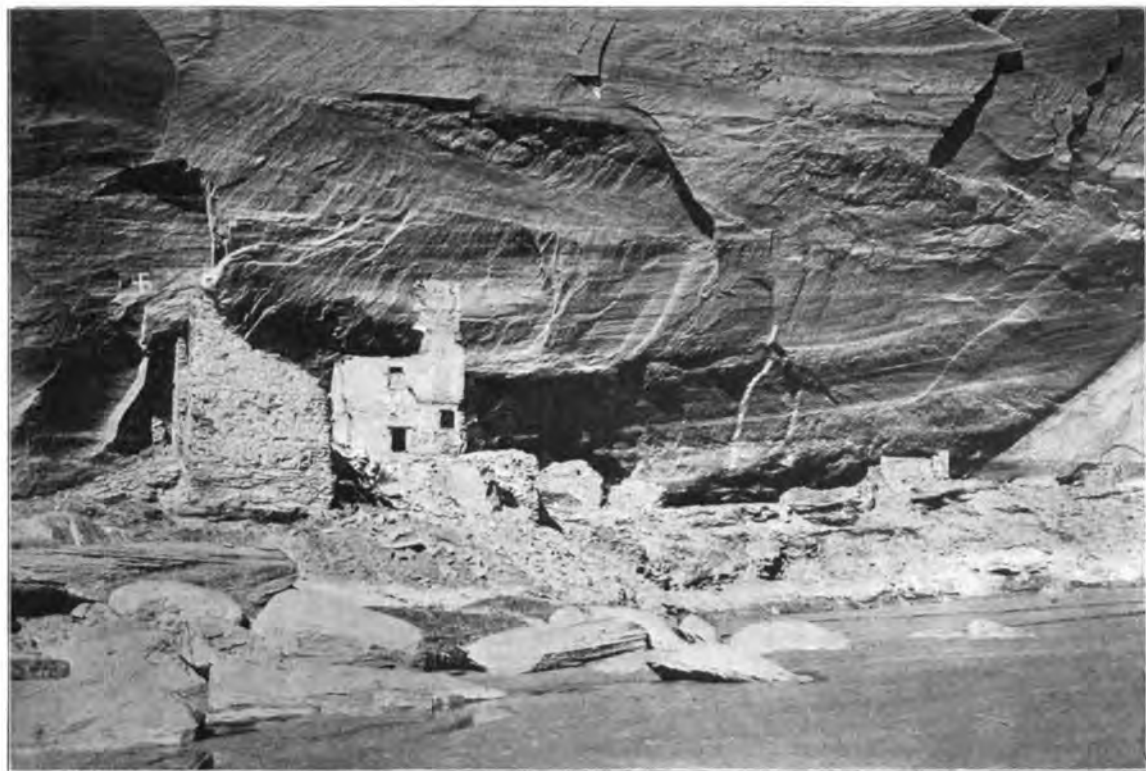
The following letter from a distinguished Jesuit scholar, Rev. A. J. Maas, is very interesting and instructive:

"The figure you sent me has several names: fylfot, gammadion, Thor's hammer, and swastika-cross are perhaps best known. Fylfot is said to be the old form of fyl-fot, meaning the pattern or device for filling the foot of a painted window. Gammadion is said to be derived from the fact that the symbol was considered to consist of four Greek capital "gammass" conjoined; as such it was in high favor with early secret societies but also with Byzantine ecclesiastical decorators. In the mythology of the North it was held to symbolize "Mjölner" the formidable cross-formed hammer of Thor, and is accordingly called Thor's hammer. The swastika cross was well known among the Buddhists of India, among whom it appears to have symbolized the Western Paradise or the tree of knowledge. These are the usual meanings of the sign."

Also the following from Rev. Anselm Weber, O. F. M., from St. Michael's Mission, Arizona:

"I received your inquiry concerning the swastika cross. I am afraid I must disappoint you. The Navajos attach no meaning whatever to that symbol. They use it very extensively, it is true, but they were possibly led to do so by the Indian traders. They may have obtained it from the Mexicans or the Pueblo Indians. It is probable, also, that they copied it from a pictograph found in Cañon del Muerto, a branch cañon of Cañon de Chelly in the Navajo Reservation. I send you a photograph on which you can plainly see that swastika cross, painted there centuries ago by the prehistoric cliff-dwellers. You are welcome to the photograph."

Mr. G. P. Milne, a master in St. Paul's School, describes this swastika as about a foot square, and says that it is either painted or slightly cut into the rock about sixty feet above the ground. Mr. Milne has traveled extensively in Arizona but says that he has seen only one other such swastika on the cañon walls there.



PREHISTORIC RUINS IN CAÑON DEL MUERTO.
Photograph by Schwemberger, St. Michaels, Arizona.

The following item from the Smithsonian Institute is interesting in this connection:

"The swastika is of prehistoric origin. Nothing certain is known about its original significance. It preceded Christianity and even Buddhism, in connection with which latter it is still in use.

"It is true that the Swastika, together with the Egyptian symbol of life (crux Ansata ☩) was used by the early Christians as a symbol of their religion, and in the Catacombs, the swastika is sometimes combined with the Christogram (✝). It was explained by early Christian authors as a combination of two Z's which were said to mean ζῶσεις, "thou shalt live." It might also be explained to mean Christ, who calls himself the "Life" ζωή. But these explanations are an afterthought, just as Greek antiquarians explained the two Z's in the swastika as the monogram of Zeus. It is certain that the swastika was not invented by Christians, but was adopted by them, and was gradually superseded by the Christogram and the definite acceptance of the cross as the emblem of Christianity.

(Signed) I. M. Cassanowicz, Asst. Curator,
Dept. of Historic Archeology.

It is the well-nigh universal and varied use of the swastika that demonstrates the great part played by this mysterious sign in the life of ancient as well as contemporary human races. It is probable that the meaning of the swastika has undergone many changes, according to the epoch and traditions of each race.

The Catholic must recognize in this mysterious swastika a teaching of far greater import than the conclusions arrived at by ethnologists. Every swastika conceals the sign of the cross, and as the books of the Bible are prophetic of the coming of our Lord so this symbol is prophetic of the coming of the Founder of Christianity.

It is one of the great religious symbols of the world. It has been revered all over Europe and Asia. It is one of the oldest things in history, and there is scarcely a land in whose ruined temples it is not found.

By those who look upon the region to the northwest of India as the primal home of the blonde races of the world that ancient land is also looked upon as the birthplace of the swastika. With the successive emigrations of the Aryans from Northern India all over Europe the swastika spread. The Arabs and Jews knew it not. As the "hammer of Thor" it is fabled to have crushed the head of "the serpent." It is the cross which every swastika contains, which destroys the evil of the serpent to-day, and faith in this holy sign

restores the dead to life everlasting. It is another proof that the inhabitants of the new world came from the old and brought the symbol of the salvation of the Christian faith with them. In the cross of this Christian faith is the salvation for all peoples—and its influence goes steadily on. Believing in His Cross and promise, "Lo, I am with you always, even to the end of all things," we cling to the Christian faith.

GOD HYPOTHETICALLY CONCEIVED AS MORE THAN PERSONAL.

BY LAWRENCE HEYWORTH MILLS.

IN working out our theme upon the implied ideal elements in Zoroastrianism we come, in the legitimate course of investigation, upon the above-mentioned question, not that it is in fact at all mooted, not even to the least degree either in the Avesta proper, or in the Zoroastrianism of the traditional and later period; for that lore whether the original, or that of a secondary stage, is almost purely like our own. That is to say, it is simple uncoordinated deism and creationism. But in making an exhaustive examination of all that is either implied or more fully stated in Zoroastrianism, such a question as the above naturally arises as a preliminary. Before then we enter into any detailed discussion of personification, this particular personification of all others should meet our close attention. We have dwelt upon the sublime though simple scheme of a pure God with His clustered attributes,¹ if indeed qualities so imposing as the characteristics of a Deity could be said to "cluster";—better had we said "which surround Him" as the strong rays spread out from a morning sun.

And to be thorough, we must not now arrest our thought here at all at this junction; but we must allow ourselves once for all to think out even the negative suggestions of the entire system; and just at this next point in the logical sequence of development we come upon this *per contra* again, as in addition to that already treated.² And it is indeed a curious form of negative which soon transforms itself into a positive; for in fact we are obliged to proceed here in reference to a circumstance which, whether really

¹ See "God and His Immortals" in *The Open Court* of January and March, 1907.

² See "God and His Immortals, Their Counterparts," *The Open Court*, March, 1907.

negative or positive, is yet one of vast as well as of august intellectual proportions, while it is likewise of acute practical significance. God might then be conceived of (and let us ponder it well) as being "hyper-personal."

But, in order to be exhaustively thorough and thoroughly honest, let us at once both acknowledge and point one primal objection to our entire hazardous though necessary discussion; and to do this we must not hesitate to say that the very mention of our theme here implies a certain slur upon our familiar and long since endeared image of a Great Quasi-human Divine Personification. A strangely close reflection upon our former accustomed modes of thought is indeed here at once contained in that very word and idea of transcendence which is expressed in the perfixes *hyper-* (or *super*) of "hyper-personal." For the mind's attention is at once by this directed to a series of distinctions which surpass our hitherto generally accepted views upon the sublimest as well as upon the most awful of all imaginable subjects,—if indeed Our Adored believed-in Ideal One may be in fact "hyper-personal." That is to say, in thinking out our ideas with reference to Our One Supremely Adored Divine Being, and in this way fulfilling our duty both to ourselves and to others (which, as I need hardly here pause to mention, is also often at the same time a very dangerous as well as very necessary procedure) the well-meant results of some of us might be such as go out beyond what we generally conceive of as being naturally "personal" in the usual common-sense meaning of the word, with human personality as our guide before us to show us and others what we mean by the terms we use. Or, at all events, our adored concept of the Supreme Divine Being often seriously transcends what we once allowed ourselves to contemplate as the mentally constructed image of a once omni-conscious and omnirational living and personal Object whose power takes in all things, although much in a human way. Strange as such a "transcendence" may be supposed by some of us to be, it is, however, as it should be, in its interior significance, familiar enough; for I mean by it merely that unavoidable and stringently searching excursus of severely analytical minds into the region of what Kant would call "the ideas," and what we also popularly mean when our faith goes out beyond the established limits of "poor human reason"; that is to say, when we look beyond the bounds of the sphere of our mere intellectual understanding, which I call our "intellection," the limits of which are clearly marked. For an idea in the Kantian, and indeed in the common-sense of it, can well go out beyond this range of in-

tellection;—and such would be any such conception of the *hyper-personality*,—a concept of a thing outside of experience, and indeed outside of categorical as of hypothetical cognition, which last, both of them, can only be conceived of as being strictly limited by the conditions of space and time, and so of clear natural conception, for no object in simple nature can be either cognized, or re-cognized, as being outside of those limits. And further, as I believe, some very distinguished theologians within that one communion which of all other Christian Churches, has most the right to speak for its original, have expressed themselves at times in some such a sense: that is to say, they prefer at times to imply that God is "*Hyper-personal*," whatever they, or we, may exactly mean when we make use of such a word.

EXCLUDING DEFINITION IS A PRELIMINARY NECESSITY.

But first of all in considering the subject, and in order to take in sharply all its distinctive circumstances, let us bring up before our mind's eye for a moment, and for a special purpose, that sharply defined view of the natural universe, which, intellectually only considered, and closely within the sphere of both our thoughts and our senses, is yet entirely aside from that One Holy and endeared ideal Being, who, as we are all so well aware, was once held to dominate that Nature in a sense which has always appeared to us to be the summit of all power,—strange as such a proposition of exclusion may, at the first sight of it, appear to some of us to be. For it is indeed, and as of course, not only quite possible for us for a moment, and for a special purpose to frame our concept of the world material without that great Ideal, whose contemplation we have been accustomed to regard as the very breath of our expectant spiritual life, but it is yet also at times clearly and stringently our duty so to do; for strange (and yet again not strange) to say, the studious consideration of such an opposite can but bring the great supposed Objective, whether reality or ideality, more firmly than ever into just outline within our view.

THE INTELLECTUAL-MATERIAL, AND THE IDEAL WORLDS.

Let us then divide the Ideal from the Intellectual and material worlds, and in doing so let us proceed without either prejudice or reserve.

And first of all as regards these expressions just used above,

let us persistently and continuously make plain what we mean by "intellectual and material" powers, though I have endeavored to let drop my impressions with reference to them from the beginning on. Let it be understood then distinctly, and once again for all, that, in my view upon these two seemingly so divergent forces, I am wholly with those who see no radical nor essential difference between them. With me the distinction is between those two combined, the "intellectual-material" and the "ideal-spiritual";—they are, the first of them, in my opinion merely varied manifestations of one and the same objective power identical in essence, and differing from each other solely in the matter of degree. And on this understanding this intellectual-material sphere of knowable nature should, as a matter of stern but yet at times of gratifying duty, be regarded, if only for a moment, as excluding from itself all thought connection with that One supreme and glorious Extra-mundane Supposition to which we should never in one syllable allude without the deepest reverence and joy.

And this intellectual-material sphere of knowable nature should be regarded, not only as thus separate from the Supreme Ideal, but, if only for a moment, as being also entirely aside from and outside of all and everything whatsoever which might be conceivable as being either ideal, spiritual, or supernatural.

The way is so far cleared for our procedure.

* * *

Nature then, which is phenomenon in substance, transpiring in space and time, is most certainly upon occasion to be recognized in a somewhat clearly definable sense of it, as being distinct from God, and in fact as being in so far apart from Him that it should be considered as the baldest profanity for us to trifle for one moment with such a proposition in its serious solemnity, or to consider the possibility of its denial.

THE VAST MIND-FORCE IN NATURE AS A THING UNSPEAKABLE IN MAJESTY.

And yet there is in nature one vast majestic Power which is almost as mysterious as the supernature itself, with its supreme adored spiritual Ideal One,—and in this fact of its magnitude and its majesty it also nearly approaches in most other particulars that God-idea itself towards which we all so instinctively turn with our profoundest hope, and before which we also so willingly in our deepest spiritual affections still bow down; and this great Power is

no less than *Reason*; or, as I should rather say, it is that startling evidence of all-controlling and all-incisive *intention*³ which presses upon us everywhere, and which is as pervading as it is obvious,—though how it can be conceivably regarded as being in any sense of it extant, is of course difficult, if not indeed quite impossible, for us to place before our image-making power; see however farther on. It is a thing never, yet ever, beginning; for to say that it comes “most to its consciousness in man” is to say something very hazardous indeed, as well as something little centrally touching the matter in hand at all; for how many grades of intellectual beings may there not be above us? as there are *so* many which, as we are so assuredly convinced, are much beneath us. And indeed, if forced to hazard a remark, we can only say that the material manifestations of this Reason are violently everywhere in evidence to us as the characteristics of the most mighty, as well as the most glorious, force cognizable to us with the use of our as at present developed intellectual capacities. And we indeed all believe this so simply, or so implicitly, that many of my readers may not, at their first startled thought upon the subject, be able to make out just exactly what I mean by this all-present All-thought; for it appears to most of us to be a thing so common, this simple self-thinking of the world itself, that we can only with difficulty understand how any diligent person with serious occupations upon his hands, could make it at all an object of laborious reflection,—especially as there always lurks in it that certain danger which inheres in every effort to approach any question which concerns itself with the supernatural, whether thought of in its supernatural origination, or as supernatural interference after a creation may have been conceived to have taken place. For every investigation into every such a realm has been generally regarded as forbidden; that is to say, as one in regard to which we should always instinctively arrest the activity of our interpenetrating searchful powers, leaving its mysterious suggestions unpursued, or else simply solving them in the old childish opinions of infantile days;—yet they will not be altogether denied, nor will they cease actually to press themselves upon us,—these questions. See them indeed everywhere in the crystallizations and in the symmetric growths of leaves and embryos, as also in such other things as the siderial mathematics, for they, these almost vivified objects are, each and all of whatever grade in the scale of being, obviously actuated by a reasoning force which controls all their exactness with all their attritions also coordinated, though they,

³ Aristotle.

these last, the siderial objects, and their mates, as a matter of course, are like all things else, slowly wearing off in measured waste. The greater Greeks, some of them, even actually thought those moving heavenly forms alive, and self-moved like any conscious things; but the questions, all of them anent them, nevertheless continuously and remorselessly revert and force themselves upon us. How is it, so we forever ask ourselves, that all mechanical as well as all animal processes follow law so unmistakably? See those celestial globes chilling from their first-form vapors; they know, each of them, how, in time to find their places. One must become a sun of a future system, others the planets of it, each of its particular size, weight and attributes, even to its climate. So the plutonic rocks follow the same undeviating laws, hardening from their molten elements; diamonds too center in the same way as the bubbles ball and dance. Every object, though it may be inanimate even, from the most enormous to the most minute, seems also to be inter-adjusted to all others.

The very animals know from instinctive miracle things hid from man, though he too has his innings. Wild herds forestall the floods; the albatross knows exactly where to fly, when man does not even know his own interests. How does the butterfly find his mate? or the calf his mother's teats? The crocodile, so they tell us, knows just where to lay her eggs beyond the reach of Nilus—even the young elephant shelters himself in his mother's lee; how does he know that he is safe there? All being seems to throb with intellectual intercommunications.

This is all stored experience, of course, and collected from past ages—but where did it all originate? Man too, let us not underrate it, can measure the heavens and the seas, tracing all things to their sources, even soul. Not only mind, but moral mind, is everywhere: recall that miracle of sweetness once named above, the mother-love; see too the hate, and the revenge;—incomprehensible, all of it, because so original. Attractions of gravitation have reason in them, obviously; see above, and below. The universe because of them seems one vast breathing fabric of sympathy and power, a very cosmos eternally unfolding itself in myriad forms, infolding itself again. The very microscope reveals systems as intricate as the telescope. Such is the Mind Force in All-nature.

ITS ADORATION.

We simply do not adore it because we can only, as it seems, adore a person, and we ought only to adore a supreme person; and

this Reason is not a person, nor a hyper-person, nor yet a sub-person;—we do not supplicate it again, because *we are parts of it* (see below); and how can we supplicate that whole of which we are ourselves consciously constituent parts? Supplication would seem then to be mere fixed self-resolve. We do not supplicate it also because it is *immovable*, for so it seems to be. Never has it varied from all a past eternity, for so we believe, nor shall it change by one iota to all an unending future; but, and most of all, as already implied or said (see also on below) we did not aforetime adore it because we thought it to be itself the thought of Our Great Conceived-of Human-Deity, Our "Heavenly Father." His mind in fact we thought it, and we have ever through life adored it as a part of Him; so only. But if He be in super-nature, a God-for-Faith, we have no right at all to identify this Nature-mind with His, for of His Super-intellection and its workings we have no definable concept whatsoever or at all; while this Nature-Reason, though we can as little hope to fathom it, we ever observe it closely in its effects at least, and so at every step.

A SENTIMENTAL CLAIM.

Yet this Nature-Reason has also some deep sentimental religious claim upon us, as we may in passing mention,—claims on the score of sentiment and tender days gone by, as well as upon self-reverence, with its indelible and vested rights, for in it we should indeed reverence our very selves which should be a truest worship; for it, this Reason, is our attribute, and we are its;—yes, there is the *reminiscence*, and a dear and holy thing it is.

We are orphaned now, the most of us, that is, if only for a moment, until we can find our one true Faith-God again in His defined supernal being, not to speak indeed of his transcendent spiritual character and life. For we loved our Nature-God as we adored Him; and this Reason was indeed to us once His mind, as so we once imagined this Nature-Reason—this Mind-Attribute. There is a sweetness in that past thought of it which lingers on still, none the less though it was sometimes rather trivial, and occasionally somewhat low. We can not fail with delight to recall its joys, as we do our boyhood's visions.

THIS REASON IS YET THE WORLD-SOUL.

But yet this Reason, though no longer the super-exalted, nor yet the Person-Mind of the Supreme Ideal Faith-God, is yet the

great soul of all reasoned life and life's reasoning, involving in its effective applications all strengths, joys, hopes and sorrows. Morals, too, are also there in it, and sovereign purpose with them, but above all there is esthetics; for we are parts of a world all calm with beauty, and throbbing with bright wishes based on truth and love; strange that we did not think it more out before, for the reasons given. But whatever be the cause of our deficiency just here, we have driven this neglect through inadvertence, if not through misapprehension, quite too far on. For this Thought as it exists, is the grandest force in all the Nature-universe; not to revere it is most certainly to err. If this Reason in the world be like that of man in so far as that it makes the world non-maniac (see below), and non-imbecile,—then we have no need to recall it as a basis for our profound future reverence that we once believed God made it as a human thing and as Himself a quasi-human Person. We need only to *look at it as it is*; for if God be separate from nature, as spirit is separate from matter, and if this Nature be thus inspired, as we have shown above, then do we think it decent of us to suppose that Our Divine Spirit-Lord will ever turn His back upon it!

Our Faith-God Ideal turn His back on Reason! the Holy One of All Holies, turn His back on all that holds the world in sanity, indifferent to all that love is nourishing, to all that truth is defending, to all that mercy is redeeming! Ah no, the Faith God Ideal, our One ever supremely to be adored, is not indifferent to this; nor is He to be thought adverse to it. He in fact stands ideally related to it; in shutting out poor nature's realm from His as profane I only mean to shut out its identities from His.

His whole Supreme Heart, although ideally beyond our ken or intellection, still yearns to it (as, with devout speech-figure, we may say)—still yearns in a sub-sense over it. He adores it too, if so we can imagine of it, just as Ahura burned sacrifice to Mithra,—as kings call nobles "Lords." It is the all-in-all left in our poor nature of power and truth, and as Our Ideal-Faith-Supreme-One reveres it, so should we!

THE WORD IS NIGH THEE.

It does not hold itself aloof in awful impressiveness far from us and aloft; it is close around us as a sweeping sea, or touching each of us with lightest finger, while it stares us in the very face. Why should we indeed not in a sub-sense adore it, as our great Ideal One so doubtless does? But to adore it we must define

it from all else, separating it even from the Great Ideal totally, the August One from the less august other, else we profane Him; for to touch Him with our intellection is to insult Him, just as to look at Nature-Reason mixed with Him is to lose its point. This latter awes us totally, while it subdues us for our good; its only mystery is alas that it does not shut out infamy, but, whether Hyper-Demon or sub-divinity, no one doubts that it is sublime; for it is that alone which makes our universe be-souled.

THOROUGHNESS INEXORABLY DEMANDED.

In fact it is that alone which makes it sentient cosmos. And surely as we differentiate it from our Ideal One-God in our all-hallowed reverence, we should do so for the moment *thoroughly*; for every instant that we leave it inevitably constituent with Him, we are resting in *irreverence*. Thought is the first circumstance in the entire Nature-Objective All-World aside from Him; and yet He is beyond all its bounds of circumstance. Yes, we can revere it, this Nature All-World with its Nature All-Soul, not idolatrously—may God forbid! We can yet even in a certain sense adore it as the All-thought in our great world-system directing the incessant combinations of destined effects in the unfolding and infolding of a vast mass of nature as a reasoned universe of atoms vivified; and this is the very next thing in power to that endeared old idea of a great human God-person in the sky; for it is the most solemn as well as the most tender of all things thinkable.

TO INTERPENETRATE AND SEARCH IT OUT.

Why then should we not collect our points of thought against it? for it is susceptible of apprehension, if not of comprehension. It is a great mystery of mysteries, but are not all things else the very same? See even the great known force of gravitation; where did it come from? Yes, like that last, or first, great power just briefly named above, it was *beginningless*; its effects, however, are, like that of the great inclusive Thing just mentioned, obvious to us on every side and at every instant in space and time, and its mystery consists ever thus alone in *origin*; but this is thus the same with all things natural. Absolute origins are for ever inexplicable, the simplest as the greatest. Why should we indeed for one instant ask why all material particles gravitate towards all other, a stone falling to the ground? Can there be indeed anything more help-

less to explain? That it is "simple fact" is our only answer, adding that it is "rational" fact, which last however we could not in some cases say.

Like the Nature-Universe itself, explanation is merged in "non-origin," in its recognition of course I mean; for "origin" is the chief theme of explanation or discussion. Yes, we should collect our points of thought against it, this mystery in nature. It is meet and right for us, nay, it is our bounden duty so to do; but there are hindrances and many,—and above all one chief one.

THE "EMMANUEL CLASSES."

BY E. T. BREWSTER.

IN all our runnings to and fro, and our consequent increase of knowledge, there is hardly anything more calculated to take away the mental breath than certain recent excursions of the youngest of the sciences into the region of the sub-conscious mind. It turns out that underneath the bright and tidy apartment in which the conscious soul keeps house, there stretch cellars and galleries, chambers and caverns and sunless seas of our human nature, whereof no man knows the limits.

Especially striking, of late years, has been the effect upon mind and body of suggestions skilfully addressed to this strange other self and accepted by it. Bernheim, of the Nancy Hospital, dealing with an especially suggestible patient about to visit the dentist, tells him, without hypnosis, that he will feel no pain whatever. The man, believing the impossible, submits without discomfort to the loss of five grinders; and when by way of experiment, the operator twisted the last round and round in its socket, the victim minded not at all and laughed as he spat out the blood. Dr. Woods of Hoxton House Asylum, London, on the basis of more than one thousand cases, reports mitigation of distressing symptoms by suggestion, often without hypnosis, in such unlikely diseases as rheumatic and typhoid fever, pneumonia, pleurisy, and even tabes dorsalis. One has only to dip into the writings of such eminent physicians and men of science as Charcot, Bernheim, Wetterstrand, Bramwell, Tuckey, van Renterghem, Janet, Prince, Sidis, to find himself in a world where the working of miracles is a part of mere office routine.

Naturally, the special field of the new psychotherapeutics is the mental and nervous diseases, especially the milder sorts which are unaccompanied by organic lesions. One recalls at once the strange case of "Miss Beauchamp" with her four alternating personalities studied by Dr. Morton Prince, Professor Janet's "Mme.

D." who forgot everything as fast as it happened, Rev. Thomas C. Hanna to whom Dr. Boris Sidis restored the lapsed memories of his entire previous life. One might multiply such cases indefinitely. One and all they yielded to treatment largely psychic and nine-tenths suggestion. Curiously, the latest discovery of scientific medicine is that there is such a thing as a *mental* disease.

Curiously, too, with Dr. Sidis's recognition of the "hypnoidal" and related conditions, and the general tendency now-a-days to dispense with hypnotism and to tap the sub-consciousness by way of more normal states, the methods of science tend to assimilate themselves to the time-honored devices of quackery. The whole tribe of metaphysical healers, mind-curists, viti-culturists, magnetic healers, astrological health guides, medical clairvoyants, vibrationists, psychics, occultists, osteopaths, together with the practitioners of all the rest of the original, unique, and only genuine systems, have always worked their cures largely by suggestion without hypnosis. They all, under various forms, appeal from the body to the soul. Naturally, having a method at bottom sound, they have cured with it, even if they have also killed.

The victim of one of the milder nervous diseases, who without knowing precisely what is the matter with him feels generally out of sorts with himself and the world, ought, of course, to put himself in the hands of some medical man who has made a specialty of blues and fidgets. Such are, as yet, unfortunately, few, inaccessible, and expensive. A quack also may cure him, though with the quack he is taking long chances. Least likely of all men to do such an one any good is the general practitioner. The ordinary medical man, trained to treat only such afflictions as manifest themselves in pain or pulse or temperature, is, as an eminent psychologist lately remarked, about as competent to deal with a disorder of the soul, as a veterinary to treat a case of hereditary gout.

Practically then, as things are now for nine out of ten sufferers from neurasthenia, hypochondria, nervous headache, morbid fears, periodic depression, irritability of temper, nervous dyspepsia, and the rest of the "imaginary" diseases, the only hope is to get worse, develop, let us say alcoholism, or actual insanity. Then they stand a chance to be taken in hand and cured. Otherwise all but a favored few drag out their lives, at the worst unable to earn a livelihood or adjust themselves to any plane in society; even at the best getting through their day's work at such a cost that there remains no margin of profit on their labor. Such persons are often of no mean natural parts. Intelligent, sensitive, keenly alive to their condition, they

suffer cruelly from all sorts of disorders, lacking the kindly anodyne that is apt to accompany bodily afflictions; while frayed nerves and hyperæsthesias of the special senses bring them pains which no well person can understand.

To such "unhappy neuropathic subjects who live on the borders of insanity without ever fully entering it" a single Christian body makes a special mission. Emmanuel Church in Boston, extending its ancient charge concerning the sinful, the sick and the poor, has in these last days undertaken to care also for the nervous. Thus at the same time it withstands heresy and false doctoring.

Such an attempt is by no means inappropriate. In any case the psychopathic subject is to be cured largely by faith—faith in the suggestion offered by his physician, faith in the methods of some quack, faith in the tenets of some semi-religious body. Whenever the victim of insomnia really believes in his heart that the electric vibrator, or the chapter from *Science and Health*, or the commands of the eminent specialist are going to send him to eight hours of blessed sleep, to sleep he will inevitably go. If then, one is to be saved by some sort of faith, what is better than a faith in science supplemented by a faith in God?

The particular Church which has undertaken this most significant enterprise is itself peculiarly well chosen for its task. Of all Protestant bodies, the Episcopalians have their roots set deepest in the past, are most especially the heirs of the Christian ages. The denominational label is itself a guarantee of sobriety and good taste. Even the building suggests sanity. In it, the paint and plaster, the nondescript architecture of the ordinary American city church edifice are replaced by sand-stone and dark oak, while the middle-Gothic manner of the whole is carried out to the least detail. It is a very unusual building. Its design breathes consistent faith; its structure, reality.

Nor is the practical conduct of this mission to the nervously afflicted less dignified than its material setting. The Rector of the church, Rev. Elwood Worcester, Ph.D., D.D., and his assistant, Rev. Samuel McComb, D.D., who have especial charge of this work, meet in the usual way such persons as care to consult them privately. On such occasions the pastor's study, becoming a sign of the times, resembles a consultant's office. Half the patients are from out of town, a considerable majority are, at the beginning, unknown to the clergymen. There is an attendant to take their names, their cases are recorded as if they were putting themselves into the hands of any specialist. Indeed there are present, one or two young physi-

cians, specialists in nervous diseases and in sympathy both with Emmanuel Church and the Psychopathological Society, to add their special knowledge to the experience and insight of the two pastors. In one way and another, the afflicted are advised, helped in various special ways, and when the case seems to require it, recommended to the care of a general practitioner to be set right in body before they can be benefited in mind. Often, for this mission is something better than self-supporting, the gifts of the well-to-do bring needed comforts or respite from over-work to those who suffer also in estate. Thus in various ways are the more sorely troubled made ready for the teaching function of the Church.

On Wednesday evenings from eight until a little after nine, Emmanuel Church is filled—filled a great deal fuller than city churches are wont to be of a Sabbath morn—with a company which in outward aspect is not to be distinguished from any city congregation. He who looketh upon the heart probably sees a very different sight. Here come for help those who suffer in mind or soul or nerves or will. There are business men hard hit in pocket who lack the courage to begin again, mothers whose children get on their nerves, wives who for sheer weariness have ceased to love their husbands, persons in authority who have lost their nerve and cannot control their subordinates, the bereft who grieve beyond reason. There are school teachers who have become suddenly afraid of their pupils, students whose brains have turned to cotton wool, book-keepers who add figures in their dreams,—the unbalanced of all sorts, who drink when they should not, or do not sleep when they should, who have lost the zest of life and for mere nerve weariness find it no longer worth living.

To all such, Emmanuel Church brings its evangel. Hymn and service, the solemn surroundings, the sense of companionship in affliction, attune their minds to the preacher's words. Simply, with much reiteration, the clergyman, or the physician who sometimes takes his place, explains the modern doctrine of the subliminal and its relation to their conscious lives. He shows them how to utilize the hidden resources of their own nature, to gain self-control, "to draw from their own wells." He instructs them in the practical details of auto-suggestion, tells them the signs of the permeable, "hypnoidal" state between sleeping and waking, when the subliminal consciousness wells up to view, and as Myers told the British Medical Association, the foreman of our mortal shop shuts down the works and comes to take orders from the proprietor.

Auto-suggestion is, then, the basis of the treatment. This is

re-enforced, on the one hand, by the strange condition of high suggestibility, which, as Sidis and others have shown, is induced in any throng brought together by a common and unifying interest; and on the other, by that most wholesome of all emotional experiences, a dignified religious faith.

For the whole affair is in the highest degree dignified and decent. After the formal address there may be a few moments of testimony from the laymen in the audience, or the leader, perhaps an eminent specialist, may answer briefly written questions which have been deposited in a box near the door. Sometimes at the end of the service, as many as care to do so, agree, by raising the hand, to make for the coming week a special effort in some particular direction—to avoid worry, let us say, or ill-temper, or over-work. One need not dwell on the advantage of collective effort nor on the comfort to the nervously afflicted, always liable to excessive egoism, of realizing how large is their company in misery. Nothing let me add, is done without the sanction of competent medical authority.

This series of meetings began in November and continued until the approach of hot weather. In February the movement had so far grown that another set of meetings were arranged for Monday afternoons at five and continued for some six weeks. These, held in the chapel instead of the main church, are naturally intended to be of a somewhat more intimate nature than the larger gatherings. There is more chance for the interchange of personal experience, more opportunity for individual instruction and advice, and the lending of appropriate and helpful books. Even this, however, is a distinctly formal service, always dignified and sane—though no doubt invalids telling of their pains may at times seem unduly prolix to other invalids waiting to tell of theirs.

The main thing is, however, that the scheme works. Certain kinds of devils do come out by prayer and fasting. I cite a few typical cases on the authority of Dr. McComb.

There was, for example, a clergyman, to give due precedence to the cloth, who sick with the cure of souls, could sleep only with the aid of drugs. A year of this, and life had become a wretched slavery to narcotics, a bondage doubly grievous to one in his position. Almost in despair over his condition and prospects, he attended the Emmanuel classes. He was taught to sleep, learned his lesson—and slept. Now he is substantially cured and free. But with a contrariness unfortunately common in nervous cases, even now at times he loses faith and for the moment sinks.

Like this, but even more serious is the case of a young woman, the victim of nervous prostration. This showed itself as almost constant insomnia combined with fixed ideas and periodic maniacal outbursts. Within a week this woman had begun to sleep, and while she was still far from being well, her mental states had become normal and she was sane again. Dr. McComb notes, somewhat naively, that in other instances "attendance at the Wednesday night meeting has been followed by a peaceful sleep to which the patient has for a long time been a stranger."

Or to turn to less serious cases—which after all would appear to be the special field of this unique mission—an experienced and perhaps too conscientious school teacher simply lost her nerve. She came to fear the children under her care, and in consequence became unable to control them, while her condition was aggravated still farther by fear that she should be driven to abandon her profession. In this situation she became a member of the Emmanuel classes, learned to understand her trouble and the way out. Her faith in herself was restored. Believing herself to be able she became so; and is now doing her work better than ever. To a slightly different type belongs the case of a business man who suffered from a sort of moral anesthesia. The common incidents of life ceased to call forth their normal emotional reactions. To joy or pain, the happiness or the misfortunes of his fellows, he could present only a moral callousness that was cutting him off from everything that makes life worth living at all; so that life, ceasing to be emotionally interesting, became indifferent to him. This man was instructed to treat himself by appropriate suggestions repeated aloud mechanically to himself as he went to sleep. Whatever may have been the precise nature of his trouble, under the treatment advised, the lapsed moral feelings attached themselves once more to his waking mind, so that at last accounts he reported himself much improved and fairly on the road to recovery.

One would like to keep on indefinitely with cases of which these are typical. I content myself with noting that while no false hopes are ever held out to those who suffer from incurable diseases, such persons are often relieved of unnecessary symptoms and supererogatory pains, and taught to bear calmly the inevitable.

On the other hand, there appear also at the Emmanuel classes not a few persons who suffer from some of the common lighter diseases of body and are the patients of regular practitioners. These are, one need not say, never treated for their particular infirmities. Nevertheless, much can be done to instill something of the cheerful

courage which, as every nurse and physician knows, often makes the difference between a prompt and thorough recovery and a retarded and imperfect one.

In short then, the lectures and classes and private conferences at Emmanuel Church do nothing that physicians do not do, nor do they do it in any essentially different way. Yet the contagion of numbers, the appeal to religious motives, the economy in saying a thing to five hundred persons at once, enable the Church to supplement most efficiently the hospital and the consultant's office. Sudden and miraculous cures have been common enough through the Christian and the heathen ages. The mission at Emmanuel Church sets in motion inner processes which heal slowly by the *vis medicatrix naturæ*. The methods are the methods of science, but of science re-enforced by the power of an ancient faith.

The movement has, in addition, certain wider aspects. It restores health to the infirm; it also hints at restoring ancient and unused powers to the Christian Church. While the philosopher is explaining how priesthood and medicine, once a single profession, have become differentiated into two, behold they are one again. While the apologist is explaining why the healing miracles have ceased from the modern Church, they begin again. While the clergy, with one voice, are lamenting the inroads of the newer religions and therapeutic cults, their single claim to attention is surpassed. At least Emmanuel Church is meeting a realized need. Three months after these classes had begun, and long after the novelty had worn off so that the newspaper headline knew them no more, I heard the Assistant Rector preach to pews crowded to discomfort; when only half an hour before, at another large church a single block away, there were present for a regular service, and that during Lent, only the organist, the preacher, seven women, and myself.

QUESTIONS FROM THE PEW.

BY FRANKLIN N. JEWETT.

THE PLACE FOR SACRIFICING.

(Lev. xvii: 1-9; Deut. xii. 8-15.)

WE now turn to a question concerning the Mosaic legislation. How adjust the above passages to one another? The former is from legislation purporting to have been given at Mount Sinai, quite at the beginning of the wilderness wanderings; the latter at the close of these wanderings, some thirty-eight or forty years later. Both are said to have been from God, and are announced to the people by Moses. They both have to do with the place where sacrifices may be offered, and both deal with the slaughtering of animals for food.

The Leviticus passage is: "And the LORD spake unto Moses, saying, speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it without the camp, and hath not brought it unto the door of the tent meeting, to offer it as an oblation unto the LORD before the tabernacle of the LORD: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto the LORD, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace offerings unto the LORD. And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tent of meeting, and burn the fat for a sweet savour unto the LORD. And they shall no more sacrifice unto the he-goats (or satyrs), after whom they go a whoring. This shall be a statute forever unto them throughout their generations."

"And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tent of meeting, to sacrifice it unto the LORD; even that man shall be cut off from his people."

In respect to clearness and severity this passage would seem to leave nothing to be desired. The value of such an enactment at the alleged time can be largely appreciated without difficulty. It would tend powerfully to preserve the purity of the worship of Jehovah. Multiplicity of worships prevailed in those regions, many of them corrupt; and the killing of animals for food was at least very likely to be a sacrificial act. The chief question before us however is the comparison of this passage with the one in Deuteronomy. The latter with some of the preceding context, is: "These are the statutes and the judgments, which ye shall observe to do in the land which the LORD, the God of thy fathers hath given thee to possess it. . . . Ye shall surely destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: and ye shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire; and ye shall hew down the graven images of their gods; and ye shall destroy their name out of that place. Ye shall not do so unto the LORD your God. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither shalt thou come; and thither shall ye bring your burnt offerings, and your sacrifices, and your tithes. . . . Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes; for ye are not yet come to the rest and to the inheritance, which the LORD your God giveth thee. But when ye go over Jordan, and dwell in the land which the LORD your God causeth you to inherit, and he giveth you rest from all your enemies round about, so that ye dwell in safety; then it shall come to pass that the place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt offerings and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: and ye shall rejoice before the LORD your God, ye, and your sons and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates. . . . Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the LORD shall choose in one of thy tribes, there

"thou shalt offer thy burnt offerings, and there shalt thou do all that I command thee. Notwithstanding thou mayest kill and eat flesh within all thy gates, after all the desire of thy soul, according to the blessing of the LORD thy God which he hath given thee."

In the first place we would direct attention to the practice referred to in the words, "all the things which we do here this day" (verse 8). In the future they were not to do after all these things. The time contemplated for the change was presumably in the near future, when the people should be established in the peaceable possession of the promised land. At this time they should not do according to the then prevailing custom, but should offer all their sacrifices at one place. This is evidently the meaning of verses 8-11. Of course the existing custom referred to was sacrificing in *many* places. Without such practice the allusion of verse 8 would be meaningless.

It is to be noticed that Moses here refers with manifest complacency to a practice every instance of which, *according to a divine law promulgated by himself*, was to be visited with death. He declares or implies the frequency of the practice, and says not a word against it. He accounts for it however by the unsettled condition of the people; "for ye are not yet come to the rest and the inheritance, which the LORD your God giveth thee." Neither of course had the people come to these thirty-eight years before, when ostensibly, the Leviticus legislation was given, given to be of force forever. "This shall be a statute forever unto them throughout their generations."

Now how could all this have been? How could Moses have possibly done as is declared by the Deuteronomy passage after the legislation of the Leviticus passage? Of course this bears upon the relative date of these passages. If the one in Leviticus can not be considered to have preceded the one in Deuteronomy, then the former must be later than the latter.

The Deuteronomy passage moreover is in great need of adjustment to the other one because of what it permits. "Notwithstanding thou mayest kill and eat flesh within all thy gates, after the desire of thy soul, according to the blessing of the LORD thy God which he hath given thee." This is expressly forbidden in the Leviticus passage; and the prohibition is to be binding forever. How can God be considered to have been the author of both these enactments? With the opposite to be enacted by himself within a few years how could he have imposed the Leviticus prohibition, making it "a statute forever unto them?" A plea of meeting changed con-

ditions, if there were such, can hardly be admitted as satisfactory. The argument would bear in the other direction. The very fact of the changes so soon to be made would, it would seem, most certainly have precluded the possibility of the prohibition in Leviticus in the form in which it is there given. What theory of divine authorship or inspiration can be made to fit this case?

Moreover, on *any* theory of the origin of these passages, it is difficult to see how that in Leviticus could have preceded the other. After promulgating the Leviticus law, supposing it to have come from himself, Moses could have hardly permitted such well-known violations of it as the Deuteronomy passage implies, and even have referred to them without the least censure. The express permission also in Deut. xii. 15 of what in the other passage was forbidden under pain of death, and to be so forever, appears strange, to say the least, even on the theory of human authorship, if both passages are of Mosaic origin.

But whatever difficulties the case may present on the theory of the human origin of these passages, they are very much less than those which attend the theory of their divine origin, and of the inerrancy of the records. Must not the Leviticus passage be the product of a later age in which early history was colored by opinions then prevailing?

SCIENCE SUPERIOR TO MYSTICISM.

BY T. T. BLAISE.

THE fall of Eden, Paradise Lost, the sunken Atlantis, the legend of the submerged Venetia sung as *Die schöne alte Wunderstadt*, these and countless other myths and tales of enchanted Utopias, coming like faint echoes from the dim ages of human existence, have ever exerted a peculiar fascinating power over the investigating mind of man.

They are so akin to memories of real and actual truths and events of the past that we often unconsciously cherish them as we do the memory of a distant ancestor. They enter more or less as formative factors into our mental concepts of the real world.

Cause preceding its effect in time, bids us look into the past for the solution of unaccounted phenomena. The law of heredity accounts for many of our personal characteristics. The hanging together of events teaches that the past is the mother of the present, indeed the merging and mutability of the world's concatenations surprise and startle us at every new invention so that we involuntarily turn back to learn how it happened.

Thus in our eagerness to grasp the meaning of events, we are ever prone to look for the ultimate and the absolute in the past, and above all, commit the unpardonable error of ascribing to the past a sort of superiority, chiefly on account of its priority, nay, even attributing to that past that absolute perfection, (omnipotence) out of which the future of *imperfection* evolves. Thus pitiful as it is, we ascribe to a few ancient patriarchs the only true power of communicating with God, while we are in hopeless confusion as to what really was communicated to them. This queer notion of pseudo-evolution prevails to an astonishing extent among a class of scholarly men. It is in this manner, it would seem, that men like Mr. Kassel¹ burst into eloquence over the "triumphs over science of ancient

¹ "Ancient Mysticism and Recent Science," *The Open Court*, July, 1907, p. 385.

notions," and exclaim that "science now stands abashed and swordless in its age-long battle against the psychics"!

Much of the charge against science being in battle and at warfare "against psychics," spiritualists, telepathists, or any other cults and occults is not a just charge. True science battles against nothing in particular, but verifies or rejects. Rejecting, e. g., telepathy as a proved and demonstrated fact is not battling against the advocates of spiritualism or spiritism. It would be difficult to find a text-book on chemistry and physics that bluntly asserts that the atom is indivisible, (space forbids quoting) but perhaps all state that it is to be "assumed" or "believed" that the atom is indivisible, or that the "infinite divisibility of matter" is a "hypothesis"² and the student is left free to choose between the two.

Likewise, to say the least, is it decidedly premature if not bold to assert that the electron theory is incompatible with the theory of conservation of matter and energy. Divisibility of the atom means not destructibility of the atom. Our ability to create in the laboratory a new element, *de novo*, as it were, or transmute a known element into an heretofore unknown one, proves not that matter is indestructible or can be created. The corpuscular theory to the contrary notwithstanding, nature still abhors a vacuum, and two electrons cannot be conceived to occupy the same place at the same time.

It is true that legends and myths like the sunken Atlantis contain their elements of truth. They have historic value, inasmuch as they reflect the thoughts and sentiments of those who inspired them. The study of ethnics consists largely of the rational investigation of myths and sagas. But let us not commit the error that legends necessarily must come from a prior civilization of higher type. True, the birth and resurrection of Jesus of Nazareth might have been prophesied, but the crude idea of a material resurrection, body and raiment, smacks much more of a source rather inferior in type than higher. Such aspirations are common with primitive peoples, who, like we, obey the law of self-preservation and hope to extend life beyond the grave.

Nor must it be overlooked that primitive peoples have often a most prodigious imagination. Note, e. g., the myth-folk. To what astounding heights did not their fancy leap? Endowed with all shades of omnipotence and miraculous prescience these mortals made the universe their stage. They conjured into existence what their hearts desired. Clouds, with the touch of the rod were transformed

² *An Introduction to the Study of Chemistry*, by Prof. Ira Remsen of Johns Hopkins University, p. 81.

into sailing crafts and stars and meteors were their projectiles in cosmic conflicts. The thunderbolt was their spear and the hurricane served them at their beck. Neptune beat his herculean fists against the crags and shattered them, while Vulcan forged in subterranean depths the mountain rib and bastion.—In brief, what did they not conjure! To assume that these myth-folk must have received these beautiful visions from some prehistoric, higher civilization seems like a dream of unusual chimerical translucency. Suffice to say that legends evolve and grow in all ages under the same law but different conditions, and can not well be conceived to fall on the outside of the pale of the law of phyletic psychogeny.

No doubt, as Mr. Kassel states, "It would be interesting to pursue in detail the theory of a prehistoric continent, the birth-place of the race and the seat of its forgotten splendor, and to show how many facts familiar to science and philosophy range themselves about the idea." There can be but little doubt as to the existence of prehistoric continents, but a prehistoric civilization of "splendor,"—need we posit an hypothesis so contradictory to present demonstrated truths to account for the similarity and analogy between myth and scientific discovery? Rather should we marvel did scientific discovery *not* figuratively harmonize with the legends of primitive peoples. Nay more, the entire animal kingdom is in itself but a consistent prophecy of present-day achievements. It would be a thousand times more strange had our ancestors *not* been inspired with crude prophetic visions which are analogous to our present-day scientific revelations. The ancients hoped to communicate through space by thought transference or thought projection, "telepathy," but we have really accomplished communication analogously, i. e., by means of vibrating attenuated matter, transferring only the symbols of thought. Our present aspirations are likewise prophecies for the future to realize in a measure. We yearn to communicate with beings on the planets, but our idea of the mode of this communication is perhaps as crude in comparison with the actual future method as is the flight of the fiery chariot of Biblical fame with a modern airship. Thus our dream of to-day is but a prophetic symbol of a probable future triumph.

We might go farther and ask, how could the little birds fore-act our probable mode of reaching the north pole by flight? How could the industrious bee and cunning spider antedate Archimedes in describing geometrical forms and angles? And then there are the weaver bird and countless other creatures whose dexterous feats have at last become achievements of man. Nor should we overlook

the lantern fish and the electric eel who have perhaps for millions of years antedated the great Franklin and demonstrated almost faultlessly the "mystery" of an Edison storage battery.

It would be difficult to explain how the alchemist could have sought else than the ultimate division of matter or dissolution of a worthless metal so that he could transmute it into that form of metal most desired by him. There are a thousand yearnings of mankind to-day that shall come true, but is it not illogical to assume that we must be of a higher type of civilization than that posterity that will ultimately master and realize these yearnings? It seems to me that the sciences known as cosmogony, geogeny and biogeny, and especially that branch of biogeny known as psychogeny will keep us out of the muddle of seeking in myths the explanation for our present-day scientific achievements.

Deep in the soul of man dwells ever an hereditary residue, a vestigial stratum of the soul types of the past. When this mental vestige appears in a very pronounced form it has been called a mental atavism, or recurrent ancestral types. In its normal state it is but the true link that binds us to the past. Minds thus abnormally endowed seek, like their ancestors did, the cause of events in the mysterious. They are the modern star gazer, the genii and oracle. They ever hope to find the ultimate and the absolute in the past phenomena. It is due to this fact that, "Ingrained with us,—wrought into our innermost fibers,—is an abiding love of mystery and marvel."

Many of our modern pulpits are to-day barnacled with no heavier burden than this custom of attempting to explain the achievements of present-day science by past precedents of superior authority and higher perfection, nay, it is even true, it is a pity, that many of the clergy still refuse to accept the truest and most rational scientific revelations, unless they can find its supposed correlative counterpart in scripts of the past. Compared with true logic, this is but an exuberance of gauzy sentimentality, it would seem.

The world is just beginning to place dependence in science, the modern "Star of Bethlehem," yet here and there burst into daylight the sporadic and desultory echoes of a strange ancient mysticism again and again proclaiming the futility and fatality of science and the triumph of an Atlantis over the wonderful present-day civilization. Thus the fascination of man's mind seeking to unravel the world's truths from the mind's own fantastic conjuration.

MISCELLANEOUS.

ASPIRATIONS.

BY EDWIN EMERSON, A. M.

Oh! for clear thought to aid all men,
In things which seem above their ken,
And show the false and true,
In such a guise that they may know,
For evermore the way to go,
And the straight road pursue.

Oh! for that gift of genial speech,
By which at once all hearts we reach,
And make men yearn to rise,
Where they may see the noblest things,
And feel the joy rare knowledge brings;
And thus at length be wise.

Oh! for keen sight to see outspread,
Through all the earth on which we tread,
Most precious gifts for man;
Which banish from his thoughts vain fears,
And smooth his pathway through the years,
However long the span.

Oh! for the poet's art to sing:—
To thought profound, warm feeling bring,
Expressed with rhythmic grace;
So that the song, a potent spell,
Deep in the hearts of men shall dwell,
And bless the human race.

Oh! for a pen with which to write,
The winged words just now in flight,
Lest they be caught no more;
And fix them to be read by all,
And have them henceforth at our call,
To be oft pondered o'er.

Oh! for a life of high emprise,
 Direct, sincere, without disguise,
 Of all men read and known;
 Built firmly on the rock of truth,
 Though waxing old, secure of youth;
 A life—itself alone.

Oh! for an optimistic mind;
 The good in all things prone to find;
 A stranger to despair;
 It sees, the howling storm to-day
 Shall by to-morrow speed away,
 And leave the prospect fair!

Oh! for contentment's placid state;
 Mid this world's turmoil still sedate;
 All duties promptly done;
 In danger calm, devoid of fear,
 Unblanched if death itself appear:--
 The moral victory won!

Oh! for long life,—when we are dead,—
 In minds and hearts which we have led
 Along the upward way;
 A pleasing vision this,—to see
 The coming race more wise, more free,
 And nobler in its day!

OLD SYMBOLS IN A NEW SENSE.

It is always interesting to see a subject treated from different points of view, and so we are glad to offer to our readers an explanation of the significance of the swastika in the development of religious thought from the standpoint of a devout Roman Catholic. Adversaries of the Church have considered the fact that the symbols commonly used by Christians (such as the cross, the labarum, the fish, and the swastika) were pre-Christian, as an evidence of their human origin. They existed before Christianity and were filled with new meaning with the appearance of the new faith. Dr. Parker is familiar with the facts, but his explanation, though simple enough, does not in the least detract from the dignity and even the pretensions of his Church. The swastika appears in the catacombs as a Christian symbol by the side of the cross, the fish, and the christogram, and to him they are endeared by their Christian meaning. Their pre-existence does not disturb him, for he sees in them a prophecy of Christianity. They anticipate the appearance of Christ and help to prepare his way. This interpretation does justice to the facts, and I do not hesitate to say that it is the correct and orthodox view even from the standpoint of the Church. We need not enter here into a discussion of the nature of prophecy and the methods by which movements are prepared in history, but the present case is typical of many other and similar

instances. A new idea is never absolutely new, but it is the modification of previous ideas which when the time is fulfilled appear as prototypes or prophesies.

P. C.

REMARKS ON "LUTHER ON TRANSLATION."

BY A. KAMPMEIER.

All will admit that Luther by his translation of the Bible has pre-eminently become the creator of the modern German literary language. But we must not forget that his work in this respect was not without predecessors. The Bible of Luther was not the first, as is the general popular idea. Since the invention of printing seventeen German translations of the Bible, in High and Low German, had come forth up to the year 1518, four years before Luther's translation of the New Testament came out. Five German translations had already appeared before 1477, six years before Luther's birth. Luther was only one translator among others, and he surely availed himself of the work of his forerunners and profited by them even if only by their mistakes and defects. From this we may see, that there was no opposition to a German translation of the Bible on principle, as some might think. This is another proof of the gradual evolution of the Reformation of the Mediæval Church. Even in regard to the translation "alone by faith," the great point of contention between Luther's followers and the Roman Church, Luther was not the first. In the so-called Nuremberg Bible, published in the year of Luther's birth, 1483, Gal. ii. 16, which has fully the same meaning as Romans iii. 28, is rendered "alone by faith." Although Luther contends that "alone" was necessary to make good German, he does not use the word in Gal. ii. 16, though this passage has the same meaning. That a dogmatic and polemical bias also led Luther in the translation, I think every unprejudiced mind will concede. Any one who knows how Luther laid stress on "salvation by faith alone," in opposition to his opponents and who knows his polemical attitude will easily admit this. His fighting position towards the Roman Church even led him to take greater liberties in the translation of the Bible, than he conscientiously ought to have done. Luther himself admitted that he translated passages (in the Old Testament especially) purposely in such a way that they could be better used in the fight with the Papists and were also better fitted to be used as texts for sermons. I have this on the authority of Dr. Diestel, whose lectures I attended when a student in Tübingen in 1877. I remember him saying this in a lecture, in which he pointed out the necessity of a better translation of the Bible. Dr. Diestel was a noted exegetist of the Old Testament and was known for his work on "The Exegesis of the Old Testament in the Christian Church." He surely would not have made such a remark without foundation, especially since it was entirely in his branch. The assertion of Dr. Diestel may very well be true, if we consider the virulence of polemics on both sides in the time of the Reformation, when each tried to do his best in the abuse of the opposing party. And that Luther did not stand back in this respect, we can see even in his *Sendbrief vom Dolmetschen*, though he went far beyond this in other works. The epithets "asses, donkeys," in this leaflet yet belong to the lighter caliber.

BOOK REVIEWS AND NOTES.

HELENA PETROVNA BLAVATSKY. *Eine Studie von Hans Freimark*. With four portraits and a facsimile of her handwriting. Leipzig: Grieben. Price, paper, 2.40 m., cloth, 3 m.

This little brochure purports to be a psychological study of Madame Blavatsky, the founder of the Theosophical Society. The author has chosen his subject as one of those leading spirits who "pretended to be able to point out one way toward happiness,—pretended because clever heads are still contending as to whether her methods were honorable or dishonorable." In the present work his discussion has little to do with this contention, but he has undertaken the task of throwing light upon the internal struggle between the masculine and feminine elements in this remarkable personality. He has gathered his data from a vast amount of material, including the publications of her most pronounced enemies as well as the writings of her followers and friends. In his foreword he raises the question as to whether her own frailties and the shortcomings of her work may not have been due to the fact that in the remarkable combination of masculine and feminine elements neither was able to gain sufficient supremacy to bring about a true unity which would make for success. As a psychological study of a unique character this little book will be interesting to a much broader circle than simply to theosophists.

THE TEMPLE OF LOVE. By *Ernest Newlandsmith*. London: Longmans, Green & Co., 1906. Pp. 77. Price, \$1.20 net.

Mr. Newlandsmith is a member of the Royal Academy of Music, and Director of the British Musical Society. He has written a number of books on the general subjects of art, most notably *Art Ideals* and *The Temple of Art*. He is also editor of a quarterly entitled *The Laresol Review* which was founded to proclaim "The unity of religious science and art, in the knowledge and love of God." The present little book is an appeal on behalf of the religion of love, not wholly mystical as it gives many suggestions for the right conduct of life in man's relations with his fellows, of all of which, however, both means and end are to be the love of God.

AN EASY OUTLINE OF EVOLUTION. By *Dennis Hird, M.A.* London: Watts, 1907. Pp. 128. Price, 1s.

The Rationalist Press Association is issuing this popular presentation of the subject of evolution for the benefit of those who have not yet read any connected account. Mr. Hird is the author of a profusely illustrated *Picture Book of Evolution*, and in the present work has often sacrificed technical matters to the primary objects of simplicity and clearness towards which end he defines carefully all technically scientific words that he is obliged to use.

SIX RADICAL THINKERS. By *John MacCunn, LL.D.* London: Arnold. New York: Longmans, Green & Co., 1907. Pp. 268. Price, \$1.70 net.

These are six critical essays written in an interesting anecdotal style with frequent quotations from the writings of the thinkers themselves. They

discuss "Bentham and his Philosophy of reform"; "The Utilitarian Optimism of John Stuart Mill"; "The Cobdenite Doctrines of Trade and Non-Intervention"; "The Anti-Democratic Radicalism of Thomas Carlyle"; "The Religious Radicalism of Mazzini"; "The Political Idealism of T. H. Green."

THE PLACE OF MAGIC IN THE INTELLECTUAL HISTORY OF EUROPE. By *Lynn Thorndike, Ph.D.* New York: 1905. Pp. 110.

This essay forms the first number of Vol. XXIV of the Columbia University studies in History, Economics and Public Law. Dr. Thorndike has made a careful and thorough study of his fascinating subject. The chapter headings indicate the scope of the work, a large place in which is occupied by the consideration of the relation of magic to the Roman Empire. The following subjects are treated: Illustrations of Belief in Magic in Medieval and Early Modern Times; Magic, its Origin and Relations to Science; Pliny's Natural History; Some Antecedents of the Belief in Magic in the Roman Empire; Belief in Magic in the Empire; Critics of Magic; The Last Century of the Empire.

THE RELIGIOUS FUNCTION OF COMEDY. By *J. D. Logan, Ph.D.* Toronto: Briggs, 1907. Pp. 18. Price, 25 cents.

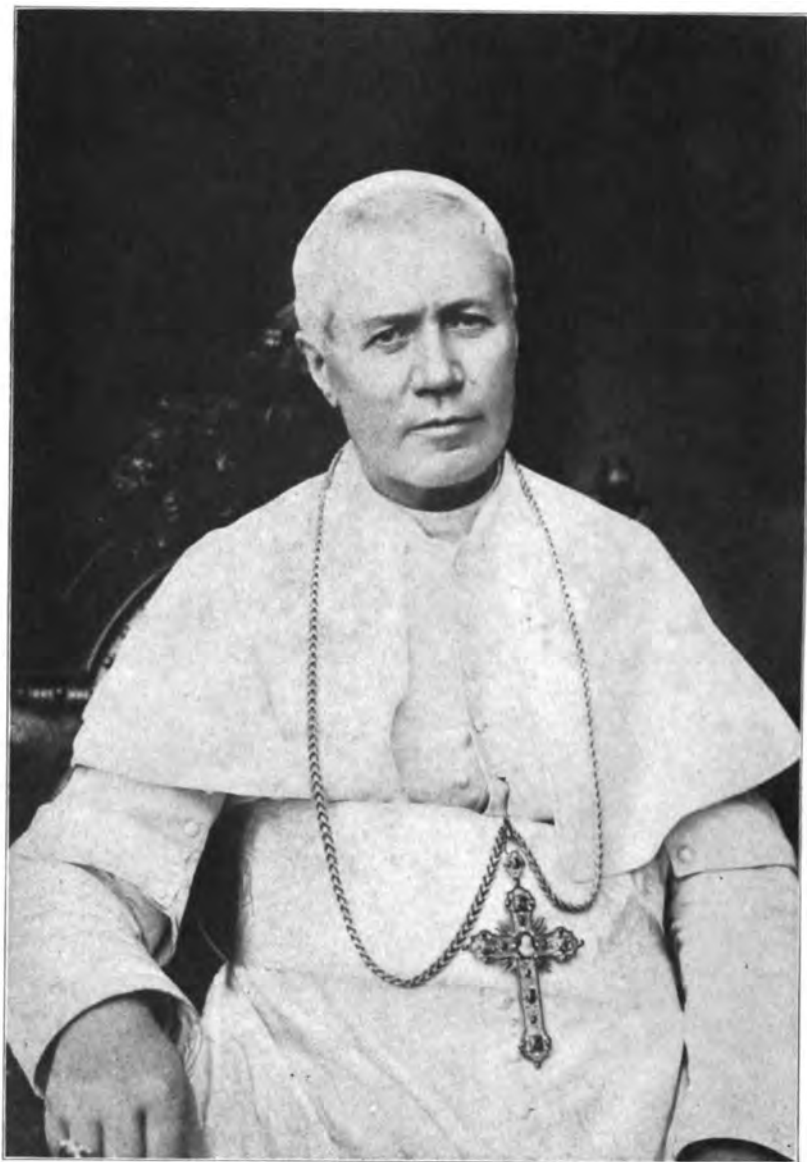
This essay is based on a lecture delivered before the Philosophical Society of the University of Toronto during the current year, and deals with the problem of evil treated from the point of view of Aristotle's Poetics and Metaphysics and of spiritual monism. It is a decidedly learned treatise and will be deemed even ponderous in many passages by those not accustomed to the sight of Greek words.

IM KAMPFE UM DEN ALTEN ORIENT. Wehr- und Streitschriften. Her. von *Alfred Jeremias und Hugo Winckler.* Leipsic: Hinrichs, 1907.

Heft 1. Die Panbabylonisten: Der alte Orient und die ägyptische Religion. Von *Alfred Jeremias.* Price, .80 m.

Heft 2. Die jüngsten Kämpfer wider den Panbabylonismus. Von *Hugo Winckler.* Price, 1 m.

Assyriologists are combative men, and the present series of publications is an evidence of the fact. We have witnessed the battles about Babel and Bible, the struggle between Delitzsch and Hilprecht, and the many controversies pro and con as to whether religion is helped by the new revelations of the spade in Mesopotamia. The *furor theologicus* has appeared with new virulence and has produced several schisms between Hebraists and Assyriologists, Biblical scholars and Panbabylonians. These latter have been very aggressive and have in their turn been vigorously attacked. They now gather their forces under the leadership of Alfred Jeremias and Hugo Winckler who open broadsides against all those who do not agree with their theories. Especially the second pamphlet by Hugo Winckler is of a personal nature and both contain plenty of interesting reading especially for those who are acquainted with the personalities which figure prominently in this warfare.



POPE PIUS X.

Frontispiece to The Open Court.

THE OPEN COURT

A MONTHLY MAGAZINE

**Devoted to the Science of Religion, the Religion of Science, and
the Extension of the Religious Parliament Idea.**

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THE SYLLABUS OF POPE PIUS X.*

A TRANSLATION OF THE LATEST DECREE OF THE HOLY
ROMAN AND UNIVERSAL INQUISITION.

Wednesday, July 3, 1907.

IT is the misfortune of our age that, being impatient of every restraint, it is disposed, in its search after primary truths, to accept novelties, whilst at the same time abandoning, to a certain extent, the heritage of the human race, thus falling into the gravest errors. These errors will be exceedingly pernicious if they relate to matters of sacred discipline and the interpretation of the Sacred Scriptures and the principal mysteries of the Faith.

It is a matter for the profoundest regret that a certain number of Catholic writers, transgressing the limits established by the Fathers and the Church herself, have devoted themselves to the alleged development of dogmas, whilst in reality, under the pretext of higher research, and in the name of history, they explain away the dogmas themselves. That these errors, which every day are spreading more and more amongst the faithful, may not find lodgment in their minds and thus corrupt the purity of the Faith, it has seemed good to Pius X, Pope by Divine Providence, to note and condemn, through the agency of the Holy and Universal Inquisition, the most prominent of these errors. Therefore, after a thorough examination, and after consulting with the Reverend Consultors, the Eminent and Most Reverend Lord Cardinals, who are Inquisitors General in all matters pertaining to faith and morals, have decided that the following propositions should be condemned and proscribed, and they are herewith condemned and proscribed by this general decree:

I. The ecclesiastical law which prescribes that books treating of the Holy Scriptures shall be subjected to a preliminary censor-

* Translated for the *New York Freeman's Journal and Catholic Register*.

ship is not applicable to writers who devote themselves to the criticism and scientific exegesis as regards the books of the Old and the New Testament.

II. The Church's interpretation of the Sacred Books, which should not be condemned, should nevertheless be subordinated to the more accurate judgment and correction of exegetists.

III. From the ecclesiastical censures and condemnations launched against the free and more recondite exegesis one would be justified in inferring that the faith proposed by the Church is opposed to history, and that Catholic dogmas are irreconcilable with the true origins of the Christian religion.

IV. The teaching function of the Church through dogmatic definitions cannot determine the true meaning of the Holy Scriptures.

V. As only revealed truths are contained in the deposit of faith, it does not belong to the Church under any circumstances to pass judgment on natural sciences.

VI. In defining truths the Church, in process of learning (*ecclesia discens*), co-operates with the teaching Church (*ecclesia docens*) in such a way that nothing remains for the teaching Church to do but to sanction the opinions adopted by the *ecclesia discens*.

VII. When the Church proscribes errors she may not demand of the faithful their inner assent to the judgments she passes.

VIII. Those should be held blameless who pay no attention to the condemnation of the Index and other Roman Congregations.

IX. Those manifest a great amount of simplicity or ignorance who believe that God is really the author of the Holy Scriptures.

X. The inspiration of the books of the Old Testament consisted in the fact that the Hebrew writers transmitted religious doctrines under a peculiar aspect, of which the Gentiles had little or no knowledge.

XI. Divine inspiration does not guarantee all and every part of Holy Scriptures against error.

XII. The exegetist who desires to devote himself with profit to Biblical studies should above all things lay aside all preconceived ideas as to the supernatural origin of the Holy Scripture and interpret it just as he would other documents of purely human origin.

XIII. The Evangelists themselves and the Christians of the second and third generations arranged the Gospel parables in their own way and thus furnished the reason why the preaching of Christ bore so little fruit among the Jews.

XIV. In many of their narratives the Evangelists have thought

less of searching after the truth than of telling things, which, though false, they believed would benefit their readers.

XV. The Gospels were continually added to and corrected until the time they became the definite and recognized Canon. The result is that they contain a very slight and vague trace of the teachings of Christ.

XVI. What John narrates is not historical in the true sense of the word, but a mystical meditation of the Gospel. The discourses embodied in his Gospel and his theological meditations on the mystery of salvation are wholly devoid of historical truth.

XVII. The Fourth Gospel exaggerates miracles, not only for the purpose of making them appear more extraordinary, but also that they may in a more fitting manner body forth the work and the glory of the Word Incarnate.

XVIII. John claims for himself the authority of one who can bear witness as to Christ. Now, in reality, he was at the end of the first century a far removed witness as to the Christian life or of the life of Christ in the Church.

XIX. Heterodox exegetists have mastered the sense of Holy Scripture much better than Catholic exegetists.

XX. Revelation is nothing else than man's acquired consciousness of relationship with God.

XXI. The revelation which constitutes the subject-matter of the Catholic Faith was not completed in the Apostolic Age.

XXII. The dogmas, which as the Church teaches have descended from heaven, are only the interpretation of certain religious facts which the human consciousness has acquired after great effort.

XXIII. Between the facts narrated in Holy Scripture and the dogmas of the Church based on these facts there can exist, and in fact does exist, a contradiction. Consequently, every critic has a right to reject as false, facts which the Church holds as most certain.

XXIV. It is not reprehensible in an exegetist to state premises from which it logically follows that dogmas are false or historically dubious, provided he does not attack directly the dogmas themselves.

XXV. The assent to faith, in the last analysis, rests on the sum total of probabilities.

XXVI. The dogmas of faith should be retained in a practical sense, that is to say, not as a rule of faith, but as a recognized rule for conduct.

XXVII. The divinity of Christ cannot be proved by the Gos-

pels. It is only a dogma which the Christian consciousness evolved from the idea of a Messiah.

XXVIII. When Jesus exercised His ministry, He did not speak for the purpose of making Himself known as the Messiah, nor were His miracles performed with a view of showing that He was.

XXIX. It is permissible to concede that Christ, as known to history, was far inferior to the Christ who is worshiped by faith.

XXX. In all the Biblical texts the name, Son of God, is equivalent to Messiah, and does not by any means signify that Christ was the real and natural son of God.

XXXI. The doctrine as to Christ taught by John, Paul and the Councils of Nice, Chalcedon and Ephesus, was not the doctrine taught by Christ, but was the doctrine concerning Jesus, which was born of the Christian consciousness.

XXXII. It is impossible to reconcile the plain and natural sense of the texts of the Gospels with what theologians teach in regard to the self-consciousness and infallible knowledge of Jesus Christ.

XXXIII. It must be evident to every one who is not under the influence of preconceived opinions, that either Jesus was deceived when He spoke of the coming of the Messiah in the near future, or that the greater part of His doctrine contained in the synoptical Gospels is wholly unauthentic.

XXXIV. The critic cannot attribute to Christ unlimited knowledge unless on a hypothesis which historically is inconceivable, and which is repugnant to the moral sense, namely, that Christ in so far as He was a man, possessed the knowledge of God, and yet He was unwilling to communicate the knowledge of so many things to His disciples and posterity.

XXXV. Christ was not always conscious of His Messianic dignity.

XXXVI. The resurrection of the Saviour is not a historical fact, properly speaking, but belongs to the purely supernatural. It has not been demonstrated, nor is it demonstrable. The Christian consciousness gradually evolved it from other facts.

XXXVII. From the very beginning faith in the resurrection did not concern itself so much with the actual fact of the resurrection as it did with the immortal life of Christ with God.

XXXVIII. The doctrine of the expiatory death of Christ is not a Gospel, but a Pauline doctrine.

XXXIX. The opinions as to the origin of the sacraments with which the Fathers of the Council of Trent were imbued, and which unquestionably left their impress upon their dogmatic canons, are

quite different from those which are now entertained by historians of Christianity.

XL. The Sacraments had their origin in what the Apostles and their successors, influenced by facts and guided by circumstances, interpreted as the idea and the intention of Christ.

XLI. The Sacraments serve no other purpose than to recall to the minds of men the ever beneficent presence of the Creator.

XLII. The Christian community originated the necessity of baptism, constituting it an obligatory rite, and attaching to it obligations in connection with the profession of the Christian faith.

XLIII. The practice of conferring baptism upon infants was due to disciplinary evolution. One of the reasons for this was to make two Sacraments out of one, namely, baptism and the Sacrament of penance.

XLIV. There is nothing to prove that confirmation was conferred by the Apostles. The formal distinction between the Sacraments of baptism and confirmation did not exist in the early days of Christianity.

XLV. What Paul says (1 Cor. xi. 23, 25) about the institution of the Eucharist, must not be taken in a historical sense.

XLVI. The thought of bringing about the reconciliation of the sinner through the authority of the Church did not prevail in the early Church. It was only by degrees that the Church accustomed herself to take this view. Long after penance came to be regarded as an institution of the Church it was not called a sacrament because it was regarded improper to apply to it the name of sacrament.

XLVII. The words of Christ: "Receive ye the Holy Spirit, whose sins you shall forgive, they are forgiven them, and whose sins you retain are retained," bear no relation at all to the Sacrament of penance, no matter what the Fathers of the Council of Trent may be pleased to assert.

XLVIII. James, in his Epistle (14 and 15), had no intention of proclaiming the Sacrament of the Eucharist. He only recommended it as a pious practice. If he perhaps saw in it the means of grace, he did not accept it in the same literal sense as did the theologians who established the theory and the number of the Sacraments.

XLIX. The Lord's supper gradually assumed the form of a liturgical function. Those who were in the habit of presiding assumed a sacerdotal character.

L. The elders who exercised the duty of supervising the Christian assemblies were made priests or bishops by the Apostles that

they might provide for the necessary organization of growing Christian communities, and not especially for the purpose of perpetuating the mission and power of the Apostles.

LI. Marriage in the Church became a sacrament of the new law only by slow degrees. In fact, in order that marriage should be regarded as a sacrament, it was necessary that the theological theory of grace and of the sacrament should have been previously established.

LII. Christ had not the intention of constituting the Church as a society to endure on earth through successive centuries; on the contrary, He believed that the Kingdom of Heaven would come at the end of the world, which was then imminent.

LIII. The organic constitution of the Church is not immutable. On the contrary Christian society, like human society, is subject to perpetual evolution.

LIV. The dogmas, the Sacraments, the hierarchy, in their conception, as well as in their existence, are only the interpretation of the Christian thought and of the evolutions which, by external additions, have developed and perfected the germ that lay hidden in the Gospel.

LV. Simon Peter never suspected that the Primacy in the Church had been conferred upon him by Christ.

LVI. The Roman Church became the head of all churches, not by divine ordinance, but by purely political circumstances.

LVII. The Church has shown herself to be an enemy of natural and theological sciences.

LVIII. Truth is no more immutable than man himself, with whom and in whom and through whom it changes perpetually.

LIX. Christ did not teach a fixed, determined body of doctrine applicable to all times and to all men. But rather He started a religious movement adapted or capable of being adapted to different times and places.

LX. The Christian doctrine was first Judaic, then Pauline, then Hellenic, then Universal.

LXI. One may assert without being guilty of a paradox that there is no chapter in the Bible, from the first of Genesis to the last of the Apocalypse, that contains a doctrine exactly the same as that which the Church teaches in regard to the same object. Consequently no part of the Scripture has, for the critic, the same meaning it has for the theologian.

LXII. The principal articles of the Apostles' Creed had not for

the primitive Christians the same meaning that they have for the Christians of to-day.

LXIII. The Church has shown herself incapable of effectively defending ethical Gospel, because she obstinately is attached to immutable doctrines which are incompatible with modern progress.

LXIV. The progress in science demands a reform in the conception of Christian doctrine, and on the subject of God, of creation, of revelation, of the Personality of the Word, and of redemption.

LXV. Catholicism as it now exists, cannot adapt itself to true science unless it transforms itself into a form of non-dogmatic Christianity; in other words, into a Protestantism that is broad and liberal.

On the following day, Thursday, the fourth of the same month and year, a report of all this having been made to His Holiness, Pius X, His Holiness approved and confirmed the decree of the Most Eminent Fathers, and has ordered that all and each of the propositions cited above shall be considered by all as condemned and proscribed.

PETER PALOMELLI.

Notary of the Holy Roman and Universal Inquisition.

A NEW SYSTEM OF NOTATION FOR VIOLIN MUSIC.

BY THE EDITOR.

THE violin is unequivocally the best instrument for a musical education, because unlike the piano it educates the ear. The violinist not only tunes his own instrument but he makes his own tone, and purity of tone is a rare accomplishment which is highly appreciated wherever it is acquired.

In spite of the importance of violin playing the musical notation for the violin has remained undeveloped. The violinist (as well as the players of other instruments) must use a notation which is specially adapted for the piano. This is a bad thing because it creates a confusion in the mind of beginners and there can be no doubt that much of the impurity of tone, not only in beginners but sometimes also in advanced artists, is frequently due to a misconception of exact fingering.

On the piano the key of C has been made the basis, and the distance between the successive notes of the scale appears to be equal. Hence any one who would study music from musical notations alone might think that the interval from B to C, or from E to F is the same as from A to B or D to E or any other whole tone. The violinist has to translate the notation of piano music into his sense of intervals on the violin strings, and that this is not easy appears from the fact that beginners are limited for some time to the G scale.

Although the piano is the dominant power in our music and any one who studies music must be familiar with the piano and its instrumentation, I claim that the violin should not be neglected. Indeed, the violin is important enough to have its own notation, descriptive of its own mechanism. Such a distinct notation is not to be advised for the purpose of separating violin music from piano music, which represents music in general, but simply for the sake

of allowing the beginner to form a clear conception of the scale on the violin, and of the position of the notes in the different scales. I would not advocate discarding the piano method of notation which is now in common use for the violin, but I do suggest that a special notation which exactly represents the violin mechanism would be helpful to the violinist; it would tend to facilitate finding the right position for his fingers and be conducive to purity of tone.

My suggestion is simple enough and I only wonder that it has not been proposed before. I trust that after a brief explanation violinists will be able to play easily at sight any tune in any key, written in this new system of violin notation.

It is proposed to use a staff of four lines representing severally from below upwards the four strings of the violin. They are called the G line, the D line, the A line and the E line. The notation of time remains the same as in the piano system, but a note on each line means the open note on its corresponding string. A full interval is marked by a vertical line (called a "stroke") crossing the horizontal line at the left of the note. Thus a note on the G line with one preceding stroke means A; with two, B; with three, C sharp. The intermediate half tones are denoted by a half stroke (called a "semi-stroke" or simply a "semi") written in the same place but remaining above the line, not crossing it.

Attention is called to the fact that figures consisting of one, two, and three strokes, also of the one stroke and a semi and two strokes and a semi, are easily taken in at a glance, and every violin player will know at once the position of the so determined note on the string. The semi should ordinarily be placed according to the nature of the scale, either at the beginning, or in the middle or at the end; e. g., on the E string for a notation of A it would fall in the C scale at the beginning, in the G scale in the middle, and in the A scale at the end, i. e., in the third place.

In playing music from this system of violin notation the player will be able to transfer the sense-impression of the written note to the exact place on the violin with less intermediate thought than when playing from the notes now in current use.

A most important place on the violin is the seventh half interval on each string which will be the same note as the next following open string. On the G string it is D; on the D string, A; on the A string, E; and on the E string it is B. Notes on the seventh half-interval above these points are less frequently used but they are sometimes preferred and in exceptional cases even needed, especially when two notes are to be played at once. In the present

[illegible][illegible]

G A B C D E F# G A B C D E F# G
 G A B C D E F# G A B C D E F# G

"C D E F G A B C D E F G A B C D E F G A B C

A B C# D E F# G# A B C# D E F# G# A

DIAGRAMS OF THE SCALES.

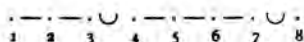
scheme of notation it is proposed to mark the seventh half-interval by a stroke passing through the middle of the note, and tones that are to be played on higher intervals, say, on the eighth, ninth, tenth etc. half-intervals are denoted by strokes placed *after* the note, so that a stroke after a note on the G line would indicate E to be played on the G string, etc. These lines are as easily seen as the lines placed before the note and the difference of the position is a sufficient differentiation to determine at a glance the place of the note on the string. With these possibilities our system of musical notation not only gives the note to be played but indicates also the string to be used. If, for instance, a composer has the intention of strengthening the D by having it played on both strings at once, he would indicate it by two notes, one on the G line crossed by a stroke and another on the D line without any mark.

Violin players often have occasion to play higher notes on the lower strings, and in order to express this in our notation we place such notes in the interval above their respective lines, which then marks the note of the second higher string, so that a bare note in the space between G and D lines would mean A to be played on the G string, equal to the A of the open A string. Strokes and semis preceding or following this note in the first space will have the same meaning as on the line itself, and if the note in the space is crossed by a stroke it is accordingly seven half-tones higher. Between the G and D lines it would be the same as E on the open E string.

All other modes of notation, especially the marking of fingers to be used and also the harmonics, remain the same as in the old system.

The simplicity of the scheme becomes apparent in the accompanying diagrams and notation of a few scales.

This is all I need to say on this system of notation for violin music but I wish to add a few comments concerning the different scales. In the development of our scale (speaking now of the major) two half-intervals have been inserted, one after the third note and the other after the seventh at the end of the scale just before it returns to the higher dominant. They are represented in the following scheme by long and short signs, thus:

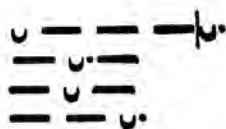


The violinist must bear this scheme more carefully in mind than the pianist for he has to be exact with his fingering. There would be no difficulty at all in remembering it if the whole gamut of the

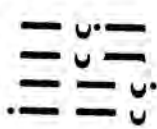
violin were contained on one string. The complexity comes in when the notes pass from one string to another.

In order to enable a beginner to have a clear conception of each different scale and the intervals on which the several notes fall, we would advise teachers to use the following diagrams for representing the relation of the intervals on the four strings. The diagrams consist of the metrical symbols of long signs to denote whole intervals corresponding to strokes, and short signs corresponding to semis to denote half-intervals. The place of the dominant shall be marked by a period so as to show at a glance the beginning and end of the scales.

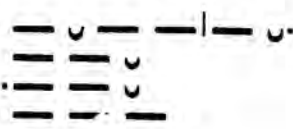
It will be noticed that all scales present a certain regularity of their own; a few of them appear rather freakish especially when they skip some of the open strings entirely. In order to denote that the open string does not fall within the range of the scale we indicate its omission by a little zero sign which we call a "skip."



SCALE OF C.



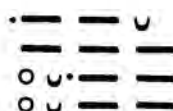
SCALE OF G.



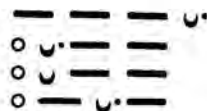
SCALE OF D.



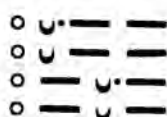
SCALE OF A.



SCALE OF E.



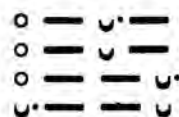
SCALE OF B.



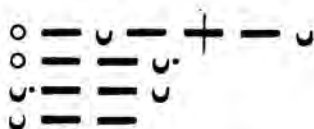
SCALE OF G FLAT.



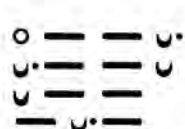
SCALE OF D FLAT.



SCALE OF A FLAT.



SCALE OF E FLAT.



SCALE OF B FLAT.



SCALE OF F.

The skip is always equivalent to one half-interval and accordingly is to be denoted in our system of violin notation by a semi. Where the skip is followed by a half-interval, the two may be represented in the notation as two separate semis, but it would not be wrong (and in order to avoid complicated figures it might be preferable) to have the two semis contracted into one whole stroke. This happens in E Major and in A Major on the G line; in B Major on the D and A lines, and in G flat Major on the A and E lines.

The same contraction would be allowable when the skip and the semi are separated by a whole interval, in which case we can write two strokes instead of one stroke preceded and followed by semis.

"MY COUNTRY 'TIS OF THEE."



Among the examples of musical selections written in the new notation we offer one set for two voices, in order to show that even more difficult pieces can be played with greater ease, and would demand less study of the details of fingering.

There is no intention to revolutionize the present notation of violin music; the capital invested in it is too great to tolerate any sudden change. But for all that there is room for an innovation that promises to be useful to the violin instructor even if it would never replace the old method of notation, for we hope that our suggestion will at a certain stage, and indeed at the very start, facilitate a better comprehension of violin music and be helpful in increasing the interest taken in a systematic musical education.

CRADLE SONG.

Miska Hauser.

10¹ 2 2 2 2 2 2 2

3 4 4 2 3 2

4 2 4 2 3

2 4 2 4

2 4 p 2 3 3 2

2 4 #1. 2 #2

2 4 rall.

1. 2 2 2 1 2 1 2 1

2. 2 1 2 1

SONG.

Mozart.



ELISABET NEY, SCULPTOR.

BY BRIDE NEILL TAYLOR.

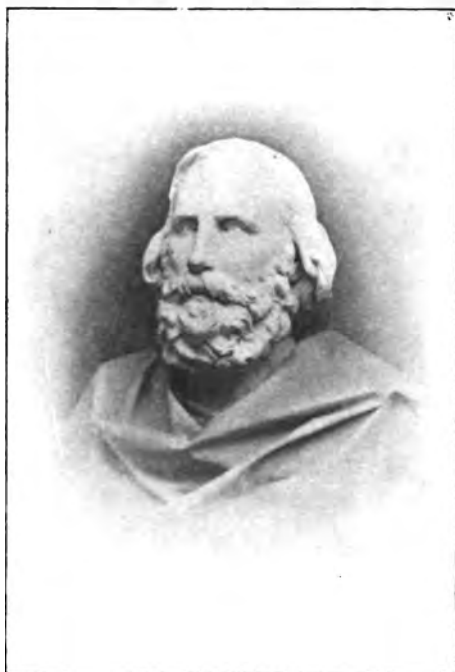
ELISABET NEY was born in Westphalia, of a father who was a nephew of Napoleon's great marshal, and a mother descended from a family of Polish exiles who fled from their unhappy country at the time of its fatal revolution, in peril so imminent that, of all their estates and possessions, nothing was saved but what could be carried away in one chest. I do not know the genesis of her magnificent artistic genius, and I do not know that she herself could give any account of it; but whether there ever were any premonitory manifestations of such powers in her forefathers, those who are familiar with the story of the wonderful, impetuous military genius of the great French marshal are not to be surprised at the revelation of bold and original genius, in any line, among persons of that blood. It was certainly entirely in harmony with the independent and fearless spirit of her family that while still a little more than a child she should conceive the daring idea of studying art, the art of sculpture, inspired thereto while listening to her mother reading the romantic story of Sabina von Steinbach, the daughter of the sublime architect of the grand cathedral of Strasbourg, who, in the fourteenth century, composed and chiseled in stone—working side by side with her father—the statues of the five wise and five foolish virgins which adorn the main portal of that exquisite structure. To an American of to-day, the idea of a young girl studying art does not seem in any way startling, but in the Germany of that generation it was inexpressibly shocking. She would have to go away from home! She would have to study among men! She was aspiring to an art which was practiced only by men! Unheard of projects for a woman! Even to speak of her desire must have required unexampled bravery in a young girl. It surely called for a courage truly soldierly to persist in the face of

rebuke, the discouragement, the ridicule, and the loving forebodings of her family and friends. But she did persist until she finally won her way. She was hardly seventeen when she was at last permitted to go to Munich to begin her studies, hedged about with such precautions of parental and friendly care and surveillance as, at that day, in every part of the world, were thought necessary for the protection of a young girl going out from the parental roof.

At Munich, through influence of the artloving bishop of her native town, Münster, she was well received, and after an examination as to her efficiency in drawing and modeling, she was duly given the matriculation certificate as a pupil of the Academy of Fine Arts. The professor of sculpture took her under his personal instruction in modeling, assigning to her a room connected with his, guarding her against any difficulties. To further conciliate the proprieties, the professors agreed to take her under their especial care, and in fact, one of them invariably went every day all the way to the house of a friend where she lived while in Munich, and escorted her through the streets to her place in the lecture room. As usual, the unexpected happened, and so far from throwing the Munich academy into a state of chaos, the mild presence of a young girl had a surprisingly subduing influence upon the hitherto turbulent students.

She spent two years studying at Munich, and then went to Berlin, which at that time claimed to offer superior advantages to students of sculpture, on account of the residence there of the renowned master, Professor Christian Rauch, still justly famed for his beautiful statue of the Queen of Prussia at Charlottenburg, and for the monument of Frederick the Great at Berlin. She was introduced to the great sculptor in his studio. He was a man of few words, but, naturally attracted by the earnestness of the young aspirant, and by the testimonials of her two years' course at the Munich academy, he asked her to model a composition of her own, and after a few days, on the strength of this composition, he recommended her for the distinction of a two years' scholarship in the Berlin academy. The scholarship was awarded her, but when she presented herself before the authorities of the academy for matriculation, the old difficulty arose again. They declared, with as much emphasis as the authorities of the Munich academy had done two years before, that they could not possibly admit a woman to the classes. It was mildly suggested to them that she had attended the Munich academy without fatal results to the institution, but the objectors were obdurate. So once more was enacted the touching

little drama of one very young woman's courage, tact, confidence and perseverance against the prejudice of the stubborn gentlemen who held the reins of government in the great art school where all her hopes rested. In the end she again carried her point, and entered the Berlin academy triumphantly, though the same atmosphere of churlish doubt and foreboding which had at first surrounded her at the Munich academy also surrounded her here. It all brings to mind very forcibly the story of the experiences of our own Lucy Stone in her efforts to acquire a college education, and of those



BUST OF GARIBALDI.
Made at Capri.

other heroic women who first penetrated the classes of medical schools. All that could most deeply wound the womanly soul they had to encounter; and the wonder must ever remain that they could command the determination necessary to sustain them.

The career of our young artist, begun with so much difficulty, reads from this moment like a fairy tale of uninterrupted success and rapidly accumulating honors.

Rauch offered her a studio next to the government studio which he himself occupied, so that she might work under his immediate

supervision, and for the next two years she enjoyed the inestimable advantage of association with the greatest sculptor of the time. At the end of that period, the death of the master severed this interesting relation between the world-renowned old artist of eighty-two and his young pupil of twenty, who was to become in her turn what he had been in his—the portrait artist of all the great men of her day. For the growth of her reputation soon brought her into friendly relations with the finest minds of the period, and the giants of the world of science, letters, art, and politics sat to her. She made portraits of Von Humboldt, Von Liebig, Jacob Grimm, Schopenhauer, Joachim, Garibaldi, Bismarck and many lesser celebrities; and while still a very young woman, she found herself in the enjoyment of a reputation greater than many a meritorious artist has been able to earn in a whole life-time of labor. It must have been a surprising revelation to the directors of the art academies of Munich and Berlin, who but a few years before had so grudgingly admitted her to the lectures, denying all the time the very right of a woman to aspire to the study of art. It is to be feared, however, that they learned no good lesson from her success, for, though a full generation has passed since she forced the doors of the art academies of Munich and Berlin, the name of Elisabet Ney still remains alone as that of the only woman permitted to study in either of those institutions.

The commission to make the portrait of Bismarck was regarded by the young artist's friends at the time as one of the highest honors which she had yet enjoyed. The German statesman was just then (1867) coming to the beginning of his fame, and King Wilhelm, his grateful monarch and most devoted admirer, looking about him for an artist who should fitly portray for future generations the creator of the German empire, selected Elisabet Ney. She executed the royal commission with such success that her portrait remains to this day one of the most acceptable presentations of Bismarck, and the artists who have followed her complain that they could never succeed in getting a proper sitting from him, but were always referred to the Ney bust for a model. Besides the original portrait in the possession of the royal family, the Bismarck family owns a copy, and another has recently been placed in the National Gallery of Berlin.

After honors and successes like these, it will seem to a democratic reader on this side of the world that to be invited by royalty itself to make its portraits was a dimmer glory, but doubtless the fact that such commissions came to her is evidence of the height to



PORTRAIT OF ELISABET NEY BY KAULBACH.

which the young artist's fame had grown. Royalty never contents itself with less than the greatest. King George V of Hanover invited her to the palace to make his bust, and, while she was engaged upon this work, Kaulbach painted a life-sized portrait of her for the National Gallery of Hanover. The picture hangs there now, and shows the young sculptor as she looked in the early days of her fame—a very youthful figure, with a face of classic beauty, standing with one of the tools of her art in her hand beside her bust of King George.

Later, she made a full-length life-sized statue of King Ludwig II of Bavaria, the only sculptured portrait of him ever modeled



JUSTUS VON LIEBIG.

from life. It stands now in the beautiful royal garden of the palace of Linderhoff. It is a work of rare poetic feeling, to which in some mysterious way the artist has contrived to give a tragic prophecy of the doom which even then impended over this unhappily fated monarch.

In the meantime, she and her native Westphalia had not forgotten each other, and at the invitation of the powers there, she adorned its legislative halls with statues of the national heroes and

statesmen. The city of Munich likewise honored her with commissions, in spite of the fact that there had been a time not so long before, when it had tacitly shown its disbelief in the power of feminine genius to fitly express anything, and she executed colossal figures of Mercury and Iris for the decoration of the Polytechnic Institute of that city. The bust of Von Liebig, already mentioned, and one of Woehler, both in colossal size, were also made for the same building.

One of the leading art journals of Germany said about this time that Elisabeth Ney exceeded any portrait artist of her day in her



INTERIOR OF AUSTIN STUDIO.

Miss Ney is working on a bust of William J. Bryan. Others are Ludwig II of Bavaria; Jacob Grimm; the veiled figure of Lady Macbeth; and near this in the background, a bust of Prince Bismarck, the first and only one to which he gave sittings.

wonderful power of penetrating to the profoundest depths of strong natures, and of revealing their characteristics through the medium of her art. Whoever studies any of the busts of the numerous great men she has portrayed must be forcibly struck by the truth of this statement. But, strangely enough—for the two gifts rarely reside in the same genius—her power of revealing the natures of children, and of delicate, poetic women is equally striking. I once saw in

her Austin studio a portrait which very strikingly illustrates the truth of this. It was a bas-relief of a lady in Berlin, who sat for the artist during a visit which the latter made to the German capital the previous year. The portrait was of a woman slightly past middle life, and, with exquisite sympathy, reveals the touching fragility of the invalid, the delicate, not unbeautiful touches of time, the gentle seriousness of a sensitive, poetic nature, educated and sweetened by experience;—truly the portrait of a Gentle Lady. One studies it with an emotion of pensive affection; and with a strong realization of the ideal fineness of all that is truly feminine in nature. The next moment, turning aside, one came up with a shock before a face the very antithesis of all that had aroused his tenderness in the portrait of the lady,—the face of a man, powerful, but ruthless, which seemed to smile with a sardonic hardness and ugliness at the ills of that life which he had pronounced essentially and radically evil—the face of the great pessimistic philosopher, Schopenhauer. Entranced before the artist's luminous revelation of this great sinister nature, one asks with wonder: "Is it possible that the same hand was at one time delicate enough, and at another virile enough, to model the face of the Gentle Lady, and of the hard philosopher?"

In the face of Jacob Grimm both of these powers, so paradoxically united in this artist, were called into play. The student of human nature believes himself enabled to find in this beautiful face, so masculine in contour, so femininely tender in expression, the story of the life of the original, and the nature of his work. It is not surprising that copies of this bust are to be found in many of the German art schools as models for students. Both in subject and treatment it is ideally beautiful.

Another of this artist's most famous busts is the one of Joachim, the violinist. She had a magnificent subject, and she has portrayed him in her most successful manner; the powerful face has the effect of listening internally as if to strains in his own imagination.

An interesting story is told of a portrait of a sister—dead but a few months—of the novelist Georg Ebers, which Elisabet Ney made on her last visit to Berlin. It was done at the request of a friend of Ebers, who wished to present it to him on his birthday. The portrait was executed with the help of photographs, and of such descriptions of the dead girl's nature as friends could give the artist. It was set up in the brother's studio as a surprise when his birthday came, and, touching him deeply by its lifelikeness, drew from him the following beautiful tribute, expressed in a letter to the friend who presented the portrait:

"Absorbed in contemplating this striking likeness, my eyes gathered tears, and I felt that our Paula was again with me. How I would like to kiss the hand of the great, fine-feeling artist, the creative hand that formed this most touching and masterly successful work. Only when unconsciously assisted by a transcendent genius can it be possible so to imbue with truest life the representation of a person one has never seen. This is Paula as I have seen her many a time on serious occasions, when seized by some important thought, or when giving herself up to weighty impressions . . . It was only at intervals that her merry love of life and her keen wit flashed out, but the artist who created the 'Prometheus Bound' has felt that the humor which in more happy days enlivened the noble, clear cut features of this serious woman, could, at this period of her life be only faintly indicated. This she has managed to render apparent by the treatment of the eye and nostril. . . . I am deeply grateful to Elisabet Ney."

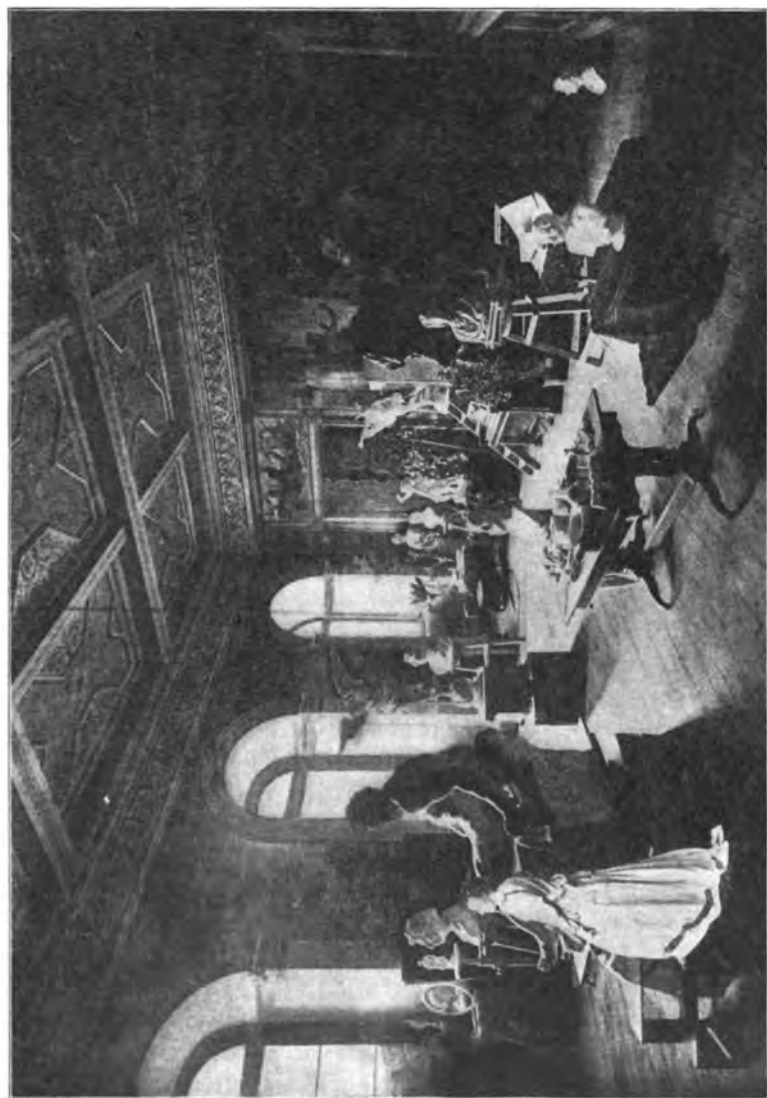
To one unversed in the mysterious processes by which genius works out its conceptions, there is something almost awe-inspiring in this power to produce, with such lifelike fidelity that it shall satisfy even the dead one's best beloved, the features of one whom the artist has never seen.

Her ideal figures and groups show the same largeness and strength of imagination, and the same delicacy and sympathy of treatment as do her portraits.

The "Prometheus Bound," mentioned in Ebers's letter, won high praise from critics, one of whom declared after seeing it that the artist united, as no other artist had ever done, the classic spirit of Greek art with the powerfully individualized spirit of modern art. She has very beautifully expressed the motto of her life, *Sursum*, "upward," in a spirited group of two young children striving forward and upward with a powerfully shown feeling of exaltation and determination in both faces and figures. It is the same idea which animates Longfellow's "Excelsior," but the sculptured expression of the idea has more simplicity and power than the poem. To one familiar with the spirit of those youthful days, when the artist herself was striving forward and upward to the difficult goal of her art, this beautiful group seems the very breath of that young spirit caught and held in marble, before it could fade into nothingness again.

The romantic story of Sabina von Steinbach which first inspired her childish mind, seems to have remained with Elisabet Ney during all the years of struggle and study in Munich and Berlin; for, among

the first of her attempts at original works, made in accordance with her vow, were subjects drawn from the Christian faith, such as "Christ Risen," "The Madonna," "The Martydom of St. Sebastian,"



MISS NEY BY HER STATUE OF PROMETHEUS IN THE STUDIO AT MUNICH.

"St. Sebastian Glorified in Heaven," etc. They show the conservatism of youth, but at the same time the power which from the very first characterized her work, and which doubtless led the sculptor

Rauch to take her under his wing as if he recognized in her his natural successor. This boldness and strength in a feminine genius always strikes the world with amazement each time that it is manifested anew, and has to be discussed and theorized about as if it had never happened before; and yet every really great woman has manifested these two qualities so unfailingly that the world is now getting over its childish amazement at the so-called prodigy. Maria Theresa, Elizabeth of England, George Sand, George Eliot, Elizabeth Barrett Browning, Mrs. Siddons, Rosa Bonheur, have all been first of all, strong. But the strong quality of Elisabeth Ney's genius created the usual surprise and questioning. One day, while she was modeling the bust of Schopenhauer, the old philosopher sat studying her for a long time with an amused quizzical expression. When the artist had borne it as long as she cared to, she asked: "Why do you look at me so, doctor?"

"I was just trying to see," he answered, "If I could not perhaps discover the beginnings of a little mustache. It grows more impossible to me each day to believe that you can be a woman."

But after all, the feminine in her must have finally impressed him sufficiently, for in his published letters he speaks of her more than once as a most "lovable" *Mädchen*.

But all the great works so far described, all the glory so far won, were made and won in Europe. Thus far her history shows her of and for Europe. What is it that links Elisabeth Ney to Texas? Here comes up the answer to that question which those who know her have so many times heard asked. "How is it possible that such an artist should content herself almost half a lifetime in what—to the esthetically minded—must seem a wilderness?" I hesitate to outline the story which is the explanation of this voluntary exile, because to the ordinary mortal, to whom "Seek ye first the Kingdom of Self" is the only gospel, my explanation will not suffice, and to the extraordinary mortal, who understands these things by a sort of blessed intuition of unselfishness, any explanation is wellnigh superfluous. However, let this much be told:

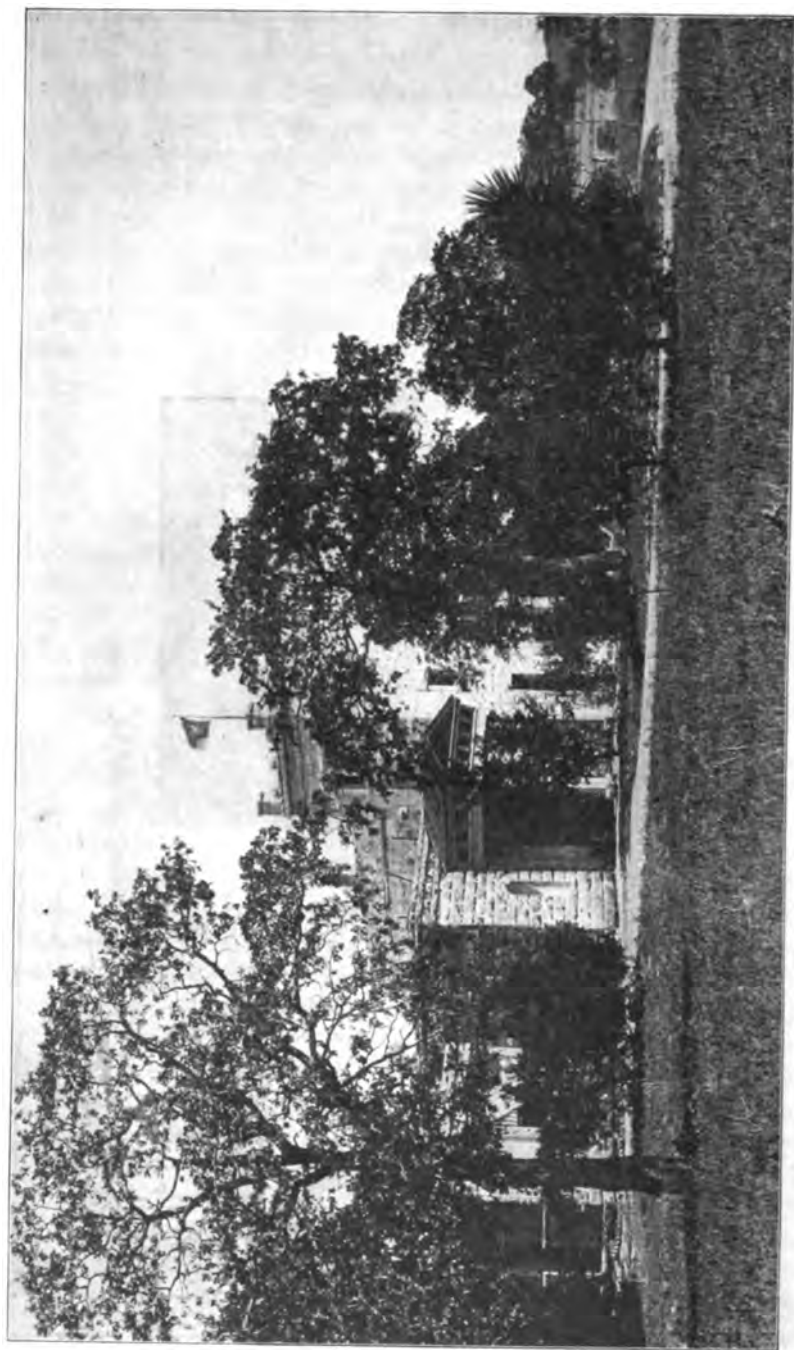
In addition to her genius for sculpture, Elisabeth Ney had a genius for philanthropy. "Art for humanity's sake" has been the guiding principle of her life, and *Sursum* is but another way of saying it. Some years after the civil war she attempted to give a practical application to this principle of hers. A little band of enthusiasts in Germany conceived the idea of founding a community somewhere in a gentle climate, far removed from the harrassing restrictions of monarchy, where, under the influence of good, beauti-

ful, and helpful surroundings, the individual might reach his ultimate development, irrespective of the condition of his material possessions, and unhindered by those social forces which foster poverty, ignorance and vice. It was but another variation of the same dream which so many hopeful minds have entertained during this century. A spot in Georgia was chosen, and work was begun with great energy and confidence. Much money was spent, and much good human enthusiasm likewise, and then—the entrancing dream had its awakening, the experiment ended. Most of the experimenters returned to Europe, but Elisabet Ney, unwilling, perhaps, to lose the breath of freedom so necessary to the well-being



STUDIO OF ELISABET NEY AT FUNCHAL, MADEIRA.

of an independent spirit, preferred the atmosphere of the United States, and, attracted by the descriptions of the Texas climate, she went to that state, and finally settled on the beautiful Liendo plantation near Hempstead. There for several years she lived in complete retirement, interested above all other things in absorbing a knowledge of the people, manners and institutions of a world new to her. Naturally, out of this contemplation came at length the conviction that one of the greatest needs of that state is the cultivation of the public taste, and industrial education guided by the influence of art. While she was pondering on the matter, Governor Roberts, then governor of Texas, called her from her retirement to visit him at the mansion to consult about plans for the state capitol, which was then about to be erected. One of the results of her visit was that she decided to establish herself in Austin, and very shortly afterward she built her studio in Hyde Park, and immediately began the



STUDIO AT HYDE PARK, AUSTIN.

work of interesting such congenial minds as she could find among the Austin men and women in a project for establishing a school of liberal arts in conjunction with the state university. The plan commended itself to many leading citizens, and received their hearty support. The proposed academy would offer instruction in the decorative and domestic arts, as well as in the higher arts, and includes the leading features of the Pratt Institute of Brooklyn and the Drexel Institute of Philadelphia. But the work of interesting the public mind has naturally been slow, and, in the meantime, she has employed herself in the production of works which are of great interest and value to Texas.

The most notable work of this Austin studio was a lifesize, full-length statue of Stephen F. Austin. It is a wonderful realization of the historic idea of Austin, and at the same time an exquisitely lofty expression of the ideal type of the American pioneer. The figure is garbed in a buckskin hunting suit, and stands in a graceful attitude of rest, with gun resting in the hollow of one arm, while the hands hold a partially unrolled map of the colony. The treatment is very simple, yet the work powerfully expresses the complex spirit which actually animated Austin, who had not only the fearless hardihood of the men who made themselves the advance guard along the western moving line of American civilization, but also the intellectual force of the state builder, and the fine wisdom of the diplomat. Physical and mental gifts of a singular order united to produce in him the rarest type of the American pioneer—the type that will attract the poet of the future. No other type, perhaps no other man, could have made a success of that first attempt to naturalize what, for want of a more specific name, must be called the "American" idea on Mexican soil. In theory, it would seem that no artist but one nurtured from the cradle on the principles and traditions that make us what we are, could have so unerringly realized that American idea. The fact that Elisabet Ney has done so in this statue of Austin is but another proof that, after all, genius does possess some mysterious divining rod by which it discovers the very remotest depths of human nature, and thence draws the secret that makes the variation of the type, whatever it may happen to be. One would say that even the ancestors of this artist must have been Texans to have enabled her so perfectly to realize in this imperishable work the true idea of the First Texan. The likeness was secured from portraits loaned by Hon. Guy M. Bryan, and is thought to be very good; but while studying the work one feels impelled to say: "I do not ask, I do not care, whether this is how



STATUE OF STEPHEN F. AUSTIN.



STATUE OF SAM HOUSTON.

Austin looked ; I only know that this is how he should have looked, for this is the perfect realization of my idea of the Austin whom history portrays."

The artist's now famous statue of Houston, which, it will be remembered, was exhibited at the Columbian Exposition, was made at about the same period as the Austin statue. The praise which the critics there gave it proves that it ranks with the artist's best works. The committee in charge of the Art Building at the Exposition made repeated efforts to induce Mrs. Tobin to permit the transfer of the statue from the Texas Building to the Art Building, and offered to give it a place of honor there, but Mrs. Tobin refused, fearing that if the statue was disassociated from the Texas exhibit our state might lose some of the credit of having sent a work of such commanding merit to the exposition.

Besides these two full length statues, Elisabet Ney has executed busts of several noted Texans of to-day, among others those of Ex-senator Reagan, Ex-governors Lubbock and Roberts, and General Hardeman, Governor Ross and Governor Sayers, also a monument of General Albert Sidney Johnston. All of these have great artistic value, and, as time passes, will gain an increasing historic one. Truly, the old world's loss in being fated to part with this great sculptor was the immeasurable gain of Texas.

For many years she declared that she was totally devoid of the feeling called patriotism, meaning that the whole world was her country, all mankind her countrymen, and that she refused to confine her love to a special country or people ; but a letter she wrote to a Texas friend in August, 1896, while approaching Galveston on her return from her year-long visit in Germany, proves that she had mistaken herself. The letter was written on board the ship Texas, on the Gulf of Mexico, at daybreak, and in describing the beauty of the dawn, and the effect upon herself after her long absence, she wrote :

"It is a true joy of feeling which is mine as I awake—of expansion—such as I think I never felt before, or at least not since years. And though I truly am void of what we would call patriotism (I had this to avow over and over again in Europe), the appellation Texas has a charm for me, a charm of the peculiar kind, in nearing it, such as no other part of the wide earth has ; as if it constitutes the nucleus containing all in all that gives charm to life for me."

SIN IN THE UPANISHADS

BY EDWIN A. RUMBALL.

IT may seem somewhat surprising to the student of Hindu religion and philosophy to see such a term as "sin" used in connection with a system wherein to our Occidental minds the problems are not moral but metaphysical. The aim of the writer, however, is scientific and not religious in the narrow sense in which this latter word is often used, and thus he does not read into the word "sin" elements which belong to systems foreign to that one with which he is dealing. Rather would he for general purposes understand by the word the element or elements which *sunder* a human being from his subjective or objective ideals, which he by manifold crude or intelligent means seeks to abolish.

From the most primitive days to the present sin has possessed a varying content. In one age the content is purely a physical taint, in another it is found to be largely composed of demonic elements, yet again it can be formal and ritualistic and lastly it can possess an ethical significance as in the present state of the higher religions.

The reader will misunderstand the study if he here seeks primarily a better understanding of the Upanishads. In so far as the paper may contribute to that it must be reckoned quite secondary. The primary motive is to understand the content of the conception of sin as found in these writings and thus add a contribution to a study in which the writer is very interested, namely the science of sin, viewed from the standpoint of comparative religions.

The first thing to be noticed is that the Upanishads, like the sacred books of many other nations, do not possess a systematized statement on this matter any more than on other subjects. They are not the product of one mind or of one age and consequently we must not look for a harmonized statement. For instance, the sinful nature of the body is again and again dwelt upon, but there is an earlier view which describes the body as "the city of Brahman,

heavenly and desirable, the highest dwelling of Brahman." (Brih. 2. 5. 18., Khand. 8. 1. 1.)

Difficulty is also met in the fact that varied interpretations are given by varied commentators; add to this Max Müller's statement that "there will always remain in the Upanishads a vast amount of what we can only call meaningless jargon," and it will be seen that our task is not so easy as it is in lands where the mode of thought approximates our own.

Christian critics who narrowly desire to make all non-Christian nations conform to their own moral standard must here be reminded that the ethical standard of the Upanishads if not the same is by no means inferior to their own. Generally speaking, organized Christianity looks more to the objective worth of a good action than to its subjective worth. As Professor Deussen remarks, "the widow's mite is never anything more than a mite." To the Hindu, says this same philosopher in his recently translated *Philosophy of the Upanishads*, "the subjective worth of an action consists in the greatness of the personal sacrifice which is involved, or more strictly speaking in the actor's consciousness of the greatness of the sacrifice which he believes himself to be making, . . . whether in other respects it be of great or little or absolutely no value for others." (p. 364). A further contrast to the Christian conceptions is the lack of emphasis placed upon sin by the Upanishads. It is significant of much in both systems that the Christian revivalist yet covers sea and land in bringing about "cases" of "conviction of sin," while a perusal of the subject index of the last great work on the Upanishads discovers the absence of the words "sin" and "evil." The Upanishads seek not to convict men of the negative unrealities of life, but are constantly drawing them to the contemplation of the great reality—Brahman. This counter-emphasis has a great deal to do with the lack of the sense of sin which Christian missionaries so often have lamented in the Hindus. There are few generalizations of wicked acts; particular sins and individual instances of wickedness are the most prominent of what we call the fruit of sin. Professor Deussen does not hesitate to attribute this actually to their every-day conduct. "This lack of generalization," he says, "as well as the rarity of such warning in the Upanishad literature proves that offences of this character [i. e., theft, drunkenness, murder, adultery] were not common, and that many an Indian chieftain might make in substance his own the honorable testimony which Áśvapati Kaikeya bears to his subjects:

'In my kingdom there is no thief,
No churl, no drunkard,
None who neglects the sacrifice or the sacred lore,
No adulterer, no courtesan.'" (Khand. 5.11. 5.)—Deussen, p.366.

A study of the Upanishads will reveal the fact that the sins are internal rather than external. I have made the following list which will help to illustrate this: Theft, drinking of spirits, killing of a Brahman (Khand. 5. 10. 9); miserliness, adultery, ignorance (*ibid.* 5. 10. 7); lying, disrespect for parents and friends (Taitr. 1. 11. 2); bewilderment, fear, grief, sleep, sloth, carelessness, decay, sorrow, hunger, thirst, niggardliness, wrath, infidelity, envy, cruelty, folly, shamelessness, meanness, pride, changeability (Maitr. 3. 5). Here it will be seen that many of these evils were only found within, in harmony with the proverb of the Bhagavad Gita, "In thyself know thy enemy" (6. 5). The relation of sin to the body is not peculiar to the Upanishads, it but forms one more chapter to the already large history of man's identification of his evils with his physical nature. "Mortifying the body" is mentioned as necessary (Khand. 11. 23. 2); all evils are left behind in the body (Taitr. 11. 5); and in another place the body is called "this offensive, pithless body...which is assailed by lust, hatred, greed, delusion, fear, anguish, jealousy, separation from what is loved, hunger, thirst, old age, death, illness, grief and other evils" (Maitr. 1. 3). There does not seem to be any notion of sin as a demonic entity in the physical nature, like we find in the popular animistic notions of the inhabitants of Asia Minor in Paul's day. In one passage (Ait. 1. 2. 5) it is indeed said that hunger and thirst make their home in men as demonic powers, but the explanation of this (cf. Khand. 6. 8) gives no reason for assuming the existence of such animism.

Their view of the body naturally led to a certain amount of asceticism in regard to it. To the Hindu the body is a sunderer and thus to us a sin, deliverance from it is to be delivered from all evils (Brih. 4. 3. 8). There seems however no justification for the excesses of bodily torture so common to some Christian fanatics, and also found with some of the Hindus of modern days. It doubtless received its share of discipline in the asceticism (*tapas*) prescribed as necessary; but the attitude of the authors and the defenders of the Upanishads was not very encouraging to the ascetic ideal. For instance, we read (Brih. 3. 8. 10), "of a truth...he who does not know this imperishable one and in this world sacrifices and distributes alms and does penance (*tapas tapyate*) for many thousands of years, wins thereby *only finite* (reward)."

A characteristic Oriental sunderer is desire. It is found in Lao-tse's Tao-teh-king and as *ἐκθυμία* is often found in the New Testament. The Upanishads supply a number of interesting elements to this strange conception of sin. The emphasis it receives in these writings is doubtless due to the tendency above mentioned of concentration upon inward sin rather than outward. The *kāmaya-māna* ("consumed by desire") is contrasted with the person who knows himself as the *âtman*. Our true home is Brahman. In Brahman we live, move and have our being. We are blinded and hindered however from the enjoyment of this rest by desire.

"When every passion vanishes
That finds a home in the human heart,
Then he who is mortal becomes immortal,
Here already he has attained to Brahman" (Brîh. 4.4. 6-7).

"Free from desire is freedom from evil," and in one passage in the Bhihadaranyaka-upanishad desirelessness is united with sinlessness (4. 3. 33). In one passage desires for wife and children and family life are placed among the evils from which a man is to flee, but it would be unfair to infer fanatical asceticism from this as from the words of Jesus, "He who does not hate his father and mother is not worthy of me." We have to place alongside of the passage another where offence to father, mother, brother or sister calls forth a cry of shame. All is Brahman and thus while desire can be evil the "self is free from evil."

It is well to note, before we pass on to speak of emancipation from sin, that the Upanishads seek a sinless ideal like the other religious systems. It is not our purpose here to compare the relative values but simply to note the fact. "The Self is free from sin, old age, death, grief, hunger and thirst" (Khand. 8. 1. 5). "The Self within all things is never contaminated with the misery of the world" (Kath. 11. 5. 11). Thus he who knows the unity of the *âtman* and Brahman becomes sinless. "He therefore that knows it, after having become quiet, subdued, satisfied, patient and collected sees self in Self, sees all as Self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from spots, free from doubt, he becomes a (true) Brahmana" (Brîh. 4. 4. 23).

We come now to understand the salvation from sin. At first we will notice that although it is not the orthodox Brahmanic means of salvation, there is evidence in some passages of a survival of the primitive ideas of the transference of sin. These passages are im-

portant in so far as they give us reason for thinking the early Aryans shared with the early Semites ideas that were anything but metaphysical. In one passage (Kaush. 1. 4) a man on his way to the world of Brahman, "the path of the gods," shakes off his good and evil deeds, his beloved relatives obtain the good he has done, and his unbeloved his evil deeds. In another passage (Brih. 1. 3. 10) the deity sends death and sin to "the end of the quarters of the earth," adding, "therefore let no one go there that he may not meet with such." As there is no need to emphasize this element in the Upanishads let me merely refer my readers to a similar method of transferring sin to an indefinite place or distant people in Herodotus (2. 39) and in the Bible (Lev. 17). Salvation from sin by "works" holds a place in the Upanishads very similar to the place it holds in Protestantism. From the ideal standpoint they are of no value, they even hinder the progress of the soul and for this reason are accounted evil. He who sees his self as the Highest Self "kills all actions, good and bad" (Maitr. 6. 20). Yet for all this, "works" seem to be as the first rung of the ladder to the path of the gods, and we are told that the man who has works alone "goes to the world of the Asuras, which are covered with blind darkness, yet those who give themselves up to knowledge despising the previous discipline of works enter into still greater darkness" (Vaga. 12). That some account is taken of works may be seen from the following passage: "Now as a man is like this or like that, according as he acts, and according as he behaves, so will he be: a man of good acts will become good and a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds" (Brih. 4. 4. 5).

The great emancipation from sin however is knowledge. It is on this that emphasis is continually placed in the Upanishads, "as water does not cling to the lotus leaf so no evil deed clings to one who knows Brahman." Ignorance of the true Self, or as the Christian would say, being "without God in the world" is the great sin. To know Brahman, this is life eternal. It is significant that one of the arbitrary meanings given to the word "Upanishads" by Sankara (cf. Deussen 10) is that they were so named because they "destroy" inborn ignorance. Certain it is that the aim of the Upanishads is to give the knowledge of Brahman. This knowledge however has to be defined. It is possible to be learned in all branches of ordinary knowledge, and draw much wisdom from experience and yet be "a sinner" in the Upanishad sense. It is rather the knowledge of Brahman that recognizes all other than Brahman as *maya* (illusion). Professor Deussen compares it to the step which Kant took when

he showed that the entire reality of experience is only apparition and not reality (*Ding an sich*). We must not however make the mistake of conceiving of a knowing subject and a known object for the âtman is an absolute unity and cannot tolerate such a dualism. A man only is saved from sin when he *rests* in this "unfathomable" All. This salvation is the death of all strife and dualism. "He has not first turned away from his wickedness who is not tranquil and subdued or whose mind is not at rest," "only he who meditates on Brahman destroys sin" (Kath. I. 2. 24; Khand. 4. 11. 2). Mere knowledge is nought compared to this rest based on the profoundest intuition. The Upanishads fight against both ignorance and mere knowledge alike, as the following verse shows:

"In dense darkness they move
Who bow the knee to ignorance;
Yet denser they
Who are satisfied with knowledge" (Brih. 4. 4. 10).

Here our study ends and as we close it is for us to note that although the content of the idea of sin which we have studied in the Upanishads differs widely from the Christian it is not without its value. It will need to be recognized by the religion which is based on the science of religions and is not the partisan of any one development, that in the conception we form of sin we shall have to allow as large a place for the Brahmanic root of "ignorance" as for the Christian root of "wilful selfishness." The method of salvation from sin is not one whit behind that of the higher religions, its great contrasts are mostly superficial. All men are in God's forest seeking Him, and Christian and Hindu both discover that it is only when we cease seeking that we find Him, both declaring

"The one remains, the many change and pass,
Heaven's light forever shines, earth's shadows fly;
Life like a dome of many-colored glass
Stains the white radiance of Eternity."

A VISIT WITH PROFESSOR HAECKEL.

BY THE EDITOR.

WITH Ernst Haeckel as honorary president and Dr. Heinrich Schmidt as secretary (both of Jena), a German Monistic Alliance has been formed into a confederacy against traditional dualism, and supports the cause of a scientific world-conception by appropriate publications. The first number of a proposed series of "fly leaves" lies before us, bearing the title "Monism and Natural Law,"* by Ernst Haeckel himself.

Prof. Ernst Haeckel is a leader in battle for the new world-conception that sails under the flag of monism and though he is personally one of the most courteous and amiable of men, he can deal blows and call his enemies names if sufficiently provoked by them. The present pamphlet is mainly directed against O. Chwolson, professor of physics in St. Petersburg, and author of an excellent and learned work on physics. Incidentally Paulsen of Berlin and Loofs of Halle come in for their share of rebuke. While on the one hand extravagant insults have been heaped upon Ernst Haeckel, he has on the other hand received the highest honors which the state government to which Jena belongs has power to bestow on a professor, in the character of *wirklicher Geheimer Rath* with the title "His Excellency," ordinarily given only to ministers of state and officials of high rank, and in this country reserved for the President only.

We need not enter into details, for the points made on both sides are repetitions of the old arguments. We are far from agreeing with Haeckel. On the contrary, we have criticised him on several occasions and claim that in philosophical questions he makes many rash statements which he could not maintain. We even differ from him in his conception of monism, but for all that we have re-

* *Monismus und Naturgesetz* (1906). No. 1 of *Flugschriften des deutschen Monistenbundes*, edited by Dr. Heinrich Schmidt of Jena.

mained friends, and good friends too. We know that Professor Haeckel in some of his popular writings has given a wrong impression to the reading public which has misled some of his critics to such an extent that they look upon his books as irreligious and dangerous. Their zeal has shown itself in violent attacks which did little good and only served to embitter the combat.

Professor Haeckel's monism is mainly a denial of the old dualism which assumes the independent existence of a soul entity. Our monism insists first of all on the unity of the world as it appears in the oneness of its constitution. There is but one truth, and there cannot be two different truths contradictory to one another. All laws of nature are practically one and the same law applied to different conditions, and, corresponding to this inner unity of the cosmos, the world presents itself externally as one interrelated system in which all our notions are glimpses limited to special and definite features. They are abstractions made for the purpose of limiting our attention to special points, but none of them exist as things in themselves. Spirit, soul, body, energy, matter—yea, even beings like ourselves are artificial concepts each one of them being a portion or a feature of the world, the existence of which can not be understood except when considered in its relation to the whole.

Professor Haeckel lays emphasis mainly upon the materialistic side, and his expositions give the impression that he underestimates the significance of all spiritual factors, degrading them to a kind of secondary position. If this is not the case we will state here without fear of contradiction among the large circles of Professor Haeckel's readers that his writings certainly make that impression upon the public. In this context we may refer our readers to the exposition of our differences with Professor Haeckel which were discussed mainly in *The Monist*, "Haeckel's Monism," Vol. II, p. 598, and *The Open Court*, "Professor Haeckel's Confession of Faith," Vol. VII, p. 3528. See also "Haeckel's Theses for a Monistic Alliance," *The Monist*, XVI, p. 120.

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In this connection a few personal comments may be helpful for a better understanding of the situation in Europe. During my stay abroad I met Professor Haeckel at Jena on May 8. There was a company of representative monists present and we enjoyed a pleasant outing in a forestry restaurant built among the tall pines on top of a mountain in the vicinity of that quaint university town.

I had the honor to sit at the right hand of the Professor, and in a friendly chat we discussed our common interests and also our disagreements. But we succeeded in establishing only the former, not the latter. Professor Haeckel is not the man who would agree to disagree; he is too congenial for disagreement. Many of the offending statements which appeared in his books and called down upon him a storm of indignation, must not be taken too seriously. They were made in the dash of the fight when he felt that he had to bear the brunt of battle. He is not so irreligious as he is assumed to be by his enemies and he has most vigorously declared that his ideal of monism should satisfy not only the demands of our rational nature but also the yearnings of the heart. His zeal is only roused by the thought of the continuation of the superstitions contingent upon a dualistic conception of the world. If these would be abolished, he would live in peace with the Church.

And that this is true is borne out by the following incident: Professor Eucken, Haeckel's philosophical colleague, told me that according to an old regulation the professors of the University were exempt from Church taxes. This condition seemed unfair to some, and it was proposed that those members of the faculty who agreed with them should send in a voluntary contribution. Many were curious as to what Haeckel would do in this case and were greatly astonished when his subscription proved to be the most generous of all.

It is true that Haeckel has said and written many things which have been resented, sometimes wrongly, sometimes rightly. He has made many wild statements that are exaggerated; he has blundered in theology and philosophy. But have not his adversaries done the same? Have they not strained at gnats and swallowed camels, and have they not forgotten or temporarily overlooked the enormous value of the systematization he has done in his specialty? For instance, he has coined terms which have been universally accepted, because of their perfect clearness and comprehensiveness, and this should be sufficient acknowledgment of his significance in science.

There are perhaps few of his scientific colleagues who would endorse Haeckel's philosophy or take the same militant attitude toward religious doctrines and institutions, but for all that his great accomplishments are, and for justice sake should be, recognized.

I can not speak here for others, and do not intend to mention names, but I know that I express an opinion which is typical of quite a number of prominent naturalists who regret that Haeckel



HAECKEL IN HIS STUDY.

ever wrote either the *Welträthsel* or *Lebenswunder*, believing that these, his most popular works, are among the weakest of his writings.

Haeckel suffered in his childhood from the tyranny of a wrong pietism, under the régime of a dualistic and anti-natural religion. His whole heart protested against it, and this feeling of rebellion is evident in his writings. In my opinion he has not succeeded in propounding a true monism which would be also just to the lower stages in the evolution of religious institutions. He has not as yet



THE SCHILLER HOUSE AT JENA.

been able to work out the positive aspects of a monistic religion because his zeal has kept him busy fighting the innumerable wind-mills of dualistic superstitions.

For his own religious needs Professor Haeckel has no doubt found the solution of the world problem. We can see it by merely looking at the serene expression of his countenance. Jena is a small

During the day Professor Haeckel may always be found in his beloved Institute, for he is restlessly active and has much unfinished work on hand. There in his study he is surrounded with many curious specimens preserved for the lessons which they teach.

Before the window of his study in the Zoological Institute stretches a landscape where in the farthest distance a mountain top may be seen, the goal of many walks taken by citizens of Jena with their families on pleasant Sunday afternoons. This little peak is the last point upon which the evening sun sheds its beams, and it is



MOUNTAIN PEAK FROM HAECKEL'S STUDY WINDOW.

this spot that Schiller greets in the opening lines of his well-known poem "Der Spaziergang."

"Hail, mine own mountain, whose summit
Is reddened in rays of the evening!
Hail to the Sun, whose beams
Brightly embellish thy peak."

like a little child he shall not enter the kingdom of God, Professor Haeckel can not be condemned. He possesses the elasticity, the amiable directness, frank openheartedness, the refreshing simplicity, and even the taste of a child. He is very abstemious in alcoholic drinks, and has yet to smoke his first cigar, which, however, His Excellency will probably never do. What appears irreligious in him to many pietistic minds, is his love of truth, his trust in nature, and his eagerness to liberate the soul from the bonds of captivity.

A JAPANESE PANMALAYA SUGGESTED BY LAFCADIO HEARN AND FORMOSA.

BY POULTNEY BIGELOW.

LAFCADIO HEARN, Greek, Irish, Gypsy, Yankee and finally Japanese with offspring, part white, part yellow.

Can we stop for a moment in the rush of million a minute presses of literature that appears to have lost all standards save those of the "Best five Sellers," or similar money standard.

Stop one moment, you money-making scurryer and gaze upon this corpse by the wayside, help me lift him out of the way on the grass under a big tree where the birds of heaven may come to sing with his spirit and give funeral honors to a poet of to-day.

Stop, my scurrying friend, your time to be sure is worth many dollars to the minutes, but what of your everlasting soul, and Lafcadio Hearn sang music for the soul of man.

Stop one moment, you man of murderous competition, bare your head and let your machinery lie idle while you open your heart to an idealist.

Who is Lafcadio Hearn you ask!

Look not for him in the index where shine our plutocrats *et hoc genus omne*; on the contrary, he lived and died a poor man. Dozens of forgotten frivolities sold by the 100,000 copies, while his own matchless works barely brought him a living wage.

Lafcadio Hearn to-day reminds us that times do not change very much in spite of vulgar boasting to the contrary.

The works of Henry George are now in every language, a household word. Yet not a single publisher could be found in his day so bold as to accept his immortal *Progress and Poverty*,—and that happened but thirty years ago.

Ernest Crosby was blackballed at the leading literary club of America because his writings offended the orthodox. Yet your ordinary editor is never weary of lauding the enterprise and intelli-

gence of our contemporary publishers and public. He tells us that we possess superior literary discernment, and then, of course, he grieves over the blackness of other times when Miltons received only a few pounds for poems of priceless import.

It is conceit that writes such stuff, ignorance that reads it and patriotic vanity that calls for more. Could we teach history aright, we should learn that from the days of Homer or Horace to Shakespeare or Lafcadio Hearn, the difference in human nature has not equaled the breadth of a hair.

Lafcadio Hearn to-day suffers, as must always suffer the man who by telling the truth, invites the hostility of those to whom his truth is dangerous. Lafcadio loved Japan, there he spent the last fourteen years of his life, there he received his first recognition as a master mind. Others have lived the Japanese life and many have described it, but no one so beautifully, so sympathetically, so truthfully.

Ah! There's the rub—the truth! Would Lafcadio have told the truth had he known his public?

Lafcadio disapproved of Christian missions to Japan. He saw in the Japanese people, a marvelous growth carefully nurtured during thousands of years, a civilization at once our admiration and despair. What are we to say of a community where crime is apparently unknown, where soldiers commit suicide when prevented from marching up to the firing line? How are we to compare ourselves with a people where poor-houses, jails, slums and filth germs have to be imported from other and quasi Christian communities? The Christian philosopher is puzzled when he finds Japan practicing humane precepts, which we ourselves deem too ideal for our own selves. We Christians who dare not tramp the slums of our own cities for fear of criminals, send missionaries to Japan where human intercourse is the interchange of smiles and sweet scented flowers.

Lafcadio found in Japan many religious creeds, and over all the National Church with its respect for ancestors. Religions must be judged by their fruits, and in Japan the religious spirit produces courtesy, kindness to animals, absence of family quarrels, peace between classes, loyalty to the government. Can we say more for our own religion? Can we read the history of Europe from the days of the Crusades to the Thirty Years War and thence down to our own, without sighing for a bit of Japanese religion?

Lafcadio has lived this life of Japan in native surroundings,

with a loving Japanese wife, in daily intercourse with her family and his academic colleagues.

The result we have in his various books, supplemented by Elizabeth Bisland's admirable *Life and Letters* recently published by Houghton Mifflin of Boston. Lafcadio regards the Christian missionary to Japan not merely as an impertinence, but as a grave political blunder, an insult to the government of a friendly nation, for, whatever Japan has, it owes to that which our missionary most cordially combats, that is, the so-called worship of ancestors.

We are not concerned here whether this worship is a mere ceremony, or how far it resembles the adoration of images and relics in some sections of the Christian Church. For good or ill the creed of ancestor worship is part of Japanese social life and the foreigner who goes to Tokyo and rails against such an institution can be compared only to an Oriental, who might come to us and denounce the forms of our marriage service or our domestic bath tubs.

My friend of Japan knows his history, knows his religion, knows his problems, knows the world at large fairly well. The Christian missionary (with a salary) who comes to him and invites him to change his life, must be in a position to offer him something vastly more inspiring than what appears in contemporary Christian statistics and literature.

Far be it from me to generalize. Let us think only of Japan; let us not question the value of a missionary to Feejee or Basuto Land.

And now, gentle reader, do you realize the millions of my fellow countrymen to whom these words of mine mean nothing save that I am an ignorant, depraved, malicious man? Do you know enough of our own country to know that in every little town of these broad states, the chief center of romance and intellectual intoxication is the belfried building, where the returned missionary holds forth on the wonders of tropic jungles, on crocodiles and cannibals, on heathen rites and darkened understandings and finally on a row of scantily draped natives clamoring for gospel guidance, going to everlasting perdition unless this particular congregation promptly raises ten or twenty dollars towards fitting out a missionary family? Do you, my good reader, appreciate what a power in this country, is the literature provided by missionaries and disseminated by a good-natured press?

The Japan of Lafcadio is in a state of transition. Two great wars have not merely placed the Mikado's empire in the front rank of great powers, but these wars go hand in hand with a vast indus-

trial revolution whose outcome it is not easy to forecast. Lafcadio regards with some alarm a Japan remodeled on "foreign" lines, for in this remodeling he sees the disintegration of many institutions which he regards as pillars of her present power.

To us Americans, one particular result of Japanese reorganization should be followed with particular interest; namely, her expansion as a colonial empire.

Glance at the map of the Far East and note that from Japan to Java are many colonial obstructions, notably the Philippines, Borneo and Formosa. This last obstruction Japan has removed; her next step will be to absorb Manila and so on down until she meets real resistance, which will happen presumably when she reaches the shores of the Australian continent, which by that time may be to the East Indian Antipodes what the United States is to-day in respect to Latin America.

Japan will swallow Manila and Borneo as she has absorbed Formosa, because colonies ultimately pass to the possession of those able to make use of them.

We have been now nearly ten years in the Philippines; we have dosed those wretched Islands with politicians, Christian Catechism and the American Constitution; we have hunted them like wild beasts, persecuted them with ill-fitting navigation laws and equally unwelcome "school marms." The result is a deplorable picture of Malay poverty and discontent which even the reports issued by our Washington authorities cannot wholly conceal from those trained in statistical jugglery.

The Filipinos hate us, and with ample reason. From the moment that Admiral Dewey left Manila Bay, they have been the sport of American politics and our alleged "protectionism." They are of cognate race with the Japanese and the day when the flag of the rising sun shall take the place of the stars and stripes, will be hailed as a day of deliverance throughout that lovely archipelago.

What has Japan done to deserve the Philippines? She has administered three millions of people in Formosa ever since 1894, and so well has she done this, that throughout those years the world was hardly conscious that there was such an Island on the map. "Happy is the country that has no history," can be said of Formosa since the Japanese occupation; for those years have been devoted to building roads, light houses, schools, water works, drains, to works associated with constructive civilization. All of this is set forth in a book just published by Longmans, called *Japanese Rule in Formosa*.

We may make some allowance for patriotic bias and yet pay our tribute of admiration to Japan for the grand colonial work already achieved in an island which a few years ago was the by-word for lawlessness and cruelty. In the Philippines we took over islands that had been under Christian rule some four centuries.

Formosa had for the same number of centuries been a notorious community of pirates and savages, nominally liege of China, but practically repudiated whenever it was question of a claim for compensation. The Formosa population represents centuries of social and political demoralization, hatred not merely of Japanese but all outsiders; yet to this task Japan has brought so much tact, patience, honesty and courage, that we of to-day may travel in Formosa almost as easily as in Jamaica or Singapore.

Am I an alarmist? Not at all, simply a student of history and human nature. My patriotism is hot and voluminous, but it is different from the sort that accepts official reports without criticism. When one man is armed with a rifle and the other only with a club, patriotism will not make me think that the club man will win,—not ordinarily.

And when all the world sees that Japan is organizing her government service with a view to efficiency and economy, when we note that in every detail she works with a thoroughness and intelligence which is only equaled by our own most perfect private commercial enterprises, am I to pretend that she has not in her hands the future of the Far East? There are no surprises to him who studies nature intelligently, particularly human nature.

Of course, in closing this little chat, I ought to warn my readers that many things may happen to modify the tendencies here indicated. Japan may be torn by internal dissension, labor strikes or party passion; the United States may evolve a new type of senator who shall spurn gold and live only for the nation's honor; there may be earthquakes and social upheavals, of which we wot not.

My words refer only to normal human development.

HOW TO GOVERN THE PHILIPPINES.

BY THE EDITOR.

MR. Poultney Bigelow is an author of vigor, and it is refreshing to read in the present number his article on "A Japanese Pan-malaya," in which, while referring to Lafcadio Hearn, he advocates the right of the Japanese to act as protectors of the Filipinos on the plea that both belong to the Malay race. It goes without saying that we do not side with Mr. Bigelow in his main contentions; but we do not for that reason propose to hush the voice crying in the wilderness, for we believe that he has something to say. Though Mr. Bigelow may go too far, his note of warning should be heeded, and there is ample need of reform. We endorse neither his denunciation of Christian missions nor do we countenance his desire to have the Philippines annexed to Japan, yet we believe good philippics in good season will be wholesome food for thought, especially to those who side with the current opinion.

There is much to be said against Christian missions; we know it and think that present methods of missionarizing should be modified, yet for all that I confess that I myself am not hostile to missions; on the contrary, I would recommend every possible mode of exchange of thought in matters religious just as much as in worldly affairs. The great political powers keep embassies at the capitals of the several nations; why should not religious bodies be represented in countries where they have not yet found a footing? And it would be highly desirable not only to send religious representatives into other countries, but also to receive them at home. We ought not to know from hearsay of the Buddhist, the Brahman, the Mohammedan, the Jew, the Parsi, and the Jain faith, but we ourselves ought to meet real living pagans, who should be just as worthy types of their religion as the ambassadors are of their various nationalities.

The spirit in which many of the Christian missionaries have

gone to foreign countries is wrong; it is not always the spirit of peace and love as it ought to be if they come in the name of Christ, but they consider themselves frequently as members of the Church militant and regarding themselves as enemies of all other creeds, come to destroy the established faith of the country which they invade. Yet, I am far from denouncing missions as such, and would rather continue to encourage the old practice of sending out missionaries to other countries; but I would change the missionary spirit, and advise missionaries to approach the priests of other religions as brothers and friends. They ought to go to a pagan country with the intention of first studying the faith of their brother men, be they Buddhists, or Brahmans, or Parsis, etc. Before they attempt to convert they should try to understand others, and the result would be a wholesome quickening of the religious interest in both countries, the missionaries' old home whence they come, and their new home, the country of the people among whom they have settled as religious emissaries of the Christian faith.¹

As to the problem of the Philippines I believe it would not have been right on the part of the United States to abandon the islands after having taken them by conquest. We not only had a right to keep possession of them but also a duty; mainly for our own sake on account of the part we have to play in the world's history, but incidentally also for the sake of the conquered islands themselves. The old idea that the United States can keep to itself and not mix into the politics of the world is tenable only within definite and narrow limits, and this truth has been discovered by our diplomats who know how the world runs. To avoid entanglements with Europe does not necessarily mean that we should voluntarily resign making our influence felt in the history of mankind.

The laws of the evolution of nations are just as unchangeable as physical laws and the United States with its American ideals will have to fight its way to success. The struggle need not be fought out in actual wars, but it will be a struggle nevertheless, the result of which depends on the power we have actually at our command, and the decision of the great international conflicts will be made not by armies but by the navies of the world. The fate of a navy, however, does not depend only on the amount of armed cruisers and guns but also on the possession of points of strategic importance, among them fortified harbors and safe coaling stations which in

¹ Further details of my view on missions I have incorporated in an article written at the request of the editor of the *American Journal of Theology*, and published in the January number of that periodical (p. 13 ff.) under the title "Missions From the Standpoint of Comparative Religion."

war time can serve as bases of operation. The Philippines were thrown into our hands by a happy accident. We did not seek their conquest, but it was given us through an unpremeditated chance, and considering the enormous commercial as well as strategic importance of the islands it would be foolish to refuse the opportunity.

If we consider that the United States should not only stand for its people and their commercial interest, but also for the ideals of a humanitarian commonwealth built up upon republican principles, the folly of abandoning a great prize, such as the possession of the Philippines, would have become a crime and a betrayal of our national future. Self-assertion is not merely a right, it is a duty, though we must bear in mind that the moral significance of this duty depends upon the aim with which we identify ourselves.

In the case of the Philippines, we ought to have shown the spirit of our ideals on the first day we set foot on the conquered territory. We ought to have given to the country the liberty for which its inhabitants have been fighting in vain against their oppressors.

I insist that giving liberty to the people would not have excluded the right of the United States to keep the balance of power in her own hands, so as to allow her in case of emergency to interfere with unruly elements and restore order as has recently been done in Cuba.

The proper method of governing the Philippines would have been not to promise self-government and home rule, but to have at once permitted the people to actually enjoy these benefits. They should have had from the start all the rights which the inhabitants of the territories or perhaps even the several states of the United States possess.

It is true that the population is not homogeneous, and the interests of the people must naturally differ, but that could have been helped by dividing the country into districts, each of which might have a constitution of its own according to the desires of the inhabitants. The city of Manila with its many foreign residents might have become a free city after the fashion of the Hansa towns, a city republic. The tribes in the mountains might have had a relative independence such as has been given to the Sulu Mohammedans, or our Indians, by which they are left free to regulate their home affairs themselves under the protection of the United States Government. The chiefs of the savage tribes might either be hereditary or elected by their own people according to their traditions or wants, and they, the chiefs, should be held responsible for the good

behavior of the tribe. The rural districts also might have had a constitution of their own in agreement with their needs and customs, but everywhere home government ought to have been introduced at once and we should have given the people as much liberty as possible. The United States should have retained the possessions previously held by the Spanish government, Cavité, the port defences, in the bay of Manila and all other fortifications which are practically the key to the strategic possession of the entire Philippines.

All these separate communities each with its own constitution governed by its own magistrates should then be combined into an organization of its own, and all of them should be represented in a central body of a federal legislature, determining the policy of the federal executive who should have acted as a central government, just as the United States government stands above the several states. In the federal council the representative of the United States government might be president *ex officio* of the union. The constitution of the Philippine confederacy should have contained a paragraph establishing an indissoluble alliance with the United States carefully worded so as to exclude any possible foreign interference, and making the United States government the protector of the Philippine constitution with all the rights necessary to uphold and defend it. Such a clause would have practically amounted to an exercise of what in terms of European statesmanship is called "sovereignty."

Under such a constitution, the Philippines would have enjoyed home rule, and every Filipino would have been as free as an American citizen. The several states of the Philippine Islands would have enjoyed the same liberty as any state of the United States, and there would have been no possible reason for complaint, yet for all matters of importance the Philippines would have been and would remain within the sphere of influence of the United States, as much so as if they had been incorporated into the United States territory. The islands would have been a relatively independent confederacy but for all purposes of peaceful commercial life as well as for emergencies in time of war, this loose confederacy would have been tied to us by as strong a bond of alliance as could be desired for any legitimate purpose.

Our legislators and our government did not see this point at the time when the country was annexed, yet we dare say that it would not be too late to pursue this policy and introduce it either by legislation or by presidential rulings, sanctioned by congress.

Incidentally I will remark that self-government is always the

easiest way of preserving the spirit of order in any nation, especially if the inhabitants are unruly. It sounds like an Irish bull, but it is true nevertheless that the easiest way of governing people is by giving them home rule. By and by even the Czar will learn this lesson; would it not be good, if we began to practice it in our colonial possessions?

It is very difficult to govern a country without making mistakes, still more difficult is it to appoint always the right persons for important offices. If such mistakes are made by the people themselves, they have themselves to blame, and can not reproach the central government for tyranny or corruption, or whatever it be. People obey their own officers much better than those appointed by some superior or distant government. The latter is felt as a tyranny, the former is subject to redress and the people's own party leaders will have to bear the blame.

In case such a composite populace as that of the Philippines would not have been able to keep order by the method of self-government an interference on the part of the United States to restore order would not have been considered as an abuse of power but would have been gratefully welcomed by the better classes, and instead of being regarded as the suppressor of liberty, the United States would have been hailed as the restorer of law and order.

Though I have a great respect for the Japanese I doubt very much whether they could have handled the Philippines as easily as Mr. Poultney Bigelow appears to think. We have not heard much of the troubles of Formosa, but that is not due to the alleged fact that there have not been any, but that our ignorance of that part of the world is too dense to allow us much insight into its local conditions, and the Japanese have not published more of their experiences with the conquered island, than was absolutely necessary. Now and then rumors have come out that they have had to contend with difficulties such as we have had with the Philippines, but the world took little or no interest in the reports. Yet even if the Japanese had been unexpectedly successful with Formosa, it is not likely that they would have succeeded with the Philippines, for we must consider that the Philippines are not inhabited only by Filipinos. We can not ignore the Spanish or other European settlers whose interests commercially, politically and humanely considered are at least as broad and as great as those of the original inhabitants, the savage mountaineers, and the Malay invaders, the Filipinos. Nor is it likely that they all would have tolerated, much less welcomed, the Japanese rule.

It seems to me that as a matter of actual prudence, the Japanese ought to prefer the American rule in the Philippines, for what the Japanese want and need there is trade under civilized conditions, so that the rights of foreign traders shall be as assured as the home interests of the inhabitants. The Japanese have enough to do with Korea and Formosa. If they could digest more territory they might have taken a slice of Manchuria, but they wisely abstained from overtaxing their capacity of annexation.

Though I do not accept Mr. Bigelow's views of the the Philippine question I am glad to offer him the opportunity to have his say, and wish his criticism to be heeded. Our government has made mistakes, and the sooner we know it the earlier they can be corrected and the better a relation can be established between the United States and the Philippines. I am sure that on this basis we could build a more lasting and a more satisfactory union of the two, which would be beneficial to both parties.

MISCELLANEOUS.

ODE TO HYPOCRISY!

BY F. H. GILE.

Respectfully dedicated to Dr. Knight, author of "Praise of Hypocrisy."

Blest Falsehood! Thou that gracest life
In all its myriad ways,
That stays the tongue of witless Truth
And turns its sneers to praise!

"Amenity," euphonious name,
We thank thee for the grace
Thou teachest us to show our kind
When meeting face to face.

Yet more we prize the privilege
When once behind their back
Of blistering their self-conceit
And putting fame to rack.

The most of life that men enjoy
Is fashioned by thy hand;
The "noble rage" of Poesy
By thee is softly fanned.

Romance that sweeps the soul along
Above life's rocky road,
And thrilling minstrelsy are sheaves
From seed that thou hast sowed.

The sage who pens on deathless page
The thoughts we love so well,
Inspires from thee the trembling hopes
His soul delights to tell.

Religion's dreams of endless joy
Beyond the dreaded tomb,
In myriad creeds and tongues, were born
From thy capacious womb.

The bright ideals that shape man's life
 Since first the world began
 Are reflex of thy charming self
 Upon the mind of man.

E'en now with all our boasted grasp
 Of nature's boundless realm,
 In all affairs of life and soul,
 We give thee still the helm.

We dare not trust ourselves alone
 Upon Truth's barren sand—
 In calm or tempest, still we cry,
 "Oh, hold Thou still my hand"!

THE ANGLICAN CATHOLIC COMMUNION.

Dr. Wm. Thornton Parker, whose article on "The Swastika: A Prophetic Symbol" appeared in the September *Open Court*, has called our attention to an error in our note "Old Symbols in a New Sense" (p. 573), in which we refer to him as a "Roman Catholic," while in fact he is a zealous member of the Anglican Lay Order of the Brothers of Mercy. At our request he sends us the following list of external points in which the Anglicans differ from the Roman Catholic Church:

"I. While many Anglican Catholics venerate the holy pontiff Pope Pius X as the spiritual head of Christendom, the Anglican community does not recognize the authority of the Vatican government in any control of matters religious in the English or American Catholic Church!

"II. The Anglican Communion does not refuse the chalice to the laymen on Holy Eucharist; on the contrary, it insists upon the literal command of our Lord at the institution of the Blessed Sacrament on Maundy Thursday, 'Drink ye all of this'; 'This is My Blood which was shed for you.' Rome withholds the chalice from the laity.

"III. The Anglican Communion does not make confession obligatory before giving Holy Communion to the laity,—Rome does.

"IV. The Anglican Communion does not insist upon a celibate clergy, and priests of the Anglican Communion wed or not as seems to them best. Rome insists upon celibacy in her priests with some Eastern exceptions.

"V. The layman has a voice in the government of the Anglican Communion.

"VI. All Christian Churches including the Roman encourage the reading of the Bible, but the Anglican Communion alone gives the layman a definite rule, or lectionary, for reading the Old and New Testament twice daily, and also a rule for reading the Psalms in her incomparable psalter, and encourages congregational singing as much if not more than other Christian Churches.

"VII. The Anglican Communion insists upon the services being celebrated in the vernacular. Her prayer is printed in many languages and is in use over the entire world in multitudes of places. The Roman Communion uses

the Latin tongue. There are some minor differences but these I have mentioned I think are the essentials.

"In the creeds of Anglican or Roman Catholics there is no practical difference. Many Anglicans use for daily office the *Horæ Diurnæ* of Rome translated into English. The Anglicans recite publicly parts of matins, prime, vespers, and compline daily,—these offices being translations into English as the vernacular of the Roman offices.

"The Anglican Communion is Catholic in heritage and is universal also because it is found all over the entire world wherever the English tongue is spoken."

ELISABET NEY.

Elisabet Ney, born 1834, died on June 25, 1907, of heart disease after a serious illness of about one month, at her home at Hyde Park, Austin, Texas. She was one of the greatest sculptors of modern times, indeed the greatest woman sculptor, whose significance may be judged from the fact that she made busts of the most prominent men of her old home, Liebig, Schopenhauer, Bismarck, King Ludwig of Bavaria, King George of Hanover, etc.; and Statuary Hall in the Capitol at Washington is graced with the two representative figures of her new home, Texas,—life-size statues of Austin and Houston made by her hand. In fact, these two figures may easily be judged as the finest pieces of art in Statuary Hall.

We have procured an article by Mrs. Bride Neill Taylor on Elisabet Ney as an artist, which appears on another page of this issue, together with some illustrations of her work, and we will add what is not generally known and not mentioned by Mrs. Taylor, that Miss Ney was married to Dr. Edmund Montgomery, a native Scotchman, educated mainly in Germany, and known in this country as a man of great philosophical acumen, but she continued to use even in her private life her maiden name by which she had become famous. The only child of this union is a son, Mr. Lorne Ney-Montgomery, who now resides with his father on Liendo Plantation near Hempstead, Texas. She has numerous friends both in Europe and America, and especially in her new home, Texas, in whose capital her lovely studio stands.

Her last work is a statue of Lady Macbeth, which is said to be a wonderful psychological interpretation of Shakespeare's most difficult character.

BOOK REVIEWS AND NOTES.

THE CHINESE LANGUAGE AND HOW TO LEARN IT. A Manual for Beginners by Sir Walter Hillier, K.C.M.G., C.B. London: Kegan Paul, 1907. Chicago: The Open Court Pub. Co. Pp. 263. Price, \$3.75 net.

A new Chinese grammar has appeared which, as we learn from private sources, is being used officially by the English authorities for the preparation of their candidates for office in the English colonies of China. The author says in the preface: "The present work is intended to meet the wants of those who think they would like to learn Chinese but are discouraged by the sight of the formidable text-books with which the aspiring student is confronted. It is especially intended for the use of army officers, of missionaries, and of young business men connected with the trade interests of China who wish to commence the study of the language in England with a view to continuing it in the country itself."

STUDIES IN PHILOSOPHY AND PSYCHOLOGY. By Former Students of *Charles Edward Garman*. Boston: Houghton, Mifflin & Co, 1906. Pp. 401.

This volume is a monument raised in honor of Prof. Charles Edward Garman, in commemoration of twenty-five years of service as professor of philosophy in Amherst College. It contains essays by a number of his disciples and admirers on philosophical and psychological subjects. The volume opens with an article on "Moral Evolution" by James Hayden Tufts, and contains not less than thirteen essays on various subjects in the line of ethics, philosophy, and psychology. It has been edited by Professors Tufts, Delabarre, Sharp, Pierce, and Woodbridge.

THE RELIGIOUS CONCEPTION OF THE WORLD. An Essay in Constructive Philosophy. By *Arthur Kenyon Rogers, Ph. D.* New York: Macmillan: 1907. Pp. 284. Price, \$1.50 net.

Professor Rogers of the the department of Philosophy in Butler College proposes in this book to defend a world-conception which is frankly religious and theistic in opposition to certain prevalent types of philosophy. He means to justify from a philosophical standpoint the presuppositions which underlie the ordinary Christian consciousness as the general sound intelligence of the religious community would recognize to be the natural understanding of the historical Christian revelation. He thinks this coincidence with the common judgment a recommendation for a philosophical judgment rather than otherwise, because philosophy is the interpretation of the value of our common experience. Dr. Rogers holds that Plato's notion that philosophy is for the favored few, though widely accepted because of an inveterate intellectual pride, is none the less a heresy.

He practically extenuates prejudice in the human mind and considers its indulgence so essentially natural that he would found his world-conception on its individualistic limitations, for he believes that philosophical attitude, though plausible, a mistaken one which stands aloof from any creed and with a high disinterestedness would make 'ruth alone its end and disclaim any preference for one conclusion rather than another. He says that "No man can philosophize rightly who has no personal concern in the common hopes and fears and ideals and beliefs of men, and the profession of this is either an affectation or a limitation."

His reason for this position is that the life of thought is an artificial one and the very infallibility of logic must perforce lead to paradoxes as its sure conclusions on the principle of a *reductio ad absurdum* and only serve to prove the essential onesidedness and limitation of the premise. To explain the statement of his position as made in the Introduction he considers first the foundations and validity of knowledge before dealing directly with his main issue, that of the validity of religion and religious knowledge.

THE PHILOSOPHY OF RELIGION. By *Harald Höffding*. Translated from the German edition by *B. E. Meyer*. London: Macmillan, 1906. Price, \$3.

Nothing can better prove the significance of religion in our days than the fact that exponents of the most radical interpretation of history, such men as Harald Höffding, devote voluminous books to a philosophical inquiry into its nature. To be sure Höffding does not accept any creed, he simply analyses and investigates, but he repudiates plainly the attitude of freethinkers. He

says: "Many freethinkers take for granted that human life would assume richer and stronger forms did religion cease to exist; but this view is very far from being self-evident, and rests on the presupposition that psychical equivalents are always at hand—equivalents in value as well as energy. In that case these equivalents would have to be demonstrated, and were this possible, the conservation of value would be proved. But it is a great question and an essential feature of the problem of religion whether such equivalents can be shown to exist."

Professor Höfding's work is the labor of a scientist. He has no ax to grind. He starts from the fact that religion exists: "Religion itself becomes a problem. Religion is taken as the starting-point as a matter of course." He adds further down:

"The inquiry on which I here propose to embark addresses itself neither to those already satisfied nor to the anxious. The former are to be found in all camps,—not least among the so-called 'freethinkers'—a class of men which, like that of worms in the Linnæan system, can only be characterized by negative predicates, since it has to embrace so many different forms. Those already satisfied hold in reserve a definite solution, negative or positive, of the religious problem, and hence have lost all taste for further thinking on the subject. The anxious are afraid to think about it. My inquiry, therefore, addresses itself to the seekers. 'Ein Werdender wird immer dankbar sein,' in whatever direction his quest may lead him."

We must remember that a salient point in Professor Höfding's ethics is his theory of values, and so valuation, conservation of value, and the idea of equivalence play an important part also in his judgment of religion. He says:

"The conservation of value is the characteristic axiom of religion, and that we shall find it expressed from different religious standpoints in different ways. The question how far we are to attribute real validity to this axiom forms part of the religious problem. At the same time this axiom—in so far as it expresses the fundamental thought of all religion—can be used as a criterion of the consistency and significance of particular religions, or of particular religious standpoints. Finally, as I have already observed, this axiom enables us to express very simply the relation between ethics and religion, viz., what is the relation between the conviction of the conservation of value and the work of discovering, producing, and preserving values?"

And again:

"Religion presupposes that men have discovered by experience that there is something valuable. Whatever a man may mean by religion, he must admit that it did not itself from the very beginning create all values. If, for example, he believes in a future life of good or evil, he must know from his own experience that good and evil exist; otherwise his faith would have no meaning for him."

The subject matter is divided into four parts: (1) Problem and Procedure, (2) Epistemological Philosophy of Religion, (3) Psychological Philosophy of Religion, and (4) Ethical Philosophy of Religion.

The tone of the discussion is mostly abstract and it is probable that many readers might wish to have the theoretical views of the author more freely applied to a discussion of facts and actual instances, but even an appreciation of Buddha and Jesus (pp. 301-311) in their significance in the history of

religion is too general to be satisfactory,—not to mention that some of his comments are open to criticism.

Upon the whole this new book of Professor Höffding is a worthy companion work of his former labors, and we may sum up the result of his inquiry in his own words as follows:

"The point of view which I have been trying to establish lies in the fact that it endeavors to assert the continuity of spiritual development. This fact discloses an analogy between the religious problem and all other philosophical problems, and in the last resort the decisive point for philosophers is not whether or not a problem admits of solution, but whether it has been rightly stated, i. e., stated in the manner demanded by the nature of the human spirit and its place in existence."

SOCIOLOGICAL PAPERS. Volume II. By Francis Galton, P. Geddes, M. E. Sadler, E. Westermarck, H. Höffding, J. H. Bridges, and J. S. Stuart-Glennie. London: Macmillan, 1906. Pp. 304. Price, \$3.00.

The second volume of the Sociological Papers contains the following articles: "Eugenics" by Mr. Francis Galton; "Civics as Applied Sociology," by Prof. Patrick Geddes; "The School in Some of Its Relations to Social Organisation and to National Life," by Prof. M. E. Sadler; "The Influence of Magic on Social Relationships," by Dr. E. Westermarck; "On the Relation Between Sociology and Ethics," by Professor Höffding; "Some Guiding Principles in the Philosophy of History," by Dr. J. H. Bridges; "Sociological Studies," by Mr. J. S. Stuart-Glennie. In addition to the papers of these authors communications sent in by outsiders are included as well as the discussions which followed the several lectures. We hope to be able to discuss some of the contents in a forthcoming number.

We publish in the present number a translation of the syllabus of Pope Pius X which is of great interest, because it affords us an insight into the state of affairs in the Lateran. We learn from it which doctrines have reached Rome and have begun to disturb the peace of the Church. They are all gathered up and enumerated with particular attention to detail, suggesting the assumption that many of them are literal quotations from Roman Catholic authors and go far to prove that a broad interpretation of Roman Catholic doctrines has made considerable progress in the Church, so as to stand in need of reproof. On the other hand, the syllabus does not seem to try to influence the opinion of Protestants, for it is obviously meant for Roman Catholics only, and among them it is apt to discourage the most progressive faction. When Galileo was compelled to abjure the heresy that the world moves he is reported to have said to himself *e pur si muove*. Now the Pope says of the Church: "Yet it stands still." Perhaps both are right, each in his own way.



THE MARRIAGE OF ST. CATHARINE.

By Parmigianino, 1504-1540. In the Pinacoteca at Parma.

Frontispiece to The Open Court.

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THE EVOLUTION OF CLIMATE.

BY LAWRENCE H. DAINGERFIELD.

Local Forecaster, Weather Bureau, Pueblo, Colorado.

CAESAR said, "All Gaul is divided into three parts." With equal truth one may say that all of the earth is divided into three parts, namely, the geosphere, or solid portion, the hydrosphere, or liquid covering, and the atmosphere, or gaseous envelope. Climate may be defined as the resultant of the influences of these three spheres, plus the external influence of the sun. Each, to a certain degree, coordinates and cooperates with the others in establishing climate.

The object of this paper is to show something of the interrelation existing between the solid, liquid, and gaseous parts of the earth and the sun, in part through the media of plant and animal life, and attempt to trace some of the prominent features of this relation from the hypothetical, original, nebulous condition of the solar system, up through the various geological eras, to the threshold of the present time. In other words, we shall attempt to trace, as far as possible, the evolution of climate, especially that of North America.

Far beyond the four great geological eras of our earth, the Cenozoic, Mesozoic, Paleozoic, and the Archæan, there existed, according to the nebular hypothesis, a vast, nebulous mass, consisting of an extremely attenuated and highly heated gas. This gaseous body included, in their nascent state, all of the chemical elements now composing the solar system; at first it was "without form and void," but after the passage of untold ages it ultimately assumed a globular shape, due to the mutual attraction existing between every atom in the system and the final condensation around a nucleus or common center. The diameter of the great vapor sphere, to be

called ultimately the "solar system," was undoubtedly somewhat greater than the present diameter of Neptune's orbit—5,580,000,000 miles. The solar nebula was subordinate to the vast, universal nebula, and was correspondingly insignificant. Dense, secondary nuclei formed in time, and were attracted toward the center of gravity; only a slight deviation to the right of the common center of the vast system was necessary to initiate a slow, rotary motion of the whole solar nebula. The rotation necessarily caused a greater deviation toward the right on the part of the dense secondary masses in their passage centerward. A more rapid motion in rotation was thus stimulated, and the nebulous sphere became an oblate spheroid, with its polar diameter constantly shrinking and its circumference at the equator continually expanding. Swifter and swifter whirled the fiery vapor, until a titanic, equatorial ring with a maximum density at some point in its periphery, separated from the parent body, broke and clustered around the secondary center, and Neptune was born. The cooling of the surface of the primary, caused a slow but constant shrinkage and a corresponding acceleration in rotation.

Old Neptune moves leisurely along his orbit at the slow rate of about three miles per second, and his sidereal period of revolution is one hundred sixty-five earth years.

The shrinkage continued and Uranus, Saturn, Jupiter, the Asteroids (the fragments of a spoiled planet), the Earth, Venus, and Mercury, each, in turn, were born, with an ever increasing velocity of revolution along their respective orbits, the earth's velocity being $18\frac{1}{2}$ miles per second.

In the far-off age when the earth was born, it existed only as an atmosphere, without either geosphere or hydrosphere—an atmosphere composed of all of the elements and many of the compounds which can now be found above, on, or within the solid lithosphere.

Some idea of the temperature of the atmosphere may be conceived when one considers that all of the solids and liquids now composing the earth were maintained at a temperature sufficiently high to hold them in the vapor state during the genesis of the world.

Untold ages sufficed to reduce the temperature of the gaseous world sufficiently to precipitate some of the elements and compounds to form a molten, central nucleus, and other untold ages elapsed before the surface of the molten sphere froze and formed a solid crust of intensely heated, igneous rock. Thus the Archæan Era was ushered in, and the earth's climatical and geological history began.

During all of the early history of the earth, axial rotation and

orbital revolution were progressing much the same as they do to-day; the moon had separated from the earth and had cooled much more rapidly than her progenitor, and was probably a fit habitation for animal life even during the earth's Archæan Era. The sun shrunk slowly from his progeny thus favoring and augmenting the refrigerating and condensing process.

In the earliest period of the Archæan Era, the earth's crust was blackened and charred; there was no water—no variation—nothing but the blistering, seething surface, under which the molten forces spent their fiery fury, and above which the vast, invisible ocean of poisonous vapor surged and played. The climate during that most primitive time was equitable from pole to pole; there was no change of season; the unspent, internal furnace radiated heat outward from the scorched surface equally in all directions; there was probably no circulation of air over the new-born earth, for the heat was uniform and a state of equilibrium existed. The dense and strongly acid atmosphere, filled with the water of future oceans, heavy with carbon dioxide, poisonous gases, and many of the most volatile elements and compounds, that exist as liquids or solids under less arduous temperature conditions, hung stagnant and lifeless above the fervid, alkaline earth. Thus it was in the beginning when extreme and uniform heat prevailed about a lifeless sphere; thus it will be in the end when intense and universal cold embraces an old dead world; the elements of each case are stagnation, equilibrium, chaos, death.

The ocean of stagnant air and suspended water vapor remained practically inert above the earth as long as the major portion of the heat came from within the charred surface, but when the crust had thickened, and the heat received from the sun exceeded that expended by the earth, then a vast change occurred. The poles became appreciably colder than the equator. The seasons went and came. The vast atmosphere was set in motion, due to differences in temperature over the dead world, and stable gave way to unstable equilibrium. Then the boundless vapor-ocean became visible as cloud, and eclipsed the arduous sun, and darkness covered the face of the parched and desert earth. The condensation continued and the first rain of heaven descended upon a thirsty, igneous earth, but long before this deluge could moisten the primordial hills and valleys, the surface heat burst the liquid bands asunder, and forced the vapor back to the clouds from which it came.

By degrees, the clouds hovered nearer and ever nearer, with the constant diminution of geothermic power, and then another

deluge came, amid the terrific flash and crash of heaven's artillery, and water covered the face of the earth in that far-off, twilight epoch. Thus, for the first time, the earth was complete in a three-fold sense. The geo- or lithosphere struggled beneath a boiling hydrosphere, and above the latter surged the torrid atmosphere, many times exceeding in volume, density, and number of constituents the thin, residual gas in which we live and have our being.

In that early Archæan ocean, no living creature could exist, and the boiling point was probably maintained in the ocean's bottom through a vast age as time is reckoned. Climate, in its fullest sense, is hardly applicable to the conditions existing during that ancient era, since life had not then broken the bonds of its chrysalis, and was not subject to climatic vicissitudes.

By degrees the world-wide ocean cooled, and the crust settled about the shrinking sphere, causing flexures in thin and weakened places, and the first mountains raised their igneous summits far above the Eozoic sea, and became the nuclei of future continents. Then the sea began its erosive struggle of leveling the eructant structure and depositing the sediment upon the sunken floor. (When sedimentary rock was formed, a new formation came into existence—the metamorphic. Fire, pressure, and highly heated water are the principal agencies by which igneous and sedimentary rocks are metamorphosed).

The Archæan continent of North America (Fig. I) formed the outline of the present continent. The desert, Laurentian stone extended like a great arch around the future Hudson's Bay, with smaller land areas constituting the nuclei of the Appalachian system on the east and the Cordilleran on the west of our future Republic. The upheaval and subsequent growth of the land areas of North America profoundly influenced the climate.

Prior to the upheaval of the primary rock above the level of the sea, oceanic climate had reigned supreme. The climatic zones had existed as parallel, latitudinal belts from the equator to the poles. There had been, of course, a constantly growing difference between the climatic conditions of the Torrid, Temperate and Frigid Zones, but the divergence was not so marked, even during that primeval era, over a water-covered sphere, as it would have been had the primal rocks never been emersed. But from the day that the first rock ridge divided the Archæan Sea, dates the decadence of a purely oceanic climate. The embryo of the complex, continental climate came into existence contemporaneously with the Archæan land-surfaces. That embryonic climate grew into childhood during the

Paleozoic era, reached adolescence during the reptilian, Mesozoic era, gained manhood with the advent of the Glacial age of our era, the Cenozoic, and will reach senility when a frozen, lifeless earth revolves about the embers of a dying sun.

Mountains are the "benchmarks" of future continents. And as the Blue Ridge range in the East, and portions of the Rocky Mountain range in the West, divided the waters of the Archæan Ocean, they surveyed the general trend of the future North American Continent. The Canadian uplift, being somewhat general, might be considered an epeirogenic movement of the earth's crust. The first foldings of the eastern and western boundary lines were orogenic, or mountain-making movements,

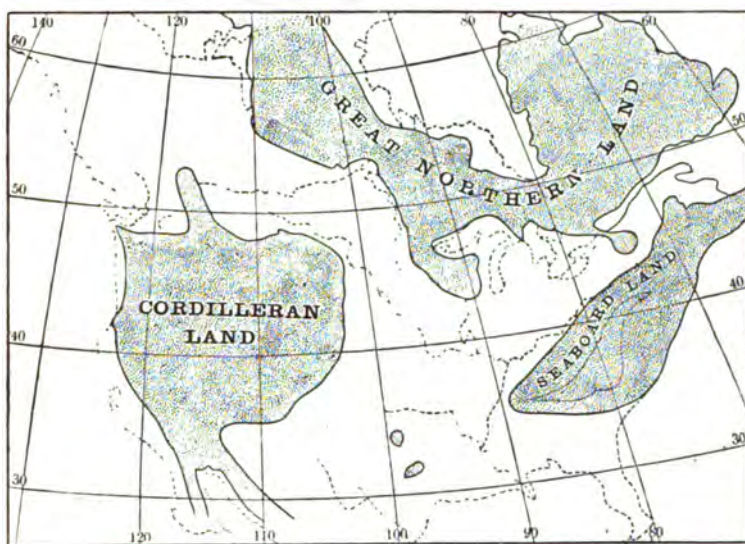


Fig. J. THE EOZOIC OR ARCHÆAN CONTINENT OF NORTH AMERICA.

That portion of the American continent which was above the level of the sea at the close of the Eozoic era, before the dawn of life. (After a drawing by Alexander Winchell.)

During the Archæan era the earth's surface retained much of its initial heat. The temperature of the earth at the time heating by convection ceased, is estimated by Professor King to have been 3600 degrees (F) above zero. When the temperature fell below 3600 degrees, the transfer of heat was accomplished principally by conduction to the surface and by radiation from the surface of the earth. When the diffusion of heat by convection ceased, and the transmission of heat by conduction to the earth's surface began, we

may consider that the Archæan era was ushered in, which event, according to Professor King, was about 24,000,000 years ago.

Refrigeration continued uninterruptedly and comparatively rapidly during the Archæan era, and the warm, nascent sea, which was at first strongly alkaline or basic, greedily combined with the acids of the air, and salts were formed, giving to the oceans their saline principles.* During the millions of years that elapsed between the morning and evening of the Archæan era, the primitive rock surface, cooled from the fusing point until the ocean bathed the fervid earth; the water grew in saltiness and lost its alkaline principle with passing years; the backbone of the North American continent grew and was denuded by æolian and aqueous processes, and the detrition was spread out in ever thickening layers over the ocean shallows; refrigeration at last reduced the water of the sea to a temperature suitable to an humble form of life, and the dead Archæan world passed into geological history with the advent of the Paleozoic era.

The dawn of life occurred in the Cambrian period of the Paleozoic era. As might be expected, life was both tropical and aquatic. Imagine if you will the diet of the Cambrian arthropodæ and mollusks; their menu was surely far from elaborate. There was a twofold reason for placing the earliest form of animal life in the water of that ancient sea: (1) No air-breathing animal could exist in the Cambrian climate. The air that circulated above the tepid ocean was full of carbon dioxide and numerous other noxious gases which prohibited the separation of the life-giving oxygen from the death-dealing constituents. No man can ever know just what many of the ancient gaseous constituents may have been for many of the less volatile have long since entered into chemical unions, while hydrogen, that very light gas, has either joined its affinities—other elements—or fled outward into that great ocean of waste matter—ethereal space—to possibly accumulate around larger heavenly bodies, the centrifugal force of the earth's rotation having overcome gravitation. (2) The earliest forms of life were very simple, and it is extremely doubtful if those backboneless creatures could have

* Some of the alkaline compounds, the hydroxides, found on the surface of the earth or in the sea were NaOH, KOH, Ca(OH)₂ (quicklime), Mg(OH)₂, and others, no doubt united with the acids then in the air in great quantities, such as HCl, H₂SO₄ and H₂S (thrown out in large quantities by volcanoes together with HCl), etc., to form salts, for instance NaOH + HCl = NaCl + H₂O; KOH + HCl = KCl + H₂O; (NaOH)₂ + H₂SO₄ = Na₂SO₄ + 2H₂O; CaOH₂ + H₂SO₄ = CaSO₄ + 2H₂O; Mg(OH)₂ + 2HCl = MgCl₂ + 2H₂O; Mg(OH)₂ + H₂SO₄ = MgSO₄ + 2H₂O.

long survived a rugged existence on the desert, storm-beaten rocks of the Cambrian land surface.

Among the humble forms of life found in the Cambrian Sea were the foram'inif'era, sponges, grap'tolites, corals, brachiop'oda, tri'lobites, ostracods', phyl'locar'ida, worms, pelecyp'oda, and gastrop'oda, most of which were shell bearing, and all invertebrates and without red blood. The world was not then a fit abode for the higher forms, and Deity placed the lowly invertebrates in the sea while preparing the land for higher and better types of his creation.

During the succeeding period, the Lower Silurian, the first armored fishes appeared, some of which found a cemetery near Cañon City, Colorado. The early armored fishes show a gradual

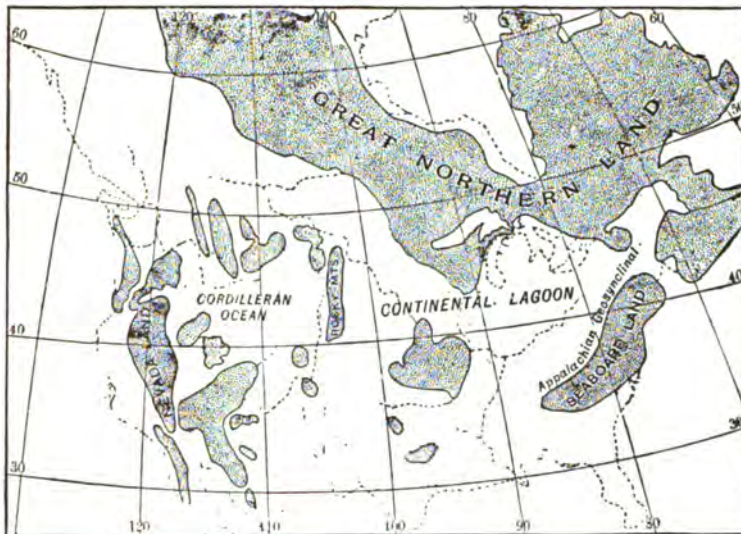


Fig. II. THE SILURIAN CONTINENT OF NORTH AMERICA, as it appeared at the close of the Silurian period in the midst of the Paleozoic era. Invertebrates had lived in the ancient sea principally prior to the Upper Silurian period, but the vertebrates appeared during the period named above in the form of fishes. (After a drawing by Alexander Winchell.)

transition from the earlier shelled animals to the later vertebrates, being entirely without endo-skeletons, i. e., the armors served as skeletons.

The succeeding period, the Upper Silurian, produced armored fishes in vast numbers, which were contemporaneous with the ammonoid'æ, shelled animals, similar to the nautilus; the ammonidæ were prolific during the Devonian period, when fishes much like those of

to-day, and great toothed sharks became the monarchs of the world, showing a gradual upward trend in animal creation.

The land area had grown during the Cambrian and Silurian periods, (Fig. II), the belt around Hudson's Bay having widened materially; the Appalachian system had grown, but much of the Archæan land area in the western part of the continent had subsided leaving only island-like formations above the sea. Volcanic action was prolific, and added steam, sulphurous gases, sulphurated hydrogen, hydrochloric acid, methane, carbon dioxide, and much heat to the dense, poisonous atmosphere, forcing animals to linger longer in the sea. The time for the air-breathing animals had not arrived.

Tropical climate is indicated for regions in the present Frigid zones by the presence of fossils of Silurian and Devonian coral reefs.

Plant life had existed contemporaneously with the animal forms, or even before in the Archæan era (both on land and in water), but not to such an extent as during the great Carboniferous period, which followed the age of fishes.

Much of the interior of the future United States was under water up to the beginning of the Carboniferous period; then the continent rose slowly and lifted parts of the Appalachian region, and the future states of Ohio, Indiana, Michigan, Kentucky, Illinois, Iowa, Missouri, and Kansas slightly above the surface of the ocean, and vast swamps, filled with the sediment of erosive action of unnumbered years, became suitable hotbeds for a 'luxuriant, flowerless, tropical flora. Great ferns, lycopods, calamites and cycads flourished in the carboniferous swamps and lowlands, and drew from the air much of the super-abundant carbon dioxide (CO_2). That the climate of North America was not only tropical but remarkably uniform is evidenced by the structure of the Carboniferous tree trunks—little change of season being shown. The rank and marsh-loving plants of the era indicate abundant rainfall.

Many elevations and subsidences of the Carboniferous lowlands occurred, each exhibiting a vast accumulation of plant life which formed the coal measures.

Amphibious animals appeared in large numbers, and hopped or crawled under the shadows of the sigillarians and lepidodendroids in the silent solitude of the first inhabited forests, thus indicating that the air had become sufficiently purified to support a low form of air-breathing animal.

The amphibians of the Carboniferous and Permian periods were of the order *Steg'ocephalia*, which shows a gradual transition from the dominant fish-life of the late Paleozoic era, and the higher rep-

tilian orders soon to appear (Fig. III). The young stegocephalians had true gills, and the full grown were covered with an armor of overlapping, bony scales. They were carnivorous or flesh-eating animals, as is shown by their pointed, cone-shaped teeth, and were the *first four-footed* vertebrates and were equally at home on the land or in the water. Their very form and nature demonstrate that conditions above the surface of the sea were not quite favorable for a permanent abode on terra firma, and that the air was not quite adapted to the use of air-breathing animals, living exclusively above the surface of the water. A gradual improvement in conditions on the land is shown by the fact that a sub-order of Stegocephalia

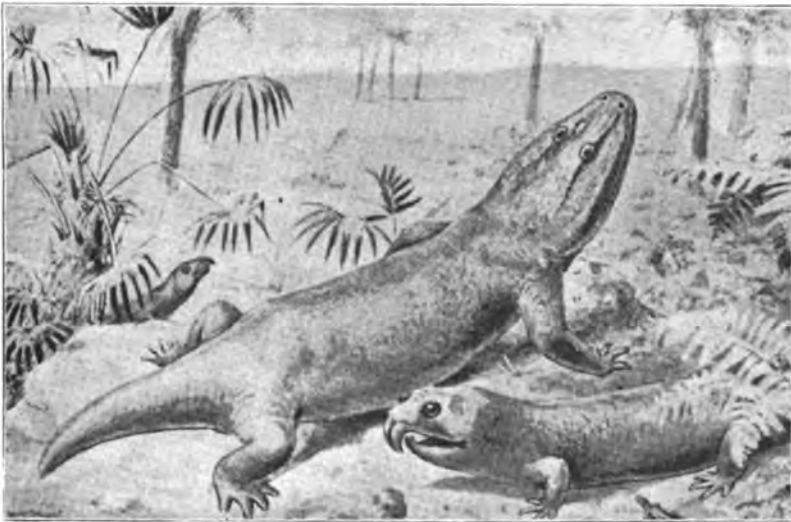


Fig. III. MASTODONOSAURUS AND HYPERODAPEDON.

Extinct European descendants of Stegocephalia. (From *Animals Before Man in North America*, by Frederic A. Lucas.)

shows marked increase in size and adaptation to an exclusively terrestrial life during the Permian period, which followed the Carboniferous, individuals of the sub-order having attained a length of ten feet—the largest of the American amphibians—and a much greater length was attained by the adults of an European sub-order.

In the jungles of that far-off, Carboniferous period lie buried the carbon remnants of an atmosphere once heavily laden with carbon dioxide. Never again was rainfall to be so universally torrential; never again was plant life to be so luxuriant and prodigal. The dense, tropical flora of to-day is only a faint reminder of the

verdure of that distant period, doomed to fall in tangled masses, and sink beneath the erosive deposits of the relentless sea, and become the vast storehouses of heat and locomotion for the inhabitants of a chilled and far more rigorous world.

Differentiation in climate is shown near the close of the Carboniferous period by the fact that conifers—cone-bearing trees—the greatest of the four living groups of the gymnosperms, appeared in the far frigid zones. The conifers are adapted to a colder climate, and are far hardier trees than was the Carboniferous verdure represented by the lycopods and kindred plant life. The slow encroachment upon the tropics of the conebearers plainly indicates the gradual but almost imperceptible refrigeration of our globe.



Fig. IV. THE PALEOZOIC CONTINENT OF NORTH AMERICA.

Those parts of the North American continent which were above the Permian or Triassic Sea at the close of the Paleozoic or dawn of the Mesozoic era. (After a drawing by Alexander Winchell.)

The clarifying of the air by the Carboniferous flora, and the separation of the earth into better defined climatic zones, the gradual growth of land area around Hudson's Bay and the St. Lawrence valley and the Appalachian and Cordilleran mountain systems, (Fig. IV) marked the close of the coal-making period and the advent of the Permian. The consumption of a vast amount of carbon dioxide (CO_2) by the luxuriant plant life of the Carboniferous period, and the loss of much moisture from the air, favored an accelerated

radiation of terrestrial heat into interplanetary space. Consequently traces of glacial action are found which were made during the Permian period, in remote portions of the southern hemisphere, and even in the extreme northern portion of our hemisphere. Volcanic eruptions probably resupplied the air with sufficient carbon dioxide to check the too rapid refrigeration of the earth through radiation, and prolonged the life of the tropical flora and fauna in the temperate and frigid zones. That most ancient invertebrate, the Trilobite, passed away with many of his contemporary, backboneless fellow-creatures, and many others of his kind and time dwindled away and became subordinate to the ponderous sea, amphibious, and land reptiles, which became the monarchs of the earth during the strangest era of ancient times—the Mesozoic; even the fishes assumed a secondary place while the monster reptiles paddled through the sea, stalked upon the land, or stretched their membraneous wings and soared above the marshes and jungles of the ancient past.

The warm, moist Permian climate of North America was ideal for the amphibians and they became the languorous monarchs of their age. But the upward trend of life could not be long impeded, and the reptiles appeared, showing many amphibian characteristics, but also added higher types. The reptilian innovation intimates further improvement in climatic and vegetal environments. Many of the reptiles were herbivorous, probably the first herbivorous animals to inhabit the world. Many retained the carnivorous habits of their fish and stegocephalian ancestors. All types of animal life before the advent of birds and mammals were cold-blooded, i. e., the temperature of the invertebrates and fishes of the sea, the amphibians of sea and land, and the reptiles of the sea, land, and air, was little if any above that of the water or air in which they lived. The lungs of the reptiles were large, but lacked the innumerable, microscopic air-cells which are present in the lungs of birds and mammals. Being cold-blooded indicates that the aerating surface of the reptilian lungs for oxygenation of the blood was both deficient and unnecessary. What their lungs lacked in delicate and complicated structure was more than compensated for in toughness of texture and admirable adaptation to breathing the noxious air of the Permian and succeeding periods of the Mesozoic era.

The Triassic or morning period of the Mesozoic era marks the rise of the reptiles and the decline of an inferior class of creatures—the amphibians. Terrible and grotesque must have been many of the orders and suborders of the reptilian class. Mythical dragons and griffons could not have assumed forms more hideous than did

the monarchs of the Mesozoic era. The terrified amphibians and small reptiles must have fled before their large antagonists with ravenous, carnivorous appetites, to hide themselves in the slime under the somber shade and flowerless plumes of the marsh-loving.

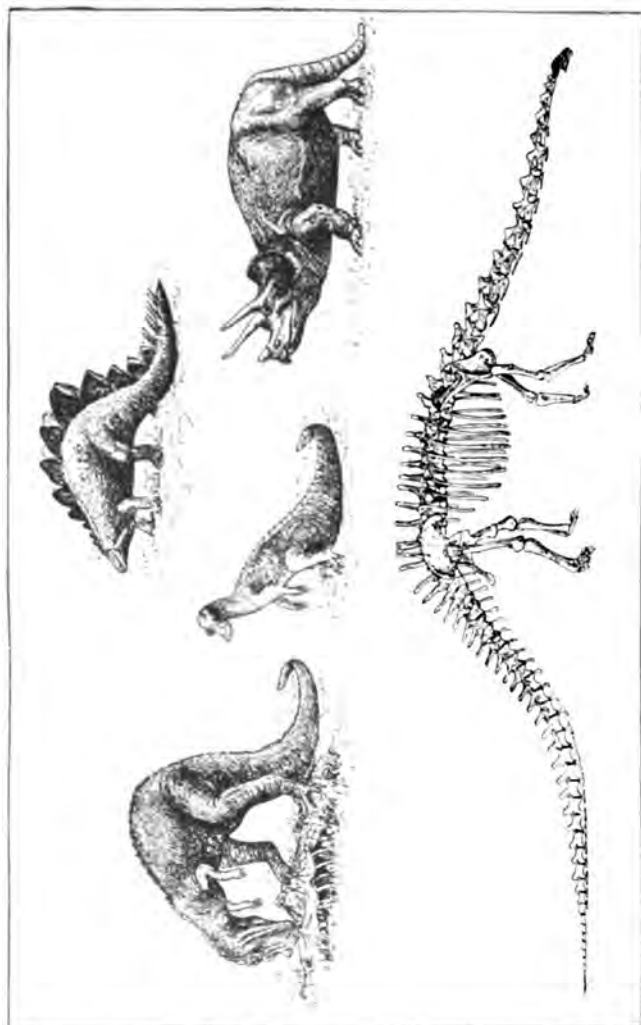


Fig. V. DINO SAU RS.

Lowest figure: Skeleton of Diplodocus. (Order Sauropoda).—Left-hand figure: Ceratosaurus. (Order Theropoda).—Middle figure: Hadrosaurus (Sub-order Ornithopoda).—Right-hand figure: Triceratops. (Order Ceratopsia).—Upper figure: Stegosaurus. (Order Ornithopoda.) (Last four figures after drawings by Knight and Osborn.)

horsetail rushes. The great cycads, with their radiating, fernlike leaves, afforded friendly shelter alike to friend and foe—the one from an unnatural and sudden death; the other from the blistering tropical sunshine or torrential rain. Possibly some of the small and hardier types fled northward and wandered in the silent shadows of

the cone-bearing forests of a more temperate climate, free from the presence of their ponderous enemies.

The dominating types of both plant and animal life of that strange era were ponderous and somber. The giant, Mesozoic *Cyc'ada'ceæ* and *Equisetum* have since then shrunk to the lowly ferns and rushes; the terrible reptiles have shriveled to the insignificant snakes and lizards, or more pretentious alligators and crocodiles of the tropics. *Physically* the era was great—but life was either brainless or flowerless—*Reptilia* or *Gymnosperm*.

The largest of the dinosaurs, the herbivorous brontosaurus (thunder lizards), roamed the primitive marshes and lowlands of the present state of Wyoming, on the western border of the great Jurassic Sea, extending from the Arctic Ocean to the Gulf of Mexico. These great brutes walked on all fours (Fig. V), and their footprints covered a full square yard of ground. The adults attained a length of sixty feet, and their probable average weight was about twenty tons. The skeleton of the great brontosaurus in the American Museum of Natural History, New York City, measures sixty-seven feet in length, and the live animal, according to some authorities, would have "tipped the scales" at about ninety tons. Its brain would have weighed about as much as that of a ninety-pound child.

Through the tepid waters of the inland sea the ichthyosaurs and plesiosaurs paddled their massive bodies, while over forest and plain, mountain and sea, the pterodactyls soared with expanded membraneous wings reaching twenty feet from tip to tip—true "dragons of the air" (Fig. VI).

The mountains, foot-hills and vast plains were slowly rising above the sea of western North America during the Mesozoic era, but much of the eastern portion of the continent, extending as far west as Iowa and eastern Kansas, and south to the northern portions of Arkansas, Mississippi, Alabama, and Georgia, were above the water at the close of the Paleozoic, and much of the Appalachian system was growing old before the close of the Paleozoic, and was crumbling before the æolian and aqueous attacks extending through the Mesozoic era.

As the warm, moisture-laden air moved from west to east across the western archipelago, the great inland sea, the central valley low-lands, the Appalachian Mountains, and off the eastern seacoast, it yielded copious rain on the western land-masses, and was generously replenished with moisture taken from the ocean's arm that divided the continent, to again fall in torrents over the

eastern land area. The interior of the earth still rendered substantial aid in maintaining a tropical temperature over much of the temperate zone, while the sun was lavishly expending his radiant energy in prolonging the life of tropical fauna and flora far north of the present confines.



Fig. VI. THE PTERODACTYL AT HOME.

During the Cretaceous period, the evening of the Mesozoic era, triceratops, the last and noblest of the dinosaurian race, appeared. Already the reptile orders of sea, land, and air were experiencing a waning glory, and were yielding before races better adapted to the

changing vicissitudes of climate and resultant vegetation. Already *Archæopteryx* (Fig. VII), the reptile-like bird, was usurping the domain of the pterodactyl and pteranodon. Already the first diminutive mammals were roaming through the first flowering pastures and blossoming woods, for the gymnosperms or flowerless plants were yielding to the angiosperms or flower-bearing vegetation. Refrigeration had brought the world forward to a more modern stage, but triceratops still roamed the marshes, hills, and plains, a stranger among strangers, a grand but forlorn representative of a decadent



Fig. VII. *ARCHÆOPTERYX*.

The most primitive bird. (From the specimen in the Berlin Museum.)

race; he walked as do the quadrupeds, and the crowning glory of his twenty-five-foot body was his six-foot armored head, with three great horns or knobs ranging upward in a single row from near the point of his massive nose to the crown of his brainless head. But

triceratops died and joined his fellow dinosaurs. A diagnosis of the cause of his death would have been over-specialization, changing climate and vegetation, and to make room for a superior race.

Contemporaneous with *Archæopteryx*, the primitive bird with reptile-like caudal appendage, was *Ctenacodon*, the earliest known mammal, found in the upper Jurassic stone of Wyoming; that diminutive creature was but little if any larger than a mouse, and an humble successor to the mighty horde of reptiles then in the fading twilight of their ponderous, physical ascendancy, and nearing their last, long degradation to the dust from which they sprang, or the consignment of their massive bones to the rocky matrix of nature's grand sarcophagus to become fossil history, read and pondered over by a far superior race of beings in a distant epoch.



Fig. VIII. THE MESOZOIC CONTINENT OF NORTH AMERICA.

Those parts of the North American continent which were then above the Cretaceous or Tertiary Sea at the close of the Mesozoic or dawn of the Cenozoic (modern) era.

The North American continent at the close of the Mesozoic era showed further growth above the Cretaceous sea along the southwestern border of the principal land mass (Fig. VIII), and the foot-hills and plains expanded out from the Cordilleras, and encroached upon the shallows of the ocean's bed. The great inland sea was gradually becoming a shallow strait, but still extended from the Arctic Ocean to the Gulf of Mexico over the present state of Texas, and embraced much of what is now Oklahoma, Kansas, Neb-

raska, the Dakotas, Colorado, Wyoming, Saskatchewan, Alberta, and Mackenzie. The rainfall no doubt was becoming less torrential, excepting possibly over the steep, western incline of the Cordilleras. Conduction, convection, and radiation had reduced the temperature of the land, water, and air, causing a further shrinkage of the tropical faunal and floral area. At the present rate of cooling, it is estimated that the interior of the earth loses eighty-one degrees (F) of interior heat in 100,000,000 years by conduction through the rocks to the surface, and radiation from the surface. But, no doubt, the early refrigeration of the earth was much more rapid than the present rate.

At the close of the Mesozoic era, the atmosphere probably possessed nearly the same elements and compounds as at present, but it was far more extensive. It was during this interval of the world's geological history that the cumbersome and brainless, ancient reptiles passed to their last long rest, leaving nothing but fossilized bones to prove their very existence. The mammals appeared in time to view the passing of the reptiles, and, in turn, became the kings of earth; they sprang from a lowly and insignificant ancestry, but culminated, as Deity ordained, in the birth of Man, which event probably occurred at the close of the Pleistocene Period of the Cenozoic era.

The passing of the great reptiles, and the advent of the mammals near the dawn of the Cenozoic era indicates changing environments. Changing climate and resultant vegetation were prominent factors in the transition in animal life and the vegetable kingdom. Decrease in temperature and precipitation caused the decline of the vast, tropical, swamp-loving flora, which was the food of many reptiles, while increasing frigidity drove the reptile horde equatorward or destroyed them utterly from the face of the earth, leaving behind them a small remnant of their hardy, diminutive representatives in the temperate zone, and a somewhat larger, fiercer progeny in the tropics.

Each of the four great geological eras represents well-defined transitions in plant and animal life, effected largely through changes in the meteorological elements, viz., the temperature, pressure, and humidity of the air; precipitation, or the amount of water excluded from the air; evaporation, or the amount of water excluded from the land and water surfaces, or by transpiration from plant life, and acquired by the air; the electrical condition of the air. The Mesozoic was the great transition era between the embryonic life of the Paleozoic and the more highly organized life of the Cenozoic era. The transition did not occur within a few short years, but millions

of years were required to exclude from the air many superfluous and poisonous gases, fatal to higher forms of life, and reduce them to the harmless liquid or solid state.

As the North American continent grew upward, and expanded its borders, the climate gradually grew colder and drier; the sky became clearer, humidity decreased, and evaporation was greater, even though the temperature was less. Consequently the jungles, bogs, and swamp lands shrank slowly or passed away as they do to-day, and the moisture-loving vegetation yielded to the sylvan or prairie flora. The ferns and cycads, and many of the monocotyledonous angiosperms retreated slowly toward the equator, while the deciduous forests of the temperate zone encroached upon the tropics, and the conifers, lichens, and mosses spread southward and intruded upon the temperate zone. As the climatic zones became more distinct, more local areas, forests, grasslands, and deserts, appeared, dependent largely on three atmospheric factors, namely, wind, moisture and temperature. Each local area was the habitat of its peculiar form of vegetation (and resultant life). Of the three climatic factors, rainfall was and is of prime importance, and where the air had less moisture, the trees of the forests became fewer, and park-like savannas, or plant societies showing transitional conditions between forests and grasslands, appeared; these losing their trees, gradually became the prairies of North America, which correspond to the pampas of South America, and the steppes of Europe and Asia. It is doubtful if deserts, as we know them, existed as far back as the beginning of the Cenozoic era, but if grasslands had been subjected to still further exclusions of moisture, through dry winds, such as blow over the Great Sahara, or through being far remote from the sea, as the interior of Siberia, or through being closed in by mountain ranges, as portions of Arizona, Nevada, Utah, and New Mexico, the third great society of plant life—the desert flora—would have inevitably appeared. Monotony rather than poverty characterizes the desert flora of to-day. The few species representing desert vegetation are well supplied with root-anchorage to draw moisture upward through the thirsty earth, while their leaf surfaces are small or entirely wanting, thus reducing transpiration to the minimum, and reserving the precious liquid within the plants' bodies.

About three million years ago, more or less, the Tertiary period of our Cenozoic era dawned, with the birds and mammals, the first warm-blooded animals, and the flowering plants (angiosperms) in the ascendancy. The birds were adapted to migratory habits then becoming necessary through increasingly distinct climatic zones and

change of seasons. The herbivorous mammals with their swifter means of locomotion and superior teeth were better suited to subsist upon the primitive grasses and cereals than were their ponderous, reptilian predecessors, while the hardy, cunning carnivorous mammals were equally well fitted to their sylvan homes. The clearing atmosphere permitted the sun's rays to fall in rich profusion over the flowering hills and valleys, and open wide the petals of the Angiosperms, inviting admiration from an unadmiring world, and enticing the passing insects to alight and taste the hidden nectars.

Eocene, Oligocene, Miocene, and Pliocene times of the Tertiary period were prolific in the development of thousands of mammalian species, many of which have long since become extinct through changing climate and resultant vegetation. Over 10,000 species of the sub-class, Eutheria, of the mammalian class, have evolved from the Tertiary animals, and live on the earth to-day. Physically, the genus *Homo*, or man, belongs to the order of Primates, of the sub-class Eutheria of the class Mammalia, and of all the mammals that have come forth from the Tertiary period to live during the Quarternary period, or age of man, the Ungulates, or hoofed beasts, are the most useful.

The epidermis of all mammals produces a covering of hair, or modified hair in the form of bristles or even scales, while the Aves, or birds, are equally well protected with feathers, of epidermal origin. These modified, epidermal growths are well adapted to protect the dominant animal life from the vicissitudes of climate. The seasons were well marked before the close of the Tertiary period. By the end of the Pliocene time, the North American continent was practically clear of the Tertiary sea, and was yielding to the grasp of the frigid zone. Temperate zone fauna and flora were forced southward to the tropics or died at the touch of the chilling, arctic breath. Precipitation in the form of snow covered the earth where the luxuriant vegetation of a tropical climate had flourished. The ice congealed around the lily and the iris, and the frost of winter robbed the trees of their foliage. And then the Quarternary period broke, with all its fury, upon a world hitherto languishing in a spring, summer, autumn, or tempered winter sun, and this was the advent of the Glacial or Ice age. The massive sheet of snow and ice grew and spread until it enveloped Canada, New England, the St. Lawrence valley, the Great Lakes, New York, New Jersey, Pennsylvania, and the vast region extending from the Ohio to the Missouri River. Down the slopes of the Rocky and Sierra Nevada mountains the glaciers descended into the valleys, and over the

plateaux, while over Alaska and British Columbia there extended a universal ice sheet. Five times was the glaciation of North America accomplished, and six times was all of northeastern Europe covered with the sheet of ice, during the Pleistocene period.

A very plausible explanation* of the refrigeration and glaciation of the Northern Hemisphere follows: The eccentricity of the earth's orbit is subject to secular variations. At times the orbit is more elliptical than on other occasions. When the orbital eccentricity reaches its maximum, the earth is 14,000,000 miles nearer the sun during perihelion than in aphelion, causing a difference of 20% in the amount of direct heat received from the sun between these two positions. At the present time midwinter occurs in the Northern Hemisphere when the earth is in perihelion, or the closest point to the sun, but through what is called the "precession of the equinoxes" the midwinter of the Northern Hemisphere will occur in aphelion, or the farthest point from the sun, in about 10,500 years.† If during the Ice age the earth's orbit had assumed its maximum eccentricity of 14,000,000 miles, and the northern midwinter had occurred in aphelion, or the farthest point from the sun, then the winter's length would have been increased by twenty-two days, and the summer's shortened by an equal amount. The Northern Hemisphere would have received one-fifth less direct heat from the sun, daily, during the long, cold winter, but one-fifth more daily during the short, hot summer. The difference between the length of the two seasons would cause refrigeration, and the hot summer would be too short to melt the constantly accumulating ice and snow of the aphelion winters of the Pleistocene age and glaciers would have been the inevitable result. If the earth's orbit had retained its maximum eccentricity during the Pleistocene period, the precession of the equinoxes would have carried the earth to aphelion during the northern midwinter every 21,000 years, and caused periodic glaciation of our hemisphere, thus satisfying the evidences of repeated glacial periods.‡

The great ice sheet profoundly changed many of the lesser de-

*See Croll's *Climate and Time in their Geological Relations*, and *Physical Cause of the Change of Climate During the Glacial Period*.

†The northern midwinter would occur in aphelion in 13,000 years except for the fact that the major axis of the earth's orbit makes a complete revolution in about 108,000 years in the opposite direction to the equinoctial motion, thus shortening the precession period by about 2500 years for a semi-revolution, or 5000 years for the complete revolution of the equinoxes.

‡The before-mentioned glacial action in high latitudes, following the Carboniferous period, was probably due to causes similar to those just mentioned.

tails of our continent. As the glacial mass moved southward from the Laurentian highlands of Canada, across the St. Lawrence River, it dammed that outlet of the Great Lakes, thus raising their water-level about 500 feet, and turning the water from Lake Ontario southward through the valleys of the Mohawk and Hudson Rivers. A closing of the outlet of Lake Michigan turned the water of that lake southwestward through the Illinois River, and thence through the Mississippi to the Gulf of Mexico. An enormous, temporary lake was formed during the Glacial period which extended from Minnesota and North Dakota far northward into Canada and exceeded in area the combined surfaces of the Great Lakes. Even the preglacial lakes were expanded, rivers were deepened and widened, and many of the small lakes of New York, Wisconsin, and Minnesota were created through the erosive action of the glaciers.

During the interglacial epochs, the fauna and flora would follow the ice sheet northward, to be again driven backward to the tropics and the southern temperate zone when the great, ice Juggernaut again migrated southward. Five times the glaciers and the organic life fought back and forth across the continent, and then the ice sheet retreated to the mountain tops, or far northward to Greenland and the Arctics, to become the present remnants of their past glory, and temperate and frigid zone fauna and flora either ascended the mountain sides or migrated to their natural habitat in northern latitudes.

The faunal and floral reclamation of North America was probably coincident with a lessening of the earth's orbital eccentricity, and the approach of a northern perihelion winter, i. e., midwinter when nearest the sun.

The increase in terrestrial temperature at the close of the Ice age may have been augmented by another cause, according to the theory of Professor Frech.* He argues "That there is a parallelism between the maxima of terrestrial temperatures and the maxima of volcanic activity, and that there is a simultaneity between the glacial epochs, and the minima of eruptive activity." In other words, the volcanoes are responsible for the major portion of the carbon dioxide present in the atmosphere. Carbon dioxide in the air prevents the rapid radiation of the heat energy from the earth, acquired through the radiant energy of the sun. Plant life constantly consumes carbon dioxide, thus robbing the air of its initial charge of this important gas. The luxuriant vegetation of the Carboniferous and succeeding periods would have necessarily reduced the charge of carbon

* See *Monthly Weather Review*, p. 31, January, 1903.

dioxide, and caused more rapid refrigeration, and the work of re-charging the air would have devolved upon the volcanoes. If the supply from this source fell below the demand of vegetation, refrigeration and glaciation would have resulted as demonstrated in mild form during the close of the Paleozoic era and in the severe type of the dawn of the present or Quarternary. "The diminution of eruptions in the last portion of the Tertiary period runs parallel with the diminution of heat; the glacial epoch (precisely as in the case of the Paleozoic cold period) is to be recognized by an almost perfect cessation of eruptive activity, but the present epoch by a renewed activity."* From the above statements it is reasonable to conclude that the diminution in volcanic activity and the resultant decrease in atmospheric carbon dioxide assisted in the refrigeration of the earth during the Glacial period.

Some idea of the enormous work done by volcanoes may be conceived when one considers that, besides raising the temperature in their immediate vicinity, they throw out vast quantities of lava, steam, sulphurous gases, sulphurated hydrogen, hydrochloric acid, methane and carbon dioxide. Krakatoa in 1883 is said to have ejected 4.3 cubic miles of solid and liquid matter, besides an enormous quantity of highly heated and noxious gases. Pelée, during certain days in May and August, 1902, ejected material in bulk, greater than the sediment discharged by the Mississippi River in a full year—7,500,000,000 cubic feet. The recent activity of Mt. Vesuvius is a painful reminder of their capabilities.

When the great ice caps had disappeared, and the plant and animal kingdoms regained their ancient homes, many of the older types had passed to their long, last rest, and hardier, brainier genera and species appeared, among them the genus Homo, the climax of creation. Man has come down through the Rough, the Smooth Stone, and the Bronze ages, to the Iron age, advancing by slow degrees through the stages of savagery, barbarism, and civilization, to the present stage of enlightenment. But throughout the traditional and written history of the human race, climate has shown but little change. The view just stated is held by Prof. Willis L. Moore, Chief U. S. Weather Bureau, from whom I quote as follows:*

"Notwithstanding the popular notion to the contrary, there is reason to believe that there has been no appreciable change in the climate of any large area within the period covered by authentic history. Changes in the surface of the earth may be noted within

* See *Climate: Its Physical Basis and Controlling Factors*, p. 17.

the lifetime of an individual, that are thought to prove that a change in climate has taken place, when the alterations may be due to the persistent action of freezing, thawing, rainfall, and flood. Great changes have occurred during geologic periods, but it is the opinion of the writer that they take place so slowly that thousands of years must elapse before their effect is measurable."

The past life of man is as yesterday compared to the unnumbered years stretching far back to the earliest era of creation, when "the earth was without form and void," and who can tell but that the evolution of climate is surely and slowly progressing toward a definite end. Stop to think that the mass of our present atmosphere is only five quadrillion tons or $\frac{1}{1200000}$ of the earth's mass; that after the solid portion of the earth was formed, the air contained all of the water vapor, now constituting the oceans, lakes, and seas, amounting to 1,300 quadrillion tons, or $\frac{1}{4540}$ part of the entire earth. At that time the water vapor alone was 260 times the present mass of the entire atmosphere. Consider how the air has shrunk through all the years until it has become a thin residual of the vast, primitive atmosphere.

Through the millions of years to come, science tells us that the earth will rotate more slowly, through tidal friction, until the same face will ultimately be turned constantly toward the dying sun. The attenuated atmosphere will become yet more tenuous, and finally, in the far-off end, all gases will turn to liquids, and the liquid shell will freeze upon or within the surface of a cold and lifeless sphere.

"When the sun grows cold,
And the stars grow old,
And the leaves of the Judgment Book unfold."

ST. CATHARINE OF ALEXANDRIA*.

BY THE EDITOR.

WE have seen in a former article ("The Bride of Christ," published in *The Open Court* for August) that the tradition of the bride of Christ has its ultimate foundation in the myths of pre-Christian saviours; but we noted at the same time that according to the rigidly ascetic traditions of the early Church this marriage was to be a purely spiritual and symbolic one; and that the legend finally crystallized around the name of Catharine the pure one, in spite of the incongruity of the age in which the best known saint of this name was supposed to have lived. In the domain of myth as well as legend we move in an atmosphere that is above time and space, and so there is no inconsistency in the fact that St. Catharine of Alexandria lived at the end of the third century, more than two hundred years after the death of Jesus. This discrepancy only helped to denote the entire absence of carnal love which fact is further emphasized by representing the mystic marriage usually (though not always) as taking place between the Christ child and an adult virgin.

As to the historical facts of St. Catharine's life a critical investigation of ancient records yields no result. From a purely scientific standpoint St. Catharine of Alexandria is an unhistorical figure, but for all that the legend is quite circumstantial in details.

Catharine is reported as being of royal parentage and as having received an unusually good education. She is revered by the Church as the patron of philosophy, science and learning, and some philosophical schools, as for instance the University of Paris, have selected her as their tutelary saint.

The legend further asserts that Emperor Maxentius, anxious to establish the truth of idolatry, arranged a public debate between

* We have tried to make the illustrations in this article and the preceding one on "The Bride of Christ" as complete a collection as possible of reproductions of valuable paintings which have for their subject St. Catharine or the Mystic Marriage; and we wish to acknowledge herewith our indebtedness for the very great assistance toward this end which has been rendered ungrudgingly by members of the staff of the Chicago Public Library.

her and the most prominent pagan sages, but she defeated them in every way so as to humiliate their authority. Incensed at her success the Emperor first tried to influence her by threats and flattery, but when he saw that nothing could move her, he ordered her to



ST. CATHARINE.

By Ghirlandajo, 1449-1494. In the Borghese Palace at Rome.

be tortured on a spiked wheel, and then to be beheaded. The date of her martyrdom has been fixed on November 25, 307.

The oldest reference to St. Catharine is made in the *Menologium Basilianum*, a collection of legends compiled for Emperor Basil II who died in 886. In this she is called Aikaterina, and the report runs as follows:

"The martyr Aikaterina was the daughter of a rich and noble prince of Alexandria. She was very beautiful, and being at the same time highly talented, she devoted herself to Greek literature as well as to the study of the languages of all nations, and so she became wise and learned. And it happened that the Greeks held a festival in honor of their idols; and seeing the slaughter of animals, she was so greatly moved that she went to the King Maximinus and expostulated with him in these words: 'Why hast thou left the living God to worship lifeless idols?' But the Emperor caused her to be thrown into prison, and to be punished severely. He then ordered fifty orators to be brought, and bade them to reason with Aikaterina, and confute her, threatening to burn them all if they should fail to overpower her. The orators, however, when they saw themselves vanquished, received baptism, and were burnt forthwith, while she was beheaded."

The report of the *Menologium* has been elaborated in other versions of which we have two in Greek, one by Simeon Metaphrastes (10th century), another by Athanasius. Upon the latter the Latin legend of St. Catharine is founded, from which again all later versions in Italian, French, and Old English have been derived. We must make special mention of the version made by Jean Mielot at the request of Philip the Good of Burgundy, because in addition to the incidents mentioned above it contains the story of the mystic marriage of St. Catharine to the Saviour which, however, is believed to have been derived from an older source.

Marius Sepet tells us of the marriage of King Costus with Queen Sabinella and the birth of their daughter, Catharine, who from a tender age was most carefully educated in all the arts and sciences. She distinguished herself in all virtues, especially in wisdom and moral purity. King Costus died, and Queen Sabinella retired to Mount Ararat where she was converted to Christianity by Ananias, a godly hermit. When she tried to induce her daughter to adopt the new faith she defended paganism with all the arguments of profane science, and her mother was unable to convince her.

Catharine had scarcely reached her eighteenth year when the grandees of the empire sought her hand in marriage and her mother was anxious to have her choose a good husband who would be a worthy leader and could protect the kingdom against all its enemies.



By Andrea del Sarto, 1486-1531. In the Cathedral at Pisa.

But Catharine refused all suitors and said: "Bring me a bridegroom who is as learned, as beautiful, as noble, as rich,—in short, is of equal rank with me, and I am ready to accept him for my husband." The story continues in the modernized version of M. Sepet as follows:

"One evening when mother and daughter lay sleeping together, the Queen of Heaven, the glorious Virgin Mary, appeared to them surrounded by a great host of patriarchs, prophets, apostles, martyrs, confessors, virgins, and many other saints, all of whom shone in radiant beauty. The Virgin Mary approached St. Catharine and said to her:

"'Look, my daughter! all these are kings, and indeed the greatest in the kingdom of my Son, the Emperor of Glory. I know that thou art still unwedded. If thou wouldst have any one of these for a bridegroom choose the one which best pleases thee and I will bring it about that thy desire shall be fulfilled!'

"But St. Catharine answered that she did not wish to marry any one of them. Thereupon Jesus Christ himself, the Emperor of Glory, appeared unto her in the presence of his gentle mother and a countless host of angels. Mary, the Blessed Virgin, said to Catharine, 'Wouldst thou choose this one for thy Bridegroom?'

"And when Catharine beheld his beauty, power, and wisdom, she fervently replied, 'Yea! Him do I desire whosoever he may be,—him and none other.' But Sabinella, her mother, looked at her with astonishment and said, 'How darest thou select for thy bridegroom one whom so many kings obey? Be content to choose one of the other nobles for thy husband, for all are great and mighty princes.'

"But the daughter sighed and answered, 'Dear mother mine! blame me not that I should wish this one for my husband, for I see none here who far surpass myself in all things excepting him alone. Oh, go at once and seek out the Empress, his mother, that she may soften his heart and that he may accept me as his bride, for if I may not be his handmaiden, I will never marry another.'

"The mother went at once to that lady and offered her daughter to her as bride for her son, the Emperor. The Queen of Heaven and of the angels then spoke to her well-beloved Son, 'Dearest Son, desirest thou this maiden for thy bride?' But he answered, 'No, my Mother, I desire her not. Rather remove her from thee, for she is not a Christian. I am the King of Christians, and must never have a pagan bride. But if she will be baptized, I give her my word

that I shall betroth her soon afterwards by giving her a ring as to my spouse.'

"After this miraculous vision had vanished, Queen Sabinella and her daughter awoke and told each other what they had seen as an actual occurrence. But from this time on Catharine wept constantly and said that she would nevermore find rest until she had received the Emperor of Glory as her husband. Impatient to be



THE HOLY FAMILY AND ST. CATHARINE.

By Luca di Signorelli, 1441-1523. In the Pitti Palace at Florence.

baptized she urgently besought her mother to take her at once without delay to the godly hermit, and her request was complied with.

"When they had come together to the hermitage the mother told Ananias privately the vision as related above. The pious hermit, suddenly enlightened by our Lord Jesus Christ, called Catharine and her mother and said to them. 'The Emperor whom you have seen was our Saviour Jesus Christ and the Queen was his mother,

the glorious Virgin Mary. The hosts which you saw with them were their companions, the angels and saints of Paradise.'

"The godly hermit added that if Catharine wished for her bridegroom this Heavenly King whom she saw in her vision, she must needs become a Christian."



THE HOLY FAMILY AND ST. CATHARINE.

By Jacobo Francia.

The story tells how Catharine became a pious Christian and received baptism at the hands of Ananias, after which follows an account of the mystic marriage.

"Once, when St. Catharine was praying fervently in her chamber, Jesus Christ, the King of Glory, appeared before her, clad in fine apparel and accompanied by a great throng of angels and saints. As testimony that he accepted St. Catharine for his bride he placed a real ring upon her finger and promised to perform great things for her if she would remain faithful in her love, and when our Lord Jesus Christ had disappeared she knew at once that vision was to be understood in a spiritual sense. She was completely converted to a great divine love and reverent tenderness toward Jesus Christ, her spouse. From this time forth she often received great tasks of consolation from him, and in order that she might take comfort in him more fully she consecrated all her time and all her study and meditations to prayer and the reading and contemplation of Holy Scripture. As formerly she had studied most zealously and had become learned in vast numbers of volumes of profane science, now, after her conversion she applied herself to the books of Holy Scripture, especially to the writings of the Evangelists, giving to these her attention above all else. She said to herself: 'Alas, sinner that I am, how long have I wasted my time in the darkness of profane books! Oh Catharine, here is the Gospel of thy spouse. Put all thy heart upon its teachings as faithfully and constantly as thou canst in order that thou mayest attain the light of truth.'

"Reflecting day by day within her own heart, and questioning also day by day the servants of our Lord Jesus Christ, with whom she loved to speak of him, she became a wonderful teacher of truth. Some say that the ring with which Jesus Christ had wedded her was received and preserved in the City of Alexandria, of Egypt, after the death and passion of Madame St. Catharine."

We have not been able to compare this modernized version with Marius Sepet's manuscript, but we would be interested to know whether the original contains mention of St. Catharine taking cognizance at once that "the vision was to be understood in a spiritual sense." In apparent contradiction to it are other passages which insist on the reality of both the vision and the marriage, in token of which a real ring is left on her finger. According to the ascetic atmosphere of Christian mythology the spirituality of this marriage relation is a matter of course and so the narrator of the legend impresses his audience with the belief that St. Catharine is not merely the bride of Christ in the sense that any nun may be so considered, but in the special and true meaning of the word.

In some versions of the legend it is claimed that when St.

Catharine was tortured on the wheel no blood came from her wounds, but milk, which is characteristic of her as the representation of absolute purity, because according to the Old Testament notion blood is regarded as impure.

The Roman Breviary for November 25, the day of our saint, contains the account of St. Catharine's life, as approved by the Church, and reads in the English version as follows:

"This Katharine was a noble maiden of Alexandria, who from her earliest years joined the study of the liberal arts with fervent faith, and in a short while came to such a height of holiness and



ST. CATHARINE WITH THE EVANGELISTS MATTHEW AND JOHN.
Ascribed to Stephen Master. Presented by Queen Victoria in 1863 in fulfilment of the wishes of the late Prince Consort, to the National Gallery, London.

learning, that when she was eighteen years of age, she prevailed over the chiefest wits. When she saw many diversely tormented and haled to death by command of Maximin, because they professed the Christian religion, she went boldly unto him and rebuked him for his savage cruelty, bringing forward likewise most sage reasons why the faith of Christ should be needful for salvation.

"Maximin marveled at her wisdom, and bade keep her, while he gathered together the most learned men from all quarters and offered them a great reward if they would confute Katharine and

bring her from believing in Christ to worship idols. But the event fell contrariwise, for many of the philosophers who came to dispute with her were overcome by the force and skill of her reasoning, so that the love of Christ Jesus was kindled in them, and they were content even to die for his sake. Then did Maximin strive to beguile Katharine with fair words and promises, and when he found it was lost pains, he caused her to be hid, and bruised with lead-laden whips, and so cast into prison, and neither meat nor drink given to her for a space of eleven days.

"At that time Maximin's wife and Porphyry the Captain of his host, went to the prison to see the damsel, and at her preaching believed in Jesus Christ, and were afterwards crowned with martyrdom. Then was Katharine brought out of ward, and a wheel was set, wherein were fastened many and sharp blades, so that her virgin body might thereby be most direfully cut and torn in pieces, but in a little while, as Katharine prayed, this machine was broken in pieces, at the which marvel many believed in Christ. But Maximin was hardened in his godlessness and cruelty, and commanded to behead Katharine. She bravely offered her neck to the stroke and passed away hence to receive the twain crowns of maidenhood and martyrdom, upon the 25th day of November. Her body was marvelously laid by Angels upon Mount Sinai in Arabia."

Note here that in the Breviary the pagan prince is called Maximin, while in the legend he is identified with Maxentius, who was beaten by Constantine in the battle of Saxa Rubra, and after his defeat was drowned in the Tiber. In this way the legend of St. Catharine had become closely affiliated with the final victory of Christianity.

According to Mielot St. Catharine addresses Christ in a prayer before her execution, and he answers her from out of a cloud with these words: "Come thou, my much beloved, come my bride! The gate of heaven is open to thee. The dwelling of eternal peace is prepared for thee and awaits thy coming. The glorious hosts of virgins descend with great rejoicing to thee with a crown of victory. Come therefore and be assured that I will graciously grant thee all those favors which thou askest. Yea I promise to extend all help, assistance and comfort which thou askest me also to those who in pious faith revere thy passion and will call on thee in danger and extremity. I promise to them all these benefits and the grace of heaven."

According to the legend Mt. Sinai became the burial place of St. Catharine's body, and Marius Sepet claims that the beginning

of the public worship of St. Catharine dates from the discovery of her tomb on Mt. Sinai in the eighth century.

He says:

"The worship of Catharine spread very rapidly among the



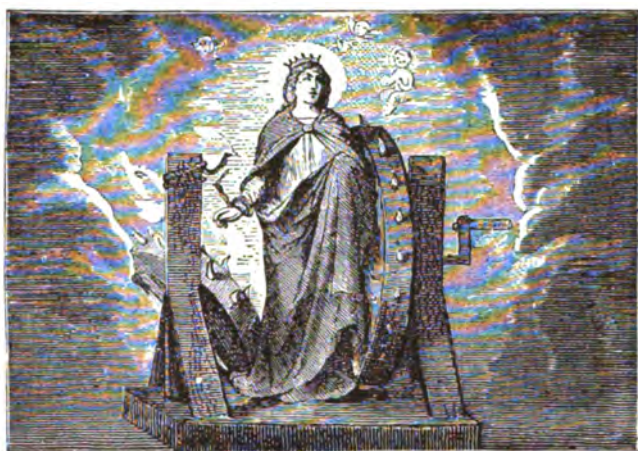
ST. CATHARINE'S DELIVERANCE.

From Mielot's *Vie de Ste. Catherine* as revised and modernized by M. Sepet.

Christians of the Orient and in the whole Greek Church, whence it penetrated into the Occident and was received also in the Latin Church. This happened before the crusades, for the French Na-

tional Library contains two manuscripts of the old Latin legend dating from the time of the first crusade. The crusades by encouraging and facilitating pilgrimages to the holy places of the Orient, have undoubtedly contributed much to the spread of the fame and the worship of St. Catharine, whose relics rest in a monastery on Mt. Sinai."

It is impossible to tell how old the legend of the mystic marriage may be, but it seems sure that as soon as it appeared on record it spread with great rapidity and became very soon afterwards well-nigh the most popular of all legends. Its popularity kept at its height between the fourteenth and sixteenth centuries, and we may not go astray if we assume that the currency of the unwritten tales prepared the rapid acceptance of the legend when it first made its appearance in literary shape.



ST. CATHARINE'S MARTYRDOM.

From the *Little Pictorial Lives of the Saints*.

In ecclesiastical art St. Catharine is represented with a spoked wheel which in consequence of this is called St. Catharine's wheel. Frequently she carries in her hand a palm branch or books, both in token of the eminent position which she holds on account of her great learning. The most celebrated illustrations of her life are frescoes by Avanzi and Altichieri in the church of St. George at Padua, completed in 1377, and by Masaccio in the church of St. Clement at Rome made in the fifteenth century.

Not only are there many altarpieces in the churches of Catholics (and even some in Protestant countries) which have come

down from pre-Reformation times, but our art galleries also contain many valuable pictures of St. Catharine including representations of her mystic marriage. All of them bear witness to the

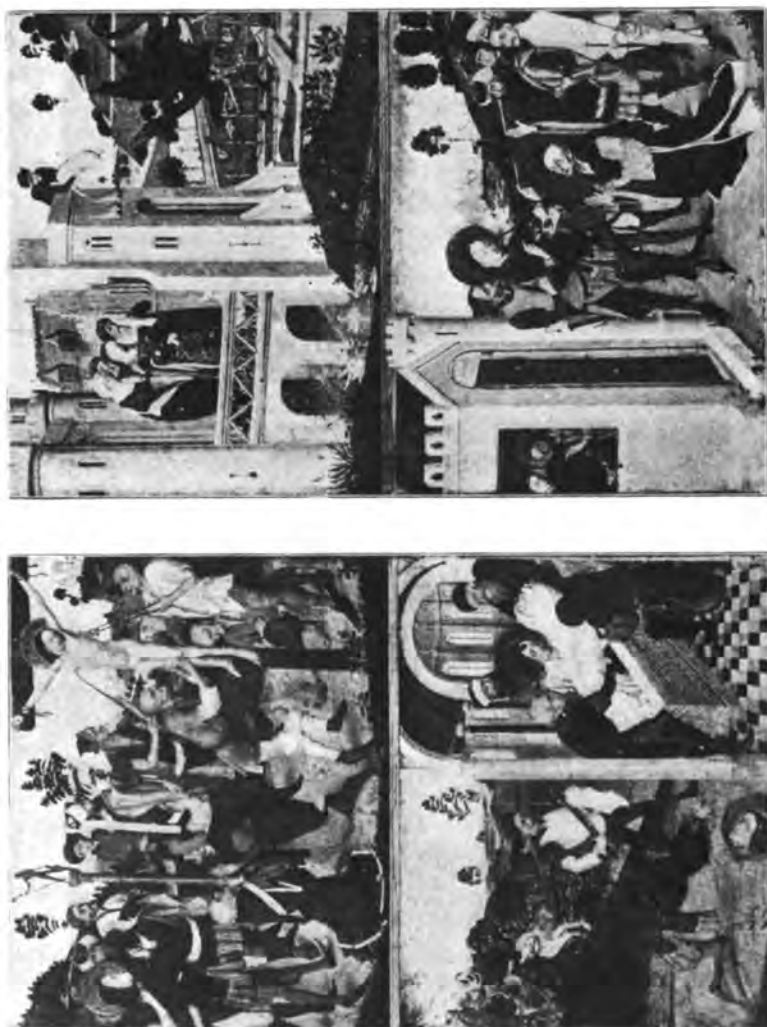


SCENES FROM THE LIFE OF ST. CATHARINE.
Artist known as the "Master of the St. George Legends."

tenderness with which the idea was cherished at that time all over Catholic Christendom.

The Art Gallery of Cologne possesses perhaps the richest collection of St. Catharines. Among them is a triptych, an altarpiece

consisting of a center with two wings, which contains a series of twelve illustrations of the life of St. Catharine by an unknown painter commonly designated as the Master of the St. George



SCENES FROM THE LIFE OF ST. CATHARINE.
Artist known as the "Master of the St. George Legends."

Legends. We see that even in this subject the artist remains faithful to his favorite topic, for he introduces the motive of the dragon fight into the Catharine legend.

[TO BE CONCLUDED.]

A CRITICISM OF MODERN THEOLOGY.

BY HERMON F. BELL.

NOT in criticism of traditional Christianity, whether that of the Apostles' Creed, of the Roman Church, of Calvinism, or of American Protestant orthodoxy, is the present article written. It is assumed that however vigorous these are in outward appearance or however widely held,—it is assumed that these traditional orthodoxies belong to the past, not to the future. So thoroughly have their premises been undermined that these beliefs will fall of themselves as soon as the more progressive churches and schools spread the results of modern study. But does this current liberal theology offer something better? Does it meet deep human need, or give strength to the faint-hearted in life's struggle? Our debt to modern Christian theology, such, for example as taught in Union Seminary, Yale, and similar institutions, is large,—so much so that it seems ungracious almost for these of us who enter into its heritage to speak the word of criticism. Yet this word needs to be said; and after all, will we not better prove ourselves worthy disciples of true scholars and devout men when we transcend their positions than when we accept their conclusions? They it is who enable us to pass beyond them.

Modern Christian theology is essentially negative. It is on the defensive. It is also illogical, but this is the result of its defensive position. Compelled to take away from the old theology continually, its endeavor is to retain the old terms and the old symbols and to show that they have value. There is lacking the all-compelling power of a comprehensive gospel that must be preached. The illogical position of modern Christian theology may be seen by a study of its teaching as to the Bible and as to Christ.

1. *The Bible.* Liberal Christianity makes the Bible the great subject of study. True it believes in the composite origin of the Pentateuch; in the Psalms as representing a great number of authors;

in the prophetic books as composite; and some, as Daniel for example, as very late; one at least, Jonah, as allegorical. It holds even that much of the Old Testament is colored by the prejudices, the fables and even by the jealousies and hatreds of the Hebrew people. As for the New Testament, the miraculous element is explained by natural causes or at any rate regarded as the less valuable part of the book. It is said that the part of the supreme worth is that which tells us of Christ. Do we ask why the Bible, not being infallible, is taken as the great book of religion, the answer given is that it is by reason of its witness to Christ.

2. *Christ.* Christ is not only the standard by which the Scriptures are judged, but he is the center of the theological and religious thought. He is not represented as the metaphysical second person of the Trinity. He is not believed in as the Creator of all things. At least, such expressions as are found in the prologue of John are either interpreted in a figurative sense, or treated simply as a part of the philosophy of that ancient time, which thus bore witness in its own terms to the moral supremacy of Jesus. Some believe in the Virgin Birth; some do not. Many are undecided. Nearly all agree that it is a question of relatively small importance. A few believe in the bodily, the physical resurrection of Jesus. The great majority do not, but believe in what they call the spiritual resurrection. This teaching concerning Jesus is certainly far from orthodox. How is it that Christ is, if anything, made even more than before the center of theology? It is said that we find Jesus to be supreme in the realm of morals and religion.

Modern liberal theology is Christo-centric because of what it finds Christ to be. It is Scriptural because the Bible best teaches us of Christ. And so, despite all the differences between the old theology and the new, the resulting changes in the worship of the churches or in the statements of religious belief are very slight. The Apostles' Creed can be repeated,—with a moral and religious rather than a metaphysical interpretation. The Bible occupies its old time place on the pulpit. Christ is still the center of religious thought and devotion. And this theology is professedly based upon the experience of the church universal.

The theology of a universal religion must be based upon the experience of the church universal. Notwithstanding its claim it is upon this very point that modern Christian theology is especially open to criticism. It does not rest upon universal experience. For one thing, it confines itself to the Christian Church; but in the church of the living God, we must include all who in all ages, have been

led by the Spirit of God. And who have been thus led? Certainly all who have achieved anything of goodness or had any visions of new life which they have carried forward to realization; for without God no man can accomplish anything. The experience of Moses and Isaiah surely counts for something; so does the experience of Socrates and Plato, to say nothing of the multitudes of true men and women unknown to fame. How contradictory then to appeal to the experience of the church universal to show that all that this church knows of God it knows through Jesus, when great numbers of its members lived before Jesus, and many of those who have come after never even heard of his name! How contradictory—unless the claim is that even though these patriarchs and leaders and teachers of men, both great and small, did not knowingly receive strength from Christ, yet it was in reality from him that they had power to be and to become sons of God. But modern theology makes this claim impossible by taking metaphysics from theology and resting its case simply upon the moral supremacy of Jesus. With its denial of a metaphysical Trinity—such as our fathers believed in—the new theology can no longer speak of Jesus as the light of every man coming into the world. It thus at one sweep shuts him out from communion with those who lived before he did, and also really denies its own great affirmation that all that the world knows of God it knows from Jesus. But perhaps it is not affirmed so strongly as this that all knowledge of God is through Jesus. Earnest men want the largest and fullest revelation of God it is possible for them to have. If Christ is not all, why make him the Alpha and Omega of theology and religion?

In reply to all this, perhaps it will be said that the Christian Church by its very existence, testifies to the present power of Jesus, or that the individual Christian to-day does receive strength from him, or that all the best that has been accomplished in the last two thousand years has been done under the influence of Jesus. There is considerable force to such statements. As a great historic person, Jesus has entered into human history and has left an influence that will not cease. Men to-day are made better when brought under the influence of Jesus. But so are men made better when brought under the influence of Lincoln, to take a single illustration. And it proves nothing to say that Lincoln influences men for good because consciously or unconsciously, he learned from Jesus, for so also Jesus received from those who lived before his time. Much confusion as to the present power of Jesus in the world to-day results from lack of clearness on the subject of the resurrection. What is meant by

a spiritual resurrection? Is it simply that the apostles thought they saw Jesus? Or is it that his influence has remained on earth? But it is true of all men that the good they do lives after them. Or did Jesus really appear in spiritual form? But if he appeared was it not in bodily form, for who has seen a spirit, or what is a spiritual form? Then, too, the question of prayer to Jesus or in the name of Jesus is here suggested. Prayer to Jesus if justified at all must be on the ground that Jesus is very God. Men pray only to whom they believe to be a present power. Is Jesus so present? Does he to-day restrain men from evil? Does he help them to be what they ought to be? Yes, he does, but none otherwise than by his example and his influence, as St. Francis does in his own degree. Unless we believe in a metaphysical Christ, who, like God, or we might say as God, is present, an indwelling spirit, how can we pray to Jesus? Modern liberal theology says Christ is not such a spirit, and yet it makes him the All in All of theology.

Modern theology is at fault in that it does not follow the logic of its own teachings. Either the conservatives are right and the new theology is wrong in its teaching as to the Bible and Jesus; or, if the new theology is right in the results of its scholarship it is open to criticism for still giving the Bible and Jesus the place it does. Modern Christianity has brought the Bible back from its infallible position and given it a place with the world's literature, but it continues to hold it apart from other books. It has taken the distinctively infinite attributes from Jesus, it confesses his limitations, yet it worships him and makes him authoritative;—and why? Because of his alleged sinlessness. But this sinlessness cannot be proven. We can no more speak of the sinlessness of Jesus than of the artistic perfection of Michael Angelo or Raphael. And every one knows that however great Angelo was as an artist, he was not perfect. He lacked some qualities that Raphael had, and *vice versa*. So Jesus lacked some qualities that Paul had. To say that by sinlessness we mean that Jesus did no wrong,—this is at best a merely negative statement. To say that he did everything that was right and that ought to be done, to say that he combined in perfect degree all good qualities,—this no man is able to assert. If the assertion is made, it is no more valid than the old proof for the infallibility of the Bible, namely, that when we read it we know that it finds us and we are inwardly convinced of the truth of what we read, hence every word, every part of the Bible is without error. It is a similar proof that is offered for the sinlessness of Jesus,—because this or that or all these incidents reveal his greatness and his goodness, the

conclusion is drawn that he was always without fault of any kind. If, however, any one prefers to appeal, as is often done, to the supposition that Jesus claimed to be perfect by word or by implication, let such a one remember that a similar proof for the infallibility of the Bible has proven inadequate. Unless Jesus perfectly and completely reveals all of God that we know, why make him the one leader, the one teacher, the one example? No man, not even Jesus, is great enough or wise enough, or good enough to be the sole authority in morals and religion.

Modern theology fails to meet the universal need not simply by reason of what it teaches, but far more by reason of what it neglects to say. It is at fault in confining itself to the Bible not so much because the Bible is not helpful as because there are other messages from God. To take one illustration. God spoke to the ancient Greeks in a way that He did not speak to the Hebrews or to any one else; and the Christian Church by taking no account of this message is neglecting the Word of God. To be sure, the Christian Church does not forbid men to study or to read these words spoken to other peoples than the Hebrews, but it does not, as a religion ought to do, stop men in the busy rush of life and say,—hold, here is a word of God for you. It does not in church or church school tell of that real Word of God which comprises all the great truths which courageous souls have seized upon down through the entire stream of human life. And God has sent us prophets even in recent years. There are Victor Hugo, and Goethe, and Browning, and Tennyson, and Carlyle with his message that might is divine because the only power that can accomplish lasting results is power that is righteous; and there is Emerson to teach us that self-reliance which is trust in the spirit within and above us. And there is Abraham Lincoln. As many lessons are to be gained by study of his life as that of David, who was taken from tending his father's sheep and made ruler over Israel. It is not enough once a year to suspend, as it were, religious exercises and preach a patriotic sermon on Washington or Lincoln, or of an evening to discuss the poetry of Browning or Tennyson. There is need of clear and emphatic witness to the great fact that the all-comprehending God has given us the enduring literature of all nations as His Divine Word. And this word asks not toleration, but demands its rightful place as the Book of the Church.

And modern theology fails in confining itself so much to the historic Jesus, not because his teaching is not helpful or his life inspiring, but because the Eternal Father, the Ever-present Spirit is

the one for whom our souls hunger and thirst. And He has not confined the revelation of Himself to one age or to one man. The Father Almighty spoke to Moses. He gave strength to Cyrus, His anointed. He made Cæsar the instrument of His will. He taught Demosthenes oratory. He gave Paul zeal for the Gospel he had experienced. He was the Father of Jesus and the God of Aquinas. He came to Mohammed in Arabia. He inspired Gautama with pity. Yes, and God is in the world to-day, the all real, the all vital, the all conquering fact of life. No mother's love but is token of a fuller love of God; no father's care but is from Him.

Did we think of saying that the Bible and Jesus adequately and perfectly reveal God? Millenniums of years and countless lives have told us only a little of His greatness and His goodness. Modern Christianity fails because it points men backward rather than forward for the ideal. The best is yet to be. Universal religion demands a universal Bible and an ever present God. Unless modern Christianity succeeds in showing the Bible, as at present, constituted to be absolutely unique, there must be a revision of the canon. Those who chose the present one are not competent to bind us to-day, any more than Ezra was competent to select the Gospels or the other New Testament books. How could he be when he lived before they were written? Unless modern Christianity can show as it has not yet done that Jesus, the historic man of Nazareth, is to be identified in a unique way with the ever present Spirit of God, it must cease to center around him. And it is not enough to appeal to the experience of the great body of Christians; for it stands to reason that even as one who had never traveled beyond his native country nor even read of foreign lands, unless with the object of becoming more firmly convinced of his own country's pre-eminence,—even as such a one would believe all the good to be within his own fatherland, and base his claim perhaps upon his own experience, so those who confine their religious reading to the Bible or books about the Bible, and their thought of God to Jesus (as the great body of Christians has done) would regard this book as pre-eminently the Word of God and Jesus the one authority and,—to prove these things, quote from their own experience. Nor can the burden of proof be shifted. It does not rest with such as the writer, but with modern Christians, because they are the ones who have themselves denied the infallibility of the Bible and the deity of Jesus. It lies before them either to present some valid reason for not accepting the logic of their own results, or else accepting it, to pass from Christianity to universal religion.

MODERN THEOLOGY: AN EXPLANATION AND JUSTIFICATION.

BY THE EDITOR.

MODERN Theology has undoubtedly its weak points, and Mr. Hermon F. Bell brings them out in his article "A Criticism of Modern Theology," published in the present number. We are glad that while criticising the science he studied, he at the same time gratefully recognizes how much he owes to it. We do not deny the justice of his criticism but we wish to say that there is another side to the question, and there are many things which can be said—we will not say in palliation of its faults, but certainly in their extenuation, which to an impartial judge will amount to a justification.

First we must consider that modern theology is in a state of transition. Its many inconsistencies are simply due to the fact that a reform can not attend to every detail at once. We build up and tear down, and while a new interpretation is growing traces of the old are still lingering with us.

There is, however, an additional reason for the inconsistencies of modern theology. Many theological thinkers see them all too plainly, but they know very well that the time has not yet come to declare from the housetops what they are willing to whisper into the ears of serious inquirers. If they were too frank in their utterances, they would give more offence than would be good for many people who are on the fence, uncertain whether perhaps all religion should not be discarded as a superstition.

Religious questions must be treated with great reserve, and students of a groping mind should be dealt with gently and with great consideration. This has necessitated the modern theologian to acquire the habit of writing between the lines much that he has to say, and the thoughts which he thus merely hints at are frequently the most important ones. It means that there are problems in modern theology which the professor is neither willing nor called upon

to solve for his students, but he must leave it to them to work out their own salvation.

The truth is that, so far as I can see, the development of theology is too rapid, and it would be better if it were retarded, for it would not be good for our social and public life if our religious convictions changed so quickly as to give the churches no chance to adapt themselves to the new conditions. They would go to the wall and a great institution which ought to be an enormous power for good would be lost thereby.

Incidentally I will say here that upon the whole the brake on the wheel of progress in the several congregations is not the clergyman but the vestry. The clergy as a rule have been confronted with the various problems of theology. To a great extent they are acquainted with the difficulties that beset their intellectual horizon, and they are more liberal than they dare to own in the pulpit. This statement should not be interpreted to mean that they are cowards, but only that they have sufficient tact not to unnecessarily offend the weaker brethren who have not yet grown into the stature of the freedom of the children of God. St. Paul's advice is heeded, that they should be treated with consideration, and there are many who still require milk and should not be fed with meat. It so happens that the most active members of the congregations, those who are at the same time the most ready to contribute to the support of their church, are exactly those who vigorously insist on adhering to the old traditions. These men are valuable and it would be a pity if they were to change their minds too quickly.

There are exceptions of course, and I have known vestrymen who work for progress, possibly a conservative progress, but then as a rule they are mostly in sympathy with the work of their pastor and constitute his best support.

We must also consider that the new theology has by no means been worked out to such an extent as to have led to a practical agreement. This appears, for instance, in a point upon which I would take issue with Mr. Bell. He seems to think that modern theology should discard the Christ idea and concentrate its sympathies on Jesus. I grant that many theologians, especially those of the most liberal churches such as the Unitarians, show a great preference for emphasizing the noble humanity of Jesus in contrast to the philosophical idea of Christ the God-man, but I take the opposite view: I prefer the Christ ideal to the Jesus of the Gospels, and am glad to notice that, though a minority, yet some very prominent theologians would side with me. Professor Pfeiderer, for instance, in

one of his latest publications says very boldly and frankly that the "Jesus sentimentality must go."

There is no doubt but that the most important idea in traditional Christianity is the doctrine of an ideal man, a divine example, a God-man, a type of perfection. We ought to cling to the ideal, and not to the accidental personality which on account of a certain historical coincidence has become the nucleus around which the ideal has crystallized. A critical study of the Gospels will reveal to us that the best features of the Jesus picture are the traits that have been superadded to those data which may be regarded as historically best attested. Take, for instance, the words of Jesus on the cross, "Father, forgive them, for they know not what they do." It is one of the noblest expressions of a dying martyr, and yet it is a late addition which appears only in Western manuscripts, and there is little doubt but it has been inserted to prevent Jesus from falling behind the merit of Socrates, who when drinking the hemlock, bore no grudge against his enemies who had condemned him to death. All the events of Jesus's life which are positively historical indicate that his horizon was limited by the superstitions of Galilee, and it appears that he made his living by exorcising devils who were then assumed to be the cause of all diseases. The historical Jesus is not the man on whom future theology will have to rely, and it seems to me that there is more value in the so-called metaphysical speculations of the Christians frequently denounced as obsolete and hyper-orthodox, than in the rationalizing liberalism of the praise allotted to "the gentle Jesus." Let us bear in mind that our religion is not called Jesuanity but Christianity, and that in the actual development of the Church the foundation has always been the Christ ideal, their interpretation of Jesus to the Christ ideal of their time—never *vice versa*. The narrative of the life of Jesus never played any significant part in the foundation of the Christ ideal.

I will add only one more remark. Mr. Bell accuses modern theology of being negative, and I will say that frequent attempts have been made to state the positive doctrines of the new conceptions of the Christianity which is now dawning on mankind; but it is natural that none of them has as yet found universal recognition, and these formulations of the positive aspect of the new Christianity must so far be considered as mere attempts, mere propositions, mere suggestions, the acceptability of which is still under consideration. It is neither desirable, nor can it be expected, that a positive statement should become the common property of all the progressive denominations within a short time. The churches are in a state of

fermentation and we must not be impatient. The period of growth, the period of clarification, must have its time and we must bear in mind that here philosophy will have to come to the aid of theology. The new Christianity will have to seek its foundation not in historical statements, not in special books, but in eternal truths. They may utilize historical material, but it will never provide them with the bottom rock on which they can build with safety.

If the Christ ideal remains a living force in the Church, we need not cling with such nervous anxiety to the figure of Jesus, nor be troubled whether it is historical or legendary.

Modern theology so far has made remarkable progress. The leaders in the movement have done wonderful work, and that their labors are not yet finished, that the solution of the problems has not yet been brought to a consummation is certainly not their fault, but is due to the difficulties that attend the situation.

Mr. Bell's very criticism of modern theology is an evidence that its seed is working most successfully in the hearts of the growing generation. He works on in the spirit in which he has been taught, and in his modest way he recognizes the fact. His article is instructive and I would even say true. I sympathize with his attitude and expect that our readers will do the same, but at the same time I feel that it would be unfair to let the accusation stand as if the shortcomings of modern theology should be laid at its own door. There is another side to the question and it is for this reason that I took up the pen to write a word of explanation of the apparent inconsistencies of modern theology.

WAS JUDAS A TRAITOR?

BY THE REV. JOSEPH C. ALLEN.

IT is very difficult to understand Judas Iscariot on the basis of the accounts of him in the New Testament. Even the writers of the Gospels, though they were not interested in psychological problems or in any history save that of the Master, were evidently perplexed at the conduct of Judas, and at a loss how to account for it. Luke gives striking expression to this perplexity, when he begins the account of Judas's bargaining to betray Jesus with these words (xxii. 3), "And Satan entered into Judas." Surely if demoniacal possession were credited at the present day, we should most certainly accept Luke's statement that an evil spirit entered into Judas Iscariot, as the only plausible explanation of the conduct that is charged against him. For the betrayal, according to all accounts in the Gospels, appears to be without any but a trivial and sordid motive, such as in modern times would incline us to think of Judas as a moral imbecile.

Again, we with the Gospel writers must be astonished at the sudden emergence of such baseness, the lack of development in disloyalty and treason. It was, according to Mark and Matthew, only two days at the utmost before the arrest of Jesus, when Judas went to the priests and bargained for his betrayal. There appears no evidence of his unfaithfulness prior to this time. Nor is any fault shown in his previous conduct and bearing, save in the Gospel according to John, where it is said (xii. 6), "He was a thief, and having the bag took away what was put therein." We must regard this statement with some doubt, owing to the silence of the other Gospels concerning it. But if Judas was an embezzler, or even a downright thief, there is a vast difference between such contemptible vices and what appears to be the basest, most pathetic treason known to history. Let us suppose that Judas betrayed his Master in order to avert the discovery of his thefts. Then he must have been a man

of such utter baseness of character that both Jesus and his fellow apostles would have seen through him long before this. John does indeed intimate that at least Jesus understood Judas perfectly (John vi. 70). Here however the author of the Fourth Gospel seems to be speaking as a theologian. But at all events, the apostles seem not to have discovered any serious fault in him before his great crime, save possibly petty thieving, and even this seems not to have been generally known among them. He must have appeared faithful to his Master in the many times of gloom and danger that the little company had experienced before this. When Jesus while still in Galilee told his disciples of the evil fate that would come upon him in Jerusalem, the disciples, it is said (Mark ix. 32), "understood not the saying, and were afraid to ask him," and (Matt. xvii. 23) "they were exceedingly sorry." There is no hint that Judas was not amazed and saddened like the rest at the gloomy predictions of the Master. If he was at this time in his heart disloyal, or if he was a disciple of Jesus for selfish or unworthy reasons, would he not have deserted as soon as it appeared that his Master's course led to danger and ruin? So base a man as Judas appears on the face of the Gospel story to be, would desert Jesus, we should think, before he entered Jerusalem—especially if he had heard and believed the prediction that his Master would there encounter opposition culminating in disaster and death.

It is furthermore strange and almost incredible, that Jesus would choose among his twelve apostles a moral imbecile. Except in this instance, Jesus appears to have been a good judge of character. When questioned or addressed, even by strangers, he replies as much to the questioner as to the question. It is of course quite likely that this characteristic is exaggerated in the Gospels, for the happiest replies would be the best remembered. But there must at least have been a nucleus of fact within the exaggeration.

Significant too, in this connection, is the propensity of Jesus to nickname his apostles. He called one of them "Rock" (Peter)—probably with reference to his solidity of character and loyalty of spirit; and the epithet appears on the whole to have been well deserved. There were two others that he called "Sons of Thunder." It is evident then that Jesus paid particular attention to the peculiarities of his apostles. These twelve men were of his own free selection, apparently out of a much larger number of disciples (Mark iii. 13, 14). They must have seemed to Jesus just the sort of men he wanted for intimate and confidential relations with himself, and for the advancement of his cause. Why then would he choose one so base as the Judas

of these traditions, who would turn traitor for fifteen dollars or to cover up his pilfering? And if he made such a blunder at the start, why did he not, before it was too late, discover the true character of Judas Iscariot and expel him from the apostolic company?

While these difficulties confront us in the story as a whole, certain details in the evangelic versions of it are still more perplexing. In the first place, all the Gospels but Luke declare that at the Last Supper Jesus pointed out Judas as the man that should betray him. But if Jesus did actually designate the traitor, why was not Judas from that moment watched and prevented from leaving their company? Furthermore it is extremely difficult to conceive of Judas as proceeding any farther in his treacherous design, after he had been thus exposed. Superstitious fear if no other motive, would deter him, we should think.

But setting aside this designation of the traitor, we have the testimony of all four Gospels, that Jesus said at the Last Supper, "One of you shall betray me." If he did actually say these words, and if he meant them in the literal sense in which the Gospels interpret them, we should think he would take precautions against expected treachery. But it appears that he did not take precautions against treachery on the part of an apostle. Judas was apparently suffered to separate himself from the others. Then as he came with the soldiers, he knew just where to find Jesus. Now the most ordinary prudence would have prompted Jesus, if he suspected treachery, to change his camping place.

The Fourth Gospel meets these difficulties by the view that Jesus deliberately and consciously invited his fate. We are told in that Gospel, that Jesus knew the badness of Judas Iscariot very early—presumably at the time he chose him for an apostle. For the Master is declared to have said, "Did I not myself choose you, the twelve? and one of you is a devil" (John vi. 70). It is thus implied that Judas was chosen just because he was a bad man. And that Jesus sought his fate is indicated in these words: "I myself lay down my life, that I may take it again. No one took it away from me; but I myself lay it down of myself" (John x. 17, 18). In accordance with this conception that Jesus was inviting his fate, we are told that at the Supper he dismissed Judas with the enigmatic words, "What thou doest, do quickly" (John xiii. 27). And Jesus is represented as assisting, later on, at his own arrest. He goes forward to meet his captors, and announces to them that he is the one they are seeking (John xviii. 4-8). The traitorous kiss is wholly

omitted in this account, and it seems as if the traitor's part is superfluous under the circumstances.

But the Synoptic Gospels give us a different impression of the attitude of Jesus at this hour. They tell us that, instead of welcoming his fate, he prayed that, if it were possible in God's plan, he might be saved from it. It is reasonable to feel some doubt as to the literal accuracy of this statement, since it implies that Jesus prayed aloud and was overheard by his very drowsy companions. But this does not militate against the story's substantial truth as an expression of the feelings Jesus seemed to his disciples to show at this time. Indeed throughout the Supper and up to the time of his arrest, Jesus appears in the Synoptic accounts to be in great dejection of spirit; and this must have been indeed the case, because the tendency of the disciples would be to represent it otherwise.

It appears then, that the Gospel writers are themselves at a loss to understand the conduct of Judas in any sense that is consistent with the confidence Jesus bestowed upon him in choosing and retaining him as an apostle. If we would find a satisfactory solution of the problem, we must first sift the accounts of the betrayal, to determine what in them is most primitive, most essential, and most likely to be genuine reminiscence. First of all then, Matthew's story of the money transactions with the priests, the return of the bribe and the final bestowal of it (Matt. xxvi. 15, 16; xxvii. 3-10), must be rejected as unhistorical. All this is manifestly derived from a passage in Zechariah (xi. 12, 13). We may too, go farther to say that every story of a money consideration is probably pure invention. The disciples would never know what dealings Judas had with the priests. In fact, they could hardly know even that Judas had seen the priests.

We may consider too, as mere conjecture, the hint of a connection between the anointing at Bethany and the beginning of treachery on the part of Judas (Mark xiv. 3f.; John xii. 1f). Possibly, however, Judas may have been absent from the rest of the company for a while after this occurrence, and thus the rumor may have started.

The two stories of the death of Judas and purchase of the Field of Blood (Matt. xxvii. 5f.; Acts i. 18f.) are materially and hopelessly at variance, and are not mentioned in Mark or John. These stories may have arisen partly because of some purchase by the priests of a burying ground; partly because Judas from this time ceased to have any relations with the disciples and they did not know what became of him: in part again from the feeling that some

sudden and terrible death was due him for his crime. Furthermore, the story of the traitor Ahitophel's suicide by hanging (2 Sam. xvii. 23) is likely to be a source of Matthew's story of the similar suicide of the traitor Judas.

There remain the accounts of the betrayal itself, and of the prediction of it by Jesus at the Last Supper. It is possible that the historical kernel lies entirely in these predictions. That is to say, some dark hint of Jesus about possible treachery among his disciples, or of desertion in time of danger, may have given rise to this story that Judas Iscariot actually betrayed the Master. But this is only possible. All four Gospels and the Book of Acts concur in the testimony that Judas "was guide to them that took Jesus" (Acts i. 16). Here it would seem, if anywhere in the story, is genuine reminiscence. It would be more likely that the account of the predictions should be based on that of the betrayal, than that the predictions themselves should give rise to the story of the betrayal.

In the accounts of the betrayal, it is said that there came with Judas "a multitude with swords and staves." If it should present any difficulty, we may reasonably question the number; for in the darkness so few as a dozen or only half a dozen men might seem to the distracted disciples a crowd. It is declared in Mark and Matthew, that Judas came to Jesus, called him "Rabbi," and kissed him. Luke however is slightly at variance here, making it appear that Judas only tried to kiss Jesus, but was repelled by his Master's rebuke. But this difference in testimony is immaterial, except as an indication that here we have reminiscence rather than legend or baseless rumor. If the story of the betrayal were itself a legend, we might find a source for this detail of the kiss in the account of the assassination of Amasa by Joab (2. Sam. xx. 9f.). But if the story as a whole is true, we must accept the report that Judas actually did at least try to kiss Jesus. For the apostles could not fail to notice and remember how Judas greeted his Master and what signal, if any, he gave to the officers and soldiers; so that if the matter of the kiss were legendary, the true account would be found, besides the legend. As to the statement that Judas had told the men that accompanied him, "Whomsoever I shall kiss, that is he," this simply expresses what was inferred from the conduct of Judas at this time, and is therefore of no value as testimony.

We come now to the words at the Last Supper. The report that Jesus on this occasion predicted his betrayal by an apostle may be legendary, but it would seem on the whole more probable that he did say something of the sort. Concerning this Last Supper the

apostles must have retained very full memories, and the Synoptic accounts of what was said and done at that meal seem to be on the whole sober and reliable. But the actual words of Jesus were probably distorted in memory and tradition, to make them fit more closely the occurrences in Gethsemane. It is possible that he did not have in view any treachery on the part of an apostle, but such negligence, or cowardice, or blundering, as might cause his ruin. It may be significant that the Greek word (*παράδωμι*) that is here translated "betray," does not primarily or necessarily signify an act of treachery. It means *deliver*, and there are places in the Gospels where it is so translated. Here then the saying may fitly be rendered, "One of you will cause me to be captured."

But the designation of Judas as the one that should cause his ruin, is probably an accretion to the original story. As Judas did the thing that Jesus feared or expected one of the twelve would do, it would quite naturally be said that Judas was pointed out as the one that would do it. Furthermore, the influence of a passage in the Old Testament is here apparent. "He that eateth with me" (Mark xiv. 18), and "He that dippeth with me in the dish" (Mark xiv. 20), are obviously taken from one of the psalms (xli. 9), as the Fourth Gospel clearly indicates (John xiii. 18).

The story then, stripped of exaggerations and accretions, is as follows. Jesus at the Last Supper said, "One of you will cause me to be captured," or something of similar import. A few hours later, Judas came with officers and soldiers of the priests, to Jesus in Gethsemane, called him "Rabbi," and kissed him or attempted to do so. The men then seized Jesus and took him away.

It will be convenient at this point to consider some theories of a general similarity of character, with regard to the plan and motives of Judas. In these it is held that he did betray Jesus, and that with deliberate intention, but that his purpose was not a selfish or malicious one, but rather friendly than hostile. It has for example been conjectured by De Quincey, that Judas committed this crime in order to precipitate a conflict, from which he trusted his Master would emerge triumphant. But it is difficult to reconcile this theory, or others involving deliberate intention but a friendly purpose, with the representations in the Gospels and Book of Acts, and absence throughout the New Testament of any hint to support such a view. For if the motive of Judas was friendly to his Master, he would, it seems almost certain, confide in one or more of his fellow apostles, hoping, and with good reason, to enlist their sympathy if not co-operation. Then through these disciples that had learned his true

purpose, a more charitable opinion of Judas would be perpetuated, perhaps alongside those we now find expressed in the Gospels. Substantially the same objection applies, though with less force, to the theory of Neander, that Judas sought through the betrayal to put his Master's Messianic claims to the test, thinking that if he was truly the Christ he would be rescued by angels, but if not, he deserved destruction. Judas in that case would be more secretive; but, conscious of his high purpose, he could hardly help giving to others of the apostles some hints of the questions and plans that were in his mind; and in these revelations they would have material for a more favorable interpretation of his conduct. All this would be especially true, if Judas felt confident that his Master would be vindicated by the test; but if on the other hand he had a strong suspicion that the result would prove Jesus to be an impostor, he would not greet him with a kiss.

What theories remain to be considered depend in part on the fact that Judas Iscariot was not like the other apostles a native of Galilee, but of Judæa. The most radical of these theories reduces the whole story of the betrayal to a legend. The original tradition, it is supposed, did not account for the ease with which Jesus was captured; so Christian ingenuity exerted itself to find an explanation. Some passages from the Old Testament (most of which have already been referred to in this paper) suggested details of the legend. We know that when Jesus was captured, his disciples "left him and fled" (Mark xiv. 50). Judas may then have returned to his home and never again joined the Galilean disciples, so that the legend of the betrayal would be conveniently fixed upon him. (Cheyne in *Encyc. Bib.*) This theory could only be accepted as a last resort, so skeptical is it of the Gospel traditions. The accounts of the Last Supper and the night in Gethsemane—peculiarly memorable hours, since they were the last that Jesus spent with his disciples during his mortal life—would be strangely meager and incoherent, if all references to the betrayal were left out.

Another theory has been succinctly stated as follows: "In all probability Judas, being of the district of Judah, while the rest were all Galileans, was not impressed with the Messianic character claimed by Jesus, and therefore, merely to obtain immunity for himself, committed the cowardly act of betraying him to the officers and soldiers of the priests that came with swords and staves to seize him and his followers." (Kaufmann Kohler, Ph. D. in *Jewish Encyclopædia*). This theory, amplified and possibly modified to some slight degree, gives a simple and natural solution of most of the

difficulties. We may suppose that while he was in Galilee Judas did not seriously question the Messianic claims of Jesus, but was in every sense a loyal disciple. But now that he was in Jerusalem, he viewed matters once again through the Judæan atmosphere that he had known in his early years, and it did not seem to him that Jesus answered the necessary conditions for the nation's Messiah. However, he did not look upon him as by any means an impostor, but still revered him as a wise and good religious teacher. The betrayal was not a deliberate act, and during the Last Supper Judas had no idea that he would ever be guilty of such conduct. But after the Supper, and while for some reason the poor man was alone, he was seized by soldiers of the temple guard, who threatened him and put him into a terrible fright, till he consented, on consideration of his own safety, to conduct them to the place where his Master was spending the night, and to point Jesus out to them.

This theory, though satisfactory in other respects, meets a difficulty in the kiss that Judas, when he came with the soldiers, gave to Jesus. A man that was frightened into betraying one he held in veneration, would hardly, we should think, do it with a kiss. It is however conceivable, that this salutation was an expression of his sorrow and compunction for his cowardly conduct. Nevertheless it was in effect a signal to the captors of Jesus, and it seems unlikely that Judas would use this salutation if he was a traitor against his wishes and through extreme fear.

To meet this difficulty a theory is now offered that differs from the one just considered, by regarding the act of Judas as a blunder rather than a crime. Jesus, as it appears from both Mark and John, had at former times found it necessary to go into hiding from his adversaries. But now he was in their very midst, and great circumspection was necessary on his own part and that of his followers. Until perhaps two days before the Passover, Jesus resorted to the Temple courts, and taught. And in the very boldness of this act, in the publicity of it, there was at first a strange security. Jesus was getting the ear and sympathy of many of the people, and on this account the scribes and priests hardly dared molest him. But the danger of his situation was increasing; and it appears (especially from John xii. 36 and from Matt. xxii. 37f.) that Jesus abandoned the Temple courts a few days before the Passover, and kept himself in seclusion. It seems quite likely that he intended to repair to the Temple courts during Passover week, and there make a public and explicit avowal of his Messiahship. At least the priests and scribes must have suspected such a move on his part; and as the

Passover drew near, they must have become exceedingly anxious to get him out of the way. And Jesus for his part must have realized that his danger was increasing every day, especially at night. There are indications that he was taking special precautions at this time against being captured at night. After the Last Supper, and probably for a few nights before, he camped on the Mount of Olives, instead of lodging as he had formerly done at a house in Bethany. One motive for this change may have been to decrease the danger of surprise and arrest. He appears to have taken another precaution. The disciples were to watch, lest he be surprised.

During these days of seclusion, Jesus according to the Synoptic Gospels appears to have spoken at great length about his second coming to earth and the establishment of the Kingdom. It seems probable, however, that some of these sayings really referred to his own immediate danger and the likelihood of his capture in the night. The frequent references to the "hour" and to the "night" would be more natural in this sense, than with regard to his second coming. For example, the following has a far more natural sense when we have substituted the term *thief* for "Son of Man," and understand the saying as referring to a possible capture of Jesus in the night: "But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the *thief* cometh" (Matt. xxiv. 43, 44). From this and other similar passages we may infer that Jesus instructed his disciples to be his body-guard and by turns keep watch through the night.

We come now to the words of Jesus at the Last Supper. It was more than likely that on that night the priests would endeavor to apprehend Jesus, since the day following would be a favorable time for him to go to the Temple and proclaim himself the Christ. Jesus, realizing the situation, was full of gloomy forebodings. The slightest carelessness or indiscretion on the part of the watchers, or of any of the apostles, might cause him to be surprised and seized. Was it not natural then, that prompted by his fears, he should exclaim, "One of you will cause me to be captured"? This saying and that about the denial may perhaps have come as one from the lips of Jesus, substantially as follows: "I solemnly warn you that this night, before cockcrow some one of you may ruin and disown me."

The supper ended, the company repaired to Gethsemane, their camping place. Peter, James, and John are detailed to watch, but they fall asleep, "for their eyes were very heavy." They should

have intercepted any intruders that might come toward the Master; but by sleeping at their post they helped bring about his ruin.

Meanwhile Judas Iscariot, for a presumably proper reason, was tarrying in the city. If as the Fourth Gospel intimates, he was treasurer of the little company, he may then have remained behind to make some necessary purchases or to pay some bills. And we might conjecture that this office was entrusted to Judas just because he was a Judæan, and so could deal the better with the people of Jerusalem. But on the other hand his Judæan origin would make him somewhat reckless in his intercourse with the people of the city. His closer ties of tribal relation and of dialect would dispose him to friendship and familiarity with the Jerusalemites, whereas it would seem to him that the disciples and even Jesus were somewhat prejudiced against these people and inclined to be over-suspicious of their purposes. Furthermore it is possible that Judas in this Judæan atmosphere had come to have doubts whether Jesus answered the requirements of the nation's Messiah. At all events he would think somewhat differently from his Galilæan associates, and be inclined to set his own judgment against the cautions of his Master. So on this night, when two or three Jerusalemites come to him and ask that they may see and talk with the Rabbi, Judas assumes that their purpose is friendly, and so consents to be their guide. These men were, however, officers in disguise; and some soldiers were following them at such a distance that Judas would not observe them. On this Passover night, when so many were leaving the city for lodging places in the vicinity, a force of perhaps a dozen soldiers might easily be inconspicuous. Even when they were on the Mount of Olives and close to the spot where Jesus and the apostles were passing the night, they might be taken for a company of pilgrims going to their camp. But when Judas, still suspecting nothing, saluted his Master with a kiss, then we may think these soldiers rushed up at a signal from their leader, and seized their victim.

Against this theory an objection may be urged, which will now be considered. If Judas intended no wrong, his guilt was only similar to that of Peter, James, and John, who slept at their post. How then can we account for the apparently unanimous opinion of the disciples, that Judas was a malicious traitor, and on the other hand for the charity with which the negligence of these three was regarded? The answer is simple. Peter, James, and John brought forth works meet for repentance, and did what they could to atone for their negligence. But Judas, repairing in sorrow and remorse

to his home, missing the visions of the risen Master and therefore concluding that the work of Jesus was a failure, never rejoined the other disciples. Apparently disloyal, as they too would in all likelihood have been were it not for the new faith in the Resurrection, upon him was heaped their merciless judgment, notwithstanding the Master's precept, "Judge not." But must we also be uncharitable? The deed of Judas may, as has been suggested, have been due to cowardice, or it may have been an innocent mistake, but hardly at all events a deliberate crime.

THE SYLLABUS OF POPE PIUS X.*

BY HYACINTHE LOYSON.

[In the last moment, while making the present number ready for the press, we received Father Hyacinthe Loyson's communication concerning the Syllabus of the Pope. We notice that he recognizes the piety of the present head of the Roman Church, but regrets his narrowness. He expresses himself rather boldly, but such is the habit of reformers who have a message to deliver, and high ideals to which they aspire. He is not, however, discouraged as to the future, for he is confident that God still governs the development of the Church, and the very mistakes which the Vatican may make will in the long run lead to progress and reform.—Ed.]

"Roma locuta est, causa finita est."

I HAVE undertaken to write some comments (more or less complete) upon the Syllabus of Pius X; but what is the use since the document is of no interest to any one, both freethinkers and Catholics having formed their opinion at the outset? I refer to those Catholics who are intelligent but not courageous, and who will always submit externally although constantly resisting inwardly, and the freethinkers who have ceased to expect good fruit from a corrupt tree, that is to say, from a Church whose authority rests upon falsehood in history and temporizing in ethics.

Roma locuta est, causa finita est: words which in the text of St. Augustine never possessed the meaning which the Ultramontanes forced upon them, but which to-day have acquired a new significance. Rome might be considered the guardian of a profound secret, but she has finally spoken, and her word has been of so little value that her friends can no more expect anything further than can her enemies. The cause is indeed finished, *causa finita est*.

Pius IX gave us the theory of Ultramontanism, but Pius X puts it into practice, and practice dooms theory. We are witnessing a great practical lesson.

I saw all this in 1869, when I resigned of my own accord from the pulpit of Notre-Dame, a position as good as that of many of our actual bishops, but in which I no longer felt free to be honest. I

* Translated from the French by Lydia Gillingham Robinson.

never lied to my conscience, but more than once I was condemned to keep silence when according to the decree of the Vatican it amounted to prevarication. "Dumb dogs, who have forgotten how to bark," says the prophet. I did not wish to be one of that number.

Without renouncing Catholicism which was too dear to my heart, I appealed from an ill-informed pope to one better enlightened, and from a council limited in its jurisdiction and without liberty in its deliberations, to a council representing not a part only of Christianity but Christianity as a whole, and speaking not in a partisan spirit, but in the spirit of truth, of justice, and of God. It is not only the Gallican Church which said, "*Concilium est supra Papam.*" History says the same thing when it shows us one council condemning Pope Honorius for a heretic, and another one that deposed three popes.

My appeal was not heeded in the least. I now renew it, however, in order to remain faithful to the traditions of the Church without much hope that it will fare any better. The hour in which I speak is even worse than when I spoke thirty-eight years ago. In order to have a Council there must be bishops, and in those days there were the Darboys, the Strossmayers, the Passavalis, and others besides, who although not holding such high positions were far from being insignificant. Now we no longer have bishops, true successors of the apostles, but only prefects robed in violet, appointed or recalled by Pope Pius X and by his Secretary of State, Merry del Val.

The true bishops passed judgment in matters of faith,—*propterea ego judico*, was the canonical formula. These fictitious bishops keep silence or else speak so low that they are not heard even in matters of discipline and opportunity. This has been evident in their recent assemblies at Paris. "The will of the Pope, the will of God," they repeat incessantly in their pastoral letters.

Since they have unlearned the lessons of the prophet of Galilee, since they have forgotten the example of St. Paul who boasts of having resisted St. Peter, "I withstood him to the face, because he was to be blamed," let them learn of the curé of Meudon: "We must not fall into popery," wrote Rabelais, "for popery is simply idolatry."

Perhaps our bishops will finally understand that they are not only ignorant of history, filled as it is with the errors of the popes, but they are the instigators of a new idolatry which an ignorant and passionate man in his false piety sets up instead of reason, of conscience, and of God.

Must we then lose courage entirely after dedicating our lives

to religious truth? Far be it from us to display such baseness! "If bishops have the hearts of women, the women must have the hearts of bishops," said the abbess of Port Royal. In place of the bishops of France who do not dare and the women of France who do not know, the laity must come to the front, laity and priests alike.

I knew the clergy of France better than they did at Rome,—I mean the chosen spirits who will finally carry the masses with them. I know how we must interpret the silence which these men will not always keep.

One of the most distinguished among them wrote me recently, "Your word, believe me, can still prevent the ruin, or repair it. God, the soul, Jesus Christ; what a cause to defend!" And he added, "Poor theologians, who attempt to confine the infinite in the four and twenty letters of the alphabet! Their formulas have destroyed the enthusiasm of souls, without bringing them obedience and peace."

As for myself, I am too old to say much to-day, but I hope that I will not die without having seen those laborers of God arise, who will rebuild the new structure in individuals and religious societies. However, in order to accomplish this, it is necessary that the old walls be torn down, and it is to this end that a pious and narrow pope is working with a truly providential energy, and assisted by the Roman congregation of the Index and Inquisition, and above all by the cosmopolitan order of the Jesuits.

"Woe to the inhabitants of the earth!" says St. John the Divine, "for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

It is said that Cardinal Sarto, who did not wish to be made pope, said to Cardinal Lecot, "*Electio mea esset ruina Ecclesiæ*," "My election will be the downfall of the Church." He foretold the truth.

God knows what He is doing in governing the world by the folly of men together with his own wisdom. We ask for reform in the theology of the seminaries, in the performance of worship, in pious observances, in the regulations of discipline, in the centralization of government. The wind which blows from the future with constantly increasing force will blow away all of this like dead leaves. It will waft away the errors and secular abuses, and with them that part of the institution from which they have become inseparable. We hoped to reform the Church, God will transform it.

MISCELLANEOUS.

WONDERLAND.

Have you ever tried to understand
The beautiful laws of Wonderland?
Enchanted realm of the sun-set hours,
The paradise of all the flowers,
Where your dearest wishes all come true
And happiness follows all you do,
Where you meet the ones you love the best,
Where weariness disappears in rest,
Where real and ideal are just the same,
Where everything's known by just one name?
All that you need is to understand,
Then everywhere becomes Wonderland.

DONALD FULLER.

MISS MARY DE MORGAN.

Miss Mary Augusta De Morgan, the gifted daughter of the celebrated English mathematician, died a few months ago at Cairo, Egypt. She inherited great literary ability and much of her father's readiness of thought and facility of expression. She has written some charming volumes of fairy tales,—*The Wind Fairies* as lately as 1900, but is best known by *The Necklace of the Princess Florimonde* and *On a Pincushion*, published in the later seventies. She was greatly interested in her father's work and edited some of his posthumous publications. She wrote a life of her mother, who was also an unusually gifted and strong character. She was one of William Morris's closest friends and cared for him in his last illness. For many years she was an earnest worker in the social settlements of East London. Upon this labor for the uplift of the unfortunate she expended much of her time, money, enthusiasm and strength, and finally, even when in 1905 her London work proved too great a draught upon her physical resources and she felt obliged to seek the milder atmosphere of the Mediterranean climate, she took charge of a reformatory for Arab girls in Egypt until her death.

Miss De Morgan's father, Augustus De Morgan, was a brilliant and versatile man, and in the field of the philosophy of mathematics was a generation or more in advance of his time. From his *Elements of Arithmetic* to his most abstruse contributions to Logic, his works not only bear the stamp of his own creative thought but enlist the same enjoyment on the part of his

readers. His *Budget of Paradoxes* is a rare collection of scientific oddities with running comments of the most pungent humor and interest from the witty pen of their editor. The Open Court Publishing Company has published two of De Morgan's books *On the Study and Difficulties of Mathematics*, and *Elementary Illustrations of the Differential and Integral Calculus*, and considers them among the most valuable of its Mathematical Series.

The only living representative of this truly remarkable and brilliant family is the scientist William De Morgan, who by a strange anomaly happens to be best known to the general public by two or three delightful novels, *Alice-for-Short* and *Joseph Vance*, which have attained popular favor, though they represent only hours of the author's recreation after a busy life of scientific research. He is recognized as having re-invented for the use of modern times the forgotten art of producing luster pottery.

BOOK REVIEWS AND NOTES.

RELIGION AND HISTORIC FAITHS. By *Otto Pfeiderer, D. D.* Translated from the German by *Daniel A. Huebsch, Ph. D.* New York: Huebsch, 1907. Pp. 291. Price, \$1.50 net.

This book comprises a course of lectures on comparative religion (introduced by three on the general subject of the philosophy of religion), which was delivered before the theological department of the University of Berlin in the winter of 1905-1906. Most of Dr. Pfeiderer's published lectures have been on philosophical or religious themes which bore particularly upon some aspect of the history of Christianity, but in this volume after treating of what religion really is and its relation to science and the conduct of life, he discusses in turn each of the great world-religions—those of Egypt, Babylonia, and the ancient Greeks, as well as the present-day faiths of China, India, Israel, Islam and Christendom. Dr. Pfeiderer was a student under Professor Baur at Tübingen, and considers him the first to have applied the scientific method to the study of theology. Pfeiderer himself was a visitor to the St. Louis exposition as a member of the Congress of Arts and Sciences and is well known among liberal theological circles here. He was an honored guest at the recent Congress of Liberal Religion at Boston, and is now engaged as a lecturer at Harvard University with other University engagements in the East.

COENOBIVM. *Rivista Internazionale Di Liberi Studi.* Lugano, 1907. Price, 15 fr. per year; 3 fr. per number (bi-monthly).

Coenobium is a new periodical published by Enrico Bignami which is devoted to the special purpose of the ideal of a contemplative religious life after the fashion of monasteries. It is, however, not limited to the ideals of Roman Catholic monks, but takes a bolder view and considers the same religious sentiments of others who are not believers in the Roman Catholic Church. The subject-matter treated in this periodical, accordingly, is very varied, and devotes a good deal of space to non-Christian religions, especially Buddhism. So far four numbers have appeared in which philosophical as well as religious questions have been treated. Any one interested in the periodical should for further details address the editor, Enrico Bignami, Villa Conza, Lugano, Switzerland.

ENSEIGNEMENT ET RELIGION. Etudes philosophiques par *Georges Lyon*. Recteur de l'Académie de Lille, ancien maître de conférences à l'Ecole Normale Supérieure. Paris: Félix Alcan, 1907. Pages, 237. Price, 3 fr. 75.

Since the dissolution of the Concordat, and the separation of Church and State, France has passed into a new phase which demands the solution of new problems. One of them, and we may say, not the least of them, is the problem of teaching religion in school, and Monsieur Georges Lyon, a prominent educator in France, being director of the Academy of Lille, has undertaken to review all the difficulties of the situation and make his propositions, which we do not hesitate to say are desirable and will most likely prove acceptable to the government. He is not an extremist, not an enemy of the Church. He preaches moderation and justice. He would have been disheartened if he had written his book a decade ago, but he feels encouraged by the progress made of late, and hopes that his aims will be realized within reasonable time.

The first part of the book is devoted to the subject of the contrast of State institutions and religious thought, and examines how and in what spirit a professor appointed by the State should teach his pupils if he has to deal with religious facts. Since the rupture of the Concordat many difficulties have been removed, and the State has now a free hand to do what it will naturally deem to be right. The conclusions of the author are practical and simple, though he is not likely to be countenanced by the pretensions of extremists on either side, and his conclusions may be summed up in three words: tolerance, liberty of thought, and respect.

In the second part of his book M. Lyon criticises those philosophers who would introduce spiritualistic notions, and would replace the old religious views by a new, and what we would call an unsectarian, religion based on a primitive theism. He concludes his volume with an appeal to the ideal of tolerance, and takes as his standard the English philosopher Locke, whose educational ideal he deems most practical, and especially suitable for the present condition of France. He hopes that the future of France will be bright. The realization of his aims, he says, is not chimerical. The progress made of late in the establishment of international good will, the realization of the Hague tribunal, all seem to guarantee the progress of a healthy natural development. The mere thought of universal peace, he thinks, if but realized by every one of us, will help to bring about a better future which will be the long hoped-for realization of the cherished dream of the idealists of former ages.



ST. CATHARINE.

By Fra Angelico, 1387-1455.

Frontispiece to The Open Court.

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WHAT IS GOD?

BY ORLANDO J. SMITH.*

MEN, from the lowest to the highest, have been unable to recognize the universe as something without order, regulation or law. Those, even, who are called atheists do not deny the existence of a supreme power of regulation; they deny certain conceptions of that power. The agnostics do not deny the existence of a supreme regulator; they deny only that it can be known or comprehended.

In different stages of human culture, men have held numerous varying conceptions of God. The dull conceptions of primitive men gave way to better conceptions, and these to still better conceptions, as men improved in knowledge. Our old conception of God, handed down from a remote period, supplies to us a view of the cosmic order which cannot be reconciled with the facts about nature as they are now known to us. It is as the sacred legends of other peoples, which are now outgrown.

While the belief in the God of authority has declined, the conviction that the universe is ruled by law, marvelous in its perfection, has grown precisely in proportion to the growth of modern knowledge. What is this law, this order, this power or principle of adjustment?

We know something of a gardener by his garden, of an artist by his picture, of an orator by his speech, of a poet by his verses, of a commander by his victories or defeats. Shall we say that we, who are constantly in the presence of the regulations of nature, who have no experience, no existence apart from them, can form no impression of the regulator? Shall we say that we, who know that a certain seed planted under certain conditions will produce a certain result, and that another seed planted under the same conditions will produce

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a different result; that the consequences of some actions are good and of others harmful; that some actions are essential to life and that others produce death—shall we say that we, with all this wisdom, know nothing of the law, of the eternal verities?

We shall know God by reasoning from the consequences of the law, as known to us, back to the meaning of the law; by reasoning from the facts to God, rather than from God to the facts. We are the governed; we know something of the governor. We are ruled; we know our ruler through his ways of ruling. We need not go back two thousand or five thousand years to find God. He did not speak once or twice and then grow dumb. We must take nature as it is, life as it is, and find God in these facts.

I believe that the facts of human experience point straight back to a supreme power of errorless adjustment which men have called God. I have dared, in what follows, to put my speculations and conclusions concerning God's ways and what God is, in the mouth of God, as if God spoke familiarly to us, adapting himself to our present condition and state of knowledge. I adopt this form of expression for the sake of directness and clearness. These conclusions are not the product of my fancy only; they are not groundless or as dreams. They are built upon the facts of life as we know them; upon the scientific knowledge of the present time concerning the system of nature, and upon reasonable deductions from these facts and knowledge.

AS IF GOD SPOKE.

I.

What am I? What are man's relations to me and my relations to man? What is the nature of the government of the universe? Is it merciful or loving, just or unjust? Do I acquit myself of accountability for evil, or do I assume the responsibility for all that is? These are the questions that I would answer.

Your scientific minds now know that matter and force are indestructible, and they know also that this fact is a half truth, the other half being that matter and force are uncreatable—the whole truth being that matter and force can neither be created nor destroyed. They know also, by rational inference, that what is true of the system of nature, so far as their observation extends, has been and will be true in all times and places.

They comprehend also that what is true of matter and force is true also of all things—that all changes are transformations; that

nothing can, in its essence, be created or destroyed. A building is not created; it consists of brick, stone, lime, wood, glass and metal, of labor and of mind, all of which existed before its construction. As nothing in it is created, so nothing in it can be destroyed. Its substances may be transformed by fire or decay, but the matter, energy and intelligence which entered into it will still exist.

In these simple facts you shall find the key to the government of the universe. As my government is here and now, it has been and will be in all times and places, without change or exception, through eternity and infinite space. No atom is destroyed, no atom is created. Nothing is made out of nothing. Throughout the universe there is ceaseless motion; nothing stands at rest. Transformations are ceaseless; in variety and number they are infinite. The way of transformation is single. A seed is a transformation, not a beginning; decay is a transformation, not an ending. Birth is not a beginning; death is not an ending. In the universe there is no creation and no annihilation.

Think you that I, who have created no atom, who have destroyed no atom, would create or destroy a human mind? Think you that nature would give eternal life to a senseless speck of dust, and deny it to the consummate flower of all life—the mind of a man? Open your eyes to the whole truth, the simple truth, that the soul of the individual man, like matter and force, is not created, and will not be destroyed.

Observe the fatal inconsistencies in the assumption that the soul of the individual is created at his birth. Some souls are born strong, brave, wise, honest; some have genius, some beauty, some fair-mindedness, some innocence, some honor. These, under the theory that I am the creator of souls, would have no merit; they would be the beneficiaries of my favor. Other souls are born ignorant, cruel, corrupt, selfish, cowardly, base; some are malicious, some ugly, some foolish, some depraved. These, under the theory that I am the creator of souls, would have no demerit; they would be the victims of my disfavor. The theory that I am the creator of souls would convict me of putting a blessing or a curse upon each soul in the very act of creating it.

If I am the creator of souls, then I have placed in one soul the seed of hypocrisy, in another ingratitude, in another treachery, in another murder. Would these souls be responsible for these qualities with which, if I am their maker, I have endowed them? They would not be responsible; they would be wholly innocent. I, if I have created them, am responsible. I am guilty; I, if I have made

them, am the hypocrite, the ingrate, the traitor, the murderer, that I have created.

The theory that I am the creator of souls would convict me of being the maker and inventor of all liars, debauchees, thieves, impostors, slanderers, tyrants and torturers; it would convict me of being, through my creations, the author of all the ignorance, meanness, vice and cruelty in the world; it would convict me of being the greatest criminal in the world, of being, in fact, the only criminal, since all criminals would be of my creation, under this theory, and really my victims, created vile, without will or choice of their own.

Reasoning built upon a false postulate will carry to the end the errors of its foundation. Your theology, based upon the assumption that I am the creator of souls, presents me necessarily as a God of favor and of wrath. It declares that I loved Jacob and hated Esau; that I have had a favored people; that I am an arbitrary God, having mercy on whom I will have mercy and that whom I will I harden; that I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; that I condemn all men for the sin of Adam. Maintaining that I create without justice, it holds that I will save without justice; that salvation can be secured only through the grace of God; that the favor of my salvation can be gained only by those who believe and accept certain revelations concerning me, and will be refused to all who doubt or deny these revelations.

And what is the substance of these revelations? That I waited in silence and loneliness through an eternity before I created anything; that I finally created a globe with the life thereon; that I became so dissatisfied with this work that I destroyed nearly all life with a flood, beginning anew; that again I became incensed with my creatures, and became reconciled with mankind only through the sacrifice of my son, begotten of a woman; that I then invented a new plan of salvation and a new sin—the new way of salvation being the belief in an atonement through the martyrdom of Jesus Christ, the new sin being the doubt or denial of this plan of salvation.

And what is this doubt or denial, which is represented as the worst of sins? It is the doubt or denial that I changed, nineteen hundred years ago, my plan of redemption, my way of salvation; changed my relations to man and man's obligations to me. It is the doubt or denial that I then invented a new sin, a deadly sin—greater than treachery, ingratitude, cruelty, murder—where there had been no sin before.

And what is this belief, represented as so marvelously good that without it man cannot be saved? It is the belief that I am a vacillating God; that I have changed, and consequently may change again, my way of governing the universe; that I have invented a new sin, and consequently may invent other new sins.

Another conclusion, based upon the postulate that I am the creator of souls, is this: that I am the God of good only, and that I am perpetually in conflict with another God, the God of evil; that the world is rent and torn by an unceasing combat between the God of beneficence and the God of malevolence; that I am responsible only for the good that exists, and that Satan is responsible for the evil.

Know, you men, that I have no rival, no antagonist, in the government of the universe; that I am one, single and supreme; that no soul has been or will be the beneficiary of my favor or the victim of my wrath; that I have no partiality, no favors; that I have not been angry, resentful or regretful; that I have made no failures, have repented of no errors; that I have invented no new terms of salvation, no new sin; that no one shall be damned for an honest doubt; that my ways are just and unalterable, requiring no repairs, no changes.

Know that there is only one way of salvation—eternal and changeless; the same in the distant stars as here—"Whatsoever a man soweth, that shall he also reap."

II.

Each soul, like the atom, like the universe, is eternal; its antecedents had no beginning, its consequences will have no end. The individual builds his own character; he is sick because he has neglected the laws of health; ignorant because he has failed to improve his opportunities; fretful, despondent, lazy or cowardly because he has cultivated mean-spiritedness; a drunkard, boaster, ingrate, thief, liar, hypocrite or murderer because he has dishonored himself. Each man reaps as he has sown; he is what he has made himself in his previous existence; he is forever working out his own damnation or his own salvation. From the complete responsibility for himself man cannot escape. Suicide cannot kill him; death cannot destroy him.

Man's life is an endless battle in which the good and brave are victorious, and the mean and cowardly are defeated. The character of each being shows what its life has been; its strength and goodness are medals of honor for its victories; its weakness and vileness are the badges of defeat. Your soul is mean; it is the hovel of your

own making. Your soul is noble; it is the palace of your own building.

What, then, of evil? Doubting the necessity for evil, you should first consider a world without evil—a world without ignorance, difficulty, danger, suffering or selfishness—to know whether such a world would be to your liking.

In a world without ignorance no one could gain or impart any intelligence, each one's cup of knowledge being full. There could be no discussion, no inquiry, no issue between right and wrong, no alternatives; and consequently there could be no enlightenment through experience, no pleasure of discovery, no stimulation of thought; indeed there would be no reasoning, since reasoning is an inquiry into the undetermined, an effort of the mind to overcome ignorance. In a world without ignorance there would be no exercise of the mind, no intellectual achievement. The mind would be dead in all respects in which it is inspiring or fruitful.

And so in a world without difficulty there would be no incentive to forethought, to energy, to patience, to self-control, to fortitude. The noblest virtues which test and make manhood would cease to exist. The virtue of courage does not exist without the evil of danger, the virtue of sympathy does not exist without the evil of suffering, and so no other virtue could exist without its corresponding evil.

A man without eyes could see no evil, and without his other senses could hear, taste, smell, feel and know no evil. But, so emasculated, he would be a clod, not a man. A world without evil would be as toil without effort, as achievement without opposition, as light without darkness, as a battle with no antagonist. It would be a world without meaning.

Why should you not have happiness without effort? Because you would not have earned it. In this universe each soul gets precisely what it earns, no more and no less.

* * *

"But we suffer often without sin. The friend whom I believed to be honest, proves to be treacherous. The beautiful flame which attracts the unknowing infant, deforms the child. That which we believed to be wholesome is injurious. A prescription carelessly prepared contains poison of which I have no knowledge. An action which was innocent, even noble, is followed by unhappy consequences. One goes down to help the wretched, and acquires a loathsome or fatal disease."

My law has no exceptions. Would you have it that fire should burn those only who know fire? that poison should kill those only who take it knowingly? Should I put a premium on ignorance by saying, "For that which you do ignorantly you shall not suffer?" Would you interrupt the vast movement of cause and effect—by which alone justice is accomplished—that men may be protected from the consequences of their own ignorance? And all this for what? That ignorance may be transformed into a thing so sacred that I may lay no penalty upon it? What sort of men, women and children would you produce if ignorance were an insurance against evil, the sole guarantee of happiness? Who would be wise, if each bit of knowledge brought a penalty from which ignorance is exempt? If I should thus reward ignorance and penalize knowledge, you men would be infants forever.

My ways are stern ways. Fire burns, poison kills; there is no preventive nor antidote for either in ignorance, in innocence or in good motive. The one protection from the ravages of either is knowledge. Many evils, such as pestilence and famine, which you formerly accepted as manifestations of the wrath of God, are now known by you to be the results of man's ignorance. The "black death" is now unknown; tuberculosis is curable; knowledge is overcoming, one after another, your worst diseases. A simple screen will protect infants from injury by fire. Prudence, foresight and co-operation will relieve the horrors of famine. The panacea for all evils is knowledge, not ignorance.

Is evil, then, in a sense good? Danger is good as a trial of courage; suffering is good as a penalty of indolence; medicine, not good to taste or smell, is good as a corrective. Evil is good as a trial, penalty or corrective. Good comes out of evil, as life comes from decomposition; as the perfume of the rose comes from the stench of the fertilizer; as strength and health come from the knife of the surgeon; as wisdom comes through the penalties of ignorance.

* * *

What you call chance or luck, good fortune or ill fortune, upon which you base the assumption that you may suffer from unearned evil, is manifest in a superficial sense only; in the deeper sense there is no such thing as hazard in the world. This is illustrated in the experience of your insurance corporations, which are built upon the sound assumption that fires, accidents, marine disasters, and even death itself, will always bear a definite ratio to time, numbers and other factors.

Through the working of this law of averages, the individual in his eternal life passes through all forms of experience possible to human beings. He has been born rich and poor, king and peasant, in barbarism and enlightenment; he has been shipwrecked, seared by fire, mangled in battle, tortured by all kinds of disease, unjustly condemned; he has died in infancy, in youth, in middle life, in old age; he has suffered from treachery and malice; he has lived under all forms of government, from the most liberal to the most despotic; he has been blinded, injured by accidents, by lightning and the convulsions of nature; he has been born deaf and dumb and otherwise defective; he has lived in tropical jungles and in lands of ice and snow; he has been a naked savage, and has been the heir of ease and luxury, fawned upon by eager menials; he has known all temptations, enjoyed all pleasures, suffered all pains; he has been master and slave, victor and vanquished, slayer and slain; he has been born into all superstitions, and has had access to all knowledge, wisdom and light; he has benefited and suffered impartially with his fellow men from all possible experiences, favorable and unfavorable.

What you call misfortune in the life of a man is merely an incident of his eternal life, in which adversity, as well as prosperity, has its uses and its compensations. What you call good fortune is not always good, nor is bad fortune always evil. Adverse fortune strengthens a man's unselfishness and fortitude, while good fortune may weaken his nobler qualities, as riches develop idleness and vanity, and as inherited privilege fosters self-love, arrogance and contempt for one's kind. The heir to a throne, subject to adulation and flattery, the beneficiary of unearned honors and dignities, is really more unfortunate than he who is born to poverty and toil.

I try you by all difficulties, troubles and dangers, by good and by evil fortune. I try you by discomfort and pain, by drought and flood, by heat and cold, by fullness and hunger, by good and bad harvests, by sickness and health, by blindness and deafness, by poverty and riches, by hardship and luxury, by rank and privilege, by flattery and servility, by truth and falsehood, by unjust accusations, by malice and slander, by the lash of your master, by wrongs to your manhood, by heartbreak and torture. By indignity and insult, by honors unearned, I try you. These experiences are tests of your manhood, trials of your worthiness without which your souls would shrivel for lack of exercise. I would make men of you. The post of hardship and danger is the post of honor.

"For as gold is tried by fire,
So a heart must be tried by pain."

I try you by torture and by the lash of your master, that you may learn compassion for the wronged and the outraged, that you may learn to hate cruelty and slavery. You have heard that I am the God of love, and this is true; I am also the God of hate. I say unto you hate injustice, hate cruelty and slavery, hate the lash of the master! Until you learn to hate these with all your heart and soul you shall be an unfinished man, something less than a man.

III.

"Must these trials, difficulties and terrors be endured forever? Is there nothing in store for us but a dreary round of experience in which we stand constantly in the presence of trouble and danger? Is there no haven of ease, no harbor of security, in which we may finally cast anchor, life's troubles being ended, the last enemy conquered, to live in peace forevermore?"

There are two ways to end trouble—one way is to decline it; the other way is to conquer it. By the one way you go downward, by the other upward. Examples of both ways of ending trouble are all about you. Every living thing is an immortal soul, beginningless and deathless, the same as man is. The brute, the bird, the fish, the insect, the tree, the plant, each is an immortal soul. Each is where it is of right. Your scientists know that there is no misplaced atom in the world, and I say unto you that there is no misplaced soul in the world. Each soul is in the place that it has earned. I am as just to the meanest insect as I am to the noblest man.

In all life below you, trouble diminishes in exact proportion as intelligence and character grow feebler and weaker. The brute does not worry about right and wrong, about education, about religion, about government, about health, about schools of healing, about bereavement, about good or ill fortune, about insult or indignity, about death. It is unconscious of sin, has no apprehension for the future, and is exempt from most of the diseases which afflict mankind. The life below the brute suffers still less from trouble. The plant knows no such thing as anxiety, toil, sorrow or pain. It exists in a haven of ease and security, in a harbor of rest. You can secure that haven of ease, that harbor of rest, but you must descend to gain it. You must cease to strive, cease to resist, cease to assert yourself, cease to work, cease to think, cease to be a man, cease to be an intelligence. This descent will take ages and ages; it cannot be accomplished quickly, but it can be made. It has been made; it is being made. There are human souls among you that are traveling downward at a rate which will lead in time to the lower levels of life.

The descending soul shall have many opportunities to turn back; it shall have numerous warnings, in the growing aversion of its fellows, in its own recognition of its increasing debasement, in all the associations and consequences of a life degenerating, going down to littleness or meanness.

One soul, desiring only ease and comfort, without toil, care or anxiety, may ultimately gain its desire as a bullock, well fed and well housed for the market, or as a pet animal, cared for solicitously by loving hands; another, desiring only ease and comfort with admiration, may gain its desire as a bird of brilliant and showy plumage; another, a vicious groveler with a hateful character, may in time become a venomous and repulsive reptile; a soul purely indolent and idle, without aspiration or enthusiasm, may descend into the form of a harmless insect. The soul may even descend to a beautiful and glorified state of ease and rest, corresponding to some popular conceptions of heaven. It may become a tree, beautiful in form and foliage, a shrub or plant, producing flowers exquisite in form, color and perfume.

(Of the way of meeting trouble by conquering it, you have examples also all about you. There are those who do not fear death; they have conquered it. They conquer death by comprehending it, by knowing that death is of small consequence, that it is inevitable, that fear will not remove it or delay it, and that the only evil in death is the foolish fear of it. There are those who conquer pain, either by ascertaining how to avoid or prevent it, or by the courage to bear it, knowing that it will come to an end. There are those who conquer fear, knowing that it is worse than the danger apprehended, and that it presents itself continuously when there is no danger. There are those who conquer sorrow, knowing that time will heal it, and helping by cheerfulness this process of time. There are those who conquer bereavement, knowing that death cannot separate those who love each other. There are those who conquer ignorance by diligently making some daily progress in knowledge or wisdom. Wherefore I think well of man, knowing that each one may be a hero and a conqueror if he so wills; that he need not wait for some great opportunity, for some dazzling height in the eyes of the world; knowing that he can be a conqueror this day and hour, in the silence within his own soul.

My ways are stern and hard; they are also mild and gentle. Each soul shall have its heart's desire. If it desires perfect ease, freedom from toil, pain and trouble, it shall descend to that place; the way is open; it is an easy way.

The soul that would ascend shall have also its heart's desire. The way is not easy, but its compensations are many and substantial. There is no limit in its ascent; it may grow in wisdom forever without exhausting all wisdom, grow in power without exhausting all power, grow in beauty without exhausting all beauty, grow in goodness without exhausting all goodness. But it must pay in effort, in toil, in thought, in sacrifice, for all that it gains.

You will observe that there is no limit, in the meaner forms of life on your globe, to the possibilities of degradation for the descending soul. There is also no boundary in the eternal life before you to the progress of the determined ascending soul. All heights are accessible, all depths are open to the soul of the individual man.

* * *

The human form, however humble or even degraded, still confers a certain stamp of nobility. You are a man; you have made progress; you might have been a beast, a bird, a fish, a reptile, or even something lower. However poor a man you may be, still you have the opportunities of all manhood before you. There is no good or glory beyond your reach. The universe exists for you. It is your heritage, your arena, your throne. It has no secrets which you cannot grasp, no barriers which you cannot surmount, no forces hostile to you which you cannot conquer.

The greatest things in your world are not its rivers, lakes and mountains; not its forests, plains and palaces. None of these can see, feel or love; none can think, aspire or dare. Man, who can conquer the forests and plains, who can build palaces, who can read the stars and suns, who can taste of both pain and joy, is the noblest object in your world. The raggedest child in London is greater than St. Paul's; the poorest peasant in France is nobler than the tallest peak of the Alps.

The individual man need not grovel or abase himself. He is older than Rome, older than the Pyramids, older than the Koran and the Bible, older than any book ever written or printed, and he shall survive them all. He builds his own destiny; he makes his own fate. He is the eternal master of himself, a king of a royal line older than any throne or dynasty. The noble man has a noble kingdom; it extends as far and wide as his thought and love can reach. The base man has a mean kingdom; but, if he so wills, he can broaden it, better it. He can lose it only through his own abdication, for in all the universe he has no real enemy but himself.

None can harm you but yourself. Your friend may rob you;

he robs only himself. Your master may beat you ; he degrades himself. A tyrant may torture you ; he injures his own soul, not you. You have nothing to fear but your own ignorance ; nothing can help you but your own wisdom. I do not mean the wisdom of your schools ; I mean the wisdom of life—the wisdom that conquers fear, knowing that the soul has nothing to fear but itself ; the wisdom that conquers malice, treachery, dishonesty, knowing these as roads that lead down to hell. Know that no god or saviour shall fight your battles for you. Know that no church can save you ; that Christ, Jehovah, Allah, Buddha or Brahma cannot save you ; know that one only can save you, and that that one is yourself. Your fortress is within yourself ; you have no outlying possessions to be protected, no detachments to be guarded. No external treason, stratagem or valor can injure you. Your battle is forever within yourself, your higher self against your lower self.

The individual man is his own saviour and creator, and makes his own heaven and hell. Heaven and hell are real. They are always with you, and shall follow you through all experiences. Now, and every day of your lives, you must choose between them. You can accept either, scorn either.

Hell is visible to you in the consequences of your indolence, your dishonesty, your degeneracy. Heaven is visible in the fruits of your industry, your self-respect, your increasing knowledge—in bodies sound, strong and clean ; in muscles that can stand a strain ; in organs that resist disease ; in eyes that drink beauty ; in ears attuned to music ; in minds that reason and understand, appreciative of noble thoughts and deeds, eager for wisdom, hospitable to truth, scornful of lies ; in moral natures set to the golden rule, kindly, cheerful, generous, loving and just ; in courage true, in honor bright.

IV.

You would have an explanation of heredity, of the theory that the character of each soul is predetermined in the character of its parentage.

To vicious parents a vicious child is born. If this birth were the beginning of the child's life, if it were created in the act of being born, then it would be true that the character of the child would be predetermined by its parentage, as the character of its parents would have been predetermined by their parentage, and so on back through all of their antecedents. And it would also follow that no soul would be justly responsible for what it is at birth, that this responsibility would rest wholly with the power or forces which created it.

But the child is not created. It is a soul which has pre-existed through eternity. Coming to this earth, it is attracted by its own kind. Vicious itself, it necessarily becomes the offspring of vice. And so also the ignorant soul is born to dull lineage, the wise soul to wise ancestry, the good soul to good antecedents.

* * *

You would know also whether all life is as you see life on this earth; whether, upon your departure from your present body, you will enter into another body on this earth or elsewhere, or whether there is any truth in the theory that a soul can exist consciously apart from its body.

You shall find the answer to these questions in analogies drawn from the life about you. Nothing exists in the universe of which some example, prototype or illustration may not be seen in your life here. One law rules all that is; the consequences of the law are all of kin, near or remote.

In your experiences here you are familiar with many changes from one state to an opposite state. Day turns into night, waking into sleep, summer into winter, life into death. And these changes are followed again by opposite changes—night into day, sleep into waking, winter into summer, death into life.

Other alternations, from one state to its opposite, are observed in your experience here—from toil to rest, from pain to ease, from war to peace, from the world of reality to the world of your imagination. You may observe also the alternation from one form of physical body to an opposite form in the lives of your two hundred thousand species of insects, exemplified in the transformation of the caterpillar into the butterfly. The groveling and repulsive worm descends to its grave in the cocoon, from which it ascends a winged and brilliant butterfly. Here you may observe the alternation from creeping to flying, from ugliness to beauty. Here you have an example also of the pre-existence and after-existence of a soul. The worm has an after-existence in the butterfly; the butterfly had a pre-existence in the worm. Under your observation, one soul occupies two bodies.

As you pass from night to day here, so you shall pass from your life here to an opposite life beyond the grave. Here you see darkly; there you shall see clearly. Here lies may pass as truth, the counterfeit as genuine, hypocrisy as holiness, folly as wisdom, the noble may be obscured and the vulgar exalted; there deceptions have no existence, there you can deceive no one, and no one can deceive you.

The opposite life beyond the grave is an unmasking of souls: it is a place of happiness, peace and rest for the good, the honest, the sincere; it is a hell for impostors and hypocrites, for the malicious, the selfish, the ungrateful, the treacherous, the dishonest. There each one's character is a book open for whomsoever would read; there no meanness or vileness, no unselfishness or nobility, can be concealed. Here you see physical deformity; there you see moral deformity. Here a mean soul may be concealed in a beautiful body; there the ugliness of the soul shall be revealed. Here a beautiful soul may be imprisoned in a body deformed by accident, toil or sacrifice; there the glory of the soul shall be also revealed. Here one may hide the sins of the mind—its secret envy, treachery, malice, bestiality; there these secrets are exposed. There all mysteries are unraveled; the letters that are burned, the clues that are hidden, the evidence that has been withheld or falsified, shall come into the light; the innocent shall be vindicated, and the guilty shall be known. It is the land of truth, in which no deception, mystification or lie can exist.

The courageous ones in your ordinary life here—the men who carry cheerfully the burdens and sorrows of others; the women who fight patiently through long years for shelter, warmth and food for their fatherless children; the lonely and forlorn souls who walk in the straight road of duty and honor; all the honest, brave, helpful and true-hearted—shall be recognized in the after-life as real heroes, and as the more heroic because there was little rest in their long, prosaic battle; because they sought no plaudits, and hoped for no day when they would receive the homage of mankind.

In the after-life they who have acted nobly here, seeking no approbation or glory, shall be glorified; and they who have played a coward's part shall be scorned. In your life beyond the grave, every honest soul shall have recognition, and every pretender shall be found out. In that life you shall know that the only real noble is the noble soul, that the only real king is the kingly soul.

* * *

"Do we exist in the life beyond the grave as disembodied souls?" I shall answer this question also through analogies observable in the life here.

Observe a nut, say the walnut. As it hangs on the tree, you see its outer hull or husk. Is this its physical body? It is an essential physical body at one stage of the life of the walnut. The walnut falls to the ground, and this hull decays. Is the walnut now dead, its body being dead? No; the walnut has an inner body, its shell,

finer and stronger than its outer husk. Cover the walnut now with earth, give it moisture and heat, and its shell will crack open and decay. Is the walnut, having suffered from the decay of two bodies, finally dead? No; the soul of the walnut shall not stay in its grave; it shall experience a resurrection; it shall cover itself with a new body which shall reach out its leaves gladly for the blessing of the sun. The soul of the walnut shall enter upon a new life which is the opposite of its life in its hull and shell. It was the nut; it is now the tree. The matter in the nut—its outer hull, its inner shell, its meat or kernel—has gone through the process of decomposition which you call death, but the soul of the nut knows no death; it lives in the tree.

The physical body of a man is as the outer husk of the walnut. The death of man's body does not kill man's soul, which is enclosed in an inner body of infinitely finer substance than its outer husk. Your scientists have discovered your subconscious mind; they shall later discover your subconscious body. You cannot with your present sight see this inner body with which the soul is clothed after the death of its outer body, and neither can you see a current of electricity; but this inner body is finer than the outer husk, even as electricity is finer than muscular energy.

The sensation of the soul emerging from its outer body is the sensation of emancipation, not of emasculation. The soul was the slave of its old body, compelled to feed it, clothe it, shelter it, keep it in repair; to suffer for its injuries, to be hampered by its limitations, to see only through its eyes, to hear only through its ears. The soul, in its finer and more perfect body, is set free. Conditions are now reversed; the body is now the slave of the mind, the mind is no longer the slave of the body.

Your seers, in glimpses of the life beyond the grave, have seen much of truth—that the soul moves through its own will, not through the expenditure of muscular energy; that the will to be elsewhere, far distant, to pass through any physical obstacle, is accomplished instantaneously. Many of you men have had dreams in your childhood in which you could propel yourselves by the exercise of your will only—dreams of floating above the earth slowly or rapidly, without effort; of turning to the right, to the left, or about, solely in response to desire; and of a sense of lightness and buoyancy, different from any thing known to you in your waking hours. A dream is based wholly on reality. Each fantastic shred goes back to something known, experienced or thought of before. These dreams of childhood go back to the experience of the child in its life before its

birth—the life from which the child came when it entered the flesh, the life to which it will return after the death of its body.

* * *

The soul being free, in the life beyond the grave, from the dominion of the body, is done with the pleasures and pains of the body. The soul which finds its greatest enjoyment in physical pleasures here, shall suffer there from the absence of these pleasures; and the soul which has suffered here through a weak or defective body shall be relieved there of this burden. There all physical afflictions shall end. Sight shall follow blindness, the deaf shall hear, the lame shall walk, and ease shall come after pain.

The better souls, those whose pleasures are of the mind or heart—the kindly, generous and courageous souls; the souls with good will, open hearts and open minds—are at peace and rest in the other life. They have returned home, as it were, after a pilgrimage in alien lands. On the other hand, the lower souls—the gross, dull or vicious—do not find the other world a land to their liking. Stripped of the mask of the flesh, they can deceive no one, not even themselves. Deprived of all means of sensual gratification, they long to return to the more congenial and pleasant life in the flesh, to get back into physical bodies which will cover their mental or moral nakedness. And, since each soul gets its desire, they do return without long delay to the land of their choice. The stay of the lowest is briefest, the stay of the good is longest, in the land of truth. Those who have conquered the trials, difficulties and evils of the flesh may return no more. The life in the flesh is a school from which you shall not pass finally and forever until you shall have learned its lessons.

V.

In what sense do I regulate, govern or adjust the universe? Are my powers limited or unlimited? Am I a personality, an intelligence, a law or a principle?

Take the simplest equation—one plus one equals two. Do you assume that that statement is true in itself, that it always was and always must be true, that it is an unchangeable truth? or do you assume that it is true only because I have made it true, and that I could make it false if I chose to do so? If you assume that my power is unlimited, and that I could change the law so that the product of one plus one would be three, or eleven, or ninety, would you assume that I could also change the multiplication table at will, so that three

times seven would be sixty, or that four times seven would be fifteen, or that five times seven would be nothing?

Consider other questions. Do you believe that it would be possible for me to turn right into wrong, or wrong into right? Could I make a virtue of treachery, cruelty, malice or lying? Could I make a vice of sincerity, charity or truthfulness? Could I change the facts and the history of the past? Could I obliterate the fact that there had ever been an America? and, having done this, would it become true consequently that America never did exist? Could I abdicate my own omnipotence? Could I reduce myself and the universe to nothingness?

Apply your own mind to these questions. Forget or ignore for the time all that you have been taught concerning me and my ways. Put aside the theory that any subject is too sacred to be reasoned about. Do not wait to get the opinion of some one wiser than yourself. Use your own reason; you are dull indeed if these questions are beyond your powers. Using your own reason, you shall have the satisfaction of solving, or of making some progress in solving, this mystery which is no mystery—the mystery of my ways and of what I am.

Trusting your own reason, without misgiving and without fear, you shall necessarily reach the conclusion that it would be beyond the power of any force that you can conceive of to change the facts of the past, to obliterate the fact that there had ever been an America, and to make true an opposite fact, that America had never existed.

That which you conceive to be true, after examining it with carefulness and sincerity, turning upon it all the light that you have, you must accept as the truth. You would be a man; do not, then, belittle or distrust yourself. That which you accept as truth may be an error, but the intellectual courage which impels you to accept it as truth in the first place, will also impel you to reject it when its error becomes apparent to you.

The truth that no power, human or divine, can change the facts of the past is self-evident; you shall have no occasion to reject or revise it. Indeed this truth is literally the foundation of all truth—that truth is unalterable and deathless; that the existence of the continent of America being a truth, God himself cannot change or obliterate it.

Building on this fundamental truth, you will perceive that the equation, one plus one equals two, being true, will forever remain true; and that, as it will be true in the future, time without end, so it has been true in the past, time without beginning. And you

will perceive also that all other truth concerning mathematics, concerning right and wrong, concerning the whole system of nature, concerning the government of the universe, is also changeless, beginningless, endless, eternal. If these truths could have been altered in the past, then they may be altered in the future. If they were made in the past, then they may be unmade in the future. If time was when they did not exist, then time may come when they will cease to exist.

My ways are large ways. They were beginningless; they shall be endless; they were not set to work in some dim, far-off time, as an engine starts the wheels of a factory. Cease to confuse your reasoning about a beginning or creation. There never was a time when the universe was not the seat of truth and law, precisely as it is now, and as it will be forever.

* * *

In your practical, everyday affairs you do not connect me intimately with your conduct or misconduct. You do not say that it was through God's interference that you made an error in addition or subtraction; through me that you ate something that disagreed with you, that you forgot an appointment or that you cheated in trade; nor do you say that it is through me that you are courteous and cheerful, that you do your day's work honestly or that you pay your debts. He who would succeed in athletics does not take a course in prayer, or seek advice from his minister; he takes exercise and a course in training. And so one who would be a farmer or a mechanic seeks instruction and training in the vocation of his choice; and those who would engage in intellectual pursuits seek knowledge and experience to aid them in their undertakings. You do not assume that I will plow your fields, meet your note in bank, patch your roof, mend your broken machinery or give you an education. You assume that you must do these things for yourselves.

Your farmers know that an ear of corn can be grown only under definite and exact conditions—that a certain seed must be planted in a certain quality of soil in a certain climate at a certain time; that the soil must have a certain preparation, and that the plant, after it develops from the seed, must have certain cultivation. He would be foolish who would assume that a seed of corn would produce an ear if planted in an ice field, or in a sand-bank, or in the climate of Labrador, or that an ear of corn could be produced from a seed of cotton. In all of your practical affairs you know but one law, the

law of cause and effect—the law that consequences are true to their antecedents—in which you have discovered no variation.

In these practical affairs you are in perfect harmony with me, and I am in harmony with you—for I am the law of cause and effect. From this law you expect no miracles and no favors. You do not look upon this law as a great personality to be propitiated by homage, worship or praise, or to be moved by supplication. You know that the greatest man in the world, or the wisest or the best—the commander, the philosopher, the hero, the martyr, the saviour—can grow a stalk of corn from no seed other than a seed of corn; that the way of growing corn is the same for all, be they high or low, good or bad.

So far you know me well. Would you know me completely? Know then that, as I am in the growth of corn and in its fruitage, I am in all other growth and fruitage, even in the growth and fruitage of a man; that, as an ear of corn can be produced only by pursuing right ways and by avoiding wrong ways, so also can the fruitage of manhood be produced only by pursuing right ways and by avoiding wrong ways; that, as the harvest of corn can be gained through the acceptance of no ceremony, creed or system of worship, so the salvation of souls can be gained through the acceptance of no ceremony, creed or system of worship.

Know that I have but one process, and that it is generative—that each cause is a seed which begets its certain effect; that every human action is a cause which begets its certain fruitage, even as a seed of corn begets its certain fruitage; that your evil actions beget evil fruit, and that your good actions beget good fruit. Know that all my judgments, all salvation or condemnation, is included in this simple process. Know that I have only one commandment: As a man soweth, so shall he also reap.

If I really have a favored church or creed, if I am impressed by rites and ceremonies, by prayer or worship, these facts would be demonstrable through your statistics. Your insurance corporations have ascertained with much accuracy the relative risks in their policies. Have they determined that there is any real difference in the risk upon a Mohammedan mosque or a Christian church? that there is any difference in the risk upon the home of a Christian, a free-thinker or an atheist? that there is any difference in the life risk or accident risk of one who is assiduous in rites and ceremonies, or in prayer and worship, against one who neglects these completely?

The teaching that my favor is extended to any creed, church or faith, that it can be gained through any rite or ceremony, through

prayers or worship, is confirmed nowhere by your statistics. This teaching has no foundation in truth. The home of a believer is subject to fires, the lightning, earthquakes, storms, decay, precisely the same as the home of an unbeliever. The home of a good man is subject to injurious and destructive natural agencies to precisely the same degree as the home of vice. The morally good are subject to disease, to injury by accident, to death in battle, upon precisely the same terms as the morally bad. Moral goodness is a protection against moral disease, not against physical ills; physical goodness is a protection against physical evils, not against moral disease.

I have only one law for believers and unbelievers; for those who worship me, for those who misrepresent me, for those who deny me; for the good and the vicious, for the saint and the sinner; for the noble and the mean—the law that you shall reap as you sow. The house with a sound roof shall be better protected from the rain than the house with an unsound roof, though the first shelters the guilty, and the second shelters the innocent. If a sinner builds a house of iron and dedicates it to the vilest purposes, it shall be better protected from fire than a house built of wood, though the house of wood be dedicated to religion or charity. The dishonest farmer who plants wisely and cultivates well shall have better crops than the honest farmer who plants unwisely and cultivates negligently. The sinner who takes good care of his physical body, gives it proper exercise, rest and food, shall have a better body than the saint who neglects his body. The act done rightly, whether the doer be good or bad, wise or foolish, shall beget a reward; the act done wrongly, whether the doer be good or bad, wise or foolish, shall beget a penalty.

* * *

You recognize that the antecedent *three multiplied by three* begets the consequence *nine*, and can produce no other result, and that, in all other examples of multiplication, the consequence must be true to its antecedent. You know consequently that the multiplication table is true in itself, and that it requires no divine supervision back of it to keep it true. And so in all of your other experiences, from the simplest to the most complex, you should know that consequences are true to their antecedents, that effects are true to their causes, without divine supervision. Know, then, that the law that consequences are true to their antecedents is the fundamental fact of the universe; that it is the regulator and governor of the universe; that it is the one law to which man, air, water, earth, stars, suns, all

things, are ceaselessly subject; that there is nothing back of it; that it requires no regulation or supervision, being perfect in itself; that there is no deity apart from or superior to this supreme law of compensation.

Know that there is only one law of your being, that there is only one law of nature. Your wisest men have discovered no fact that is not subject to the supreme law that consequences are true to their antecedents. You have no truth, no science, that is not grounded in this law. Cease to search for the key to the mystery of nature in riddles, subtleties and complexities. You shall find this key in the plain and simple fact, known to all men in exact proportion to their knowledge—for there is no knowledge disconnected from this one truth—that consequences are true to their antecedents.

Know that the consequences of your every act and thought are registered instantly in your character. This day, this hour, this moment, is your time of judgment. He who deceives, betrays, kills—he who entertains malice, treachery or other vileness, secretly in his heart—takes the penalty instantly in the debasement of his character. And so, also, for every good thought or act, be it open or secret, he shall receive an instant reward in the improvement of his character.

Every night as you lie down to sleep you are a little better or a little worse, a little richer or a little poorer, than you were in the morning. You have nothing substantial, nothing that is truly your own, but your character. You shall lose your money and your property; your home shall be your home no longer; the scenes which know you now shall know you no more; your flesh shall be food for worms; the earth upon which you tread shall be cinders and cosmic dust. Your character alone shall stay with you, surviving all wreckage, decay and death; your character is you; it shall be you forever. Your character is the perfect register of your progress or of your degradation, of your victory or of your defeat; it shall be your glory or your shame, your blessing or your curse, your heaven or your hell.

* * *

I am omnipotent and omnipresent in the sense only that the supreme law of compensation is omnipotent and omnipresent. I have no power of abdication; I have no power to change the cosmic order. I am not a man; I am not a higher or glorified man. I have no human motives, feelings or passions; I have no pity, mercy, love or hate; I bear no malice, receive no insults, give no favors. I give

you one thing only, and that is compensation. I am the law, single, supreme, changeless and eternal.

I have made no revelation to one man that is not open to all men; I have revealed nothing in one time that is not revealed in all time. My revelation is an open book; it is in every seed, every growth, every ripening, every decomposition—in every cause, in every effect. Recognize the one law of all life—that consequences are true to their antecedents—and you shall comprehend the simplicity of the system of nature, its unity, its beauty, its majesty. You shall no longer fear gods or devils; you shall be happier and better men and women through your acceptance of the truth that the law of perfect compensation rules the world; you shall comprehend the rightness of the cosmic order, and the means of its adjustment; you shall solve the mystery which you call God!

ST. CATHARINE OF ALEXANDRIA.*

[CONCLUDED.]

The notion that Christ as the Viceroy of God on earth had a bride constantly remained as much in the minds of the people as the idea of the anti-Christ. The world was regarded as divided into two camps, the kingdom of God governed by Christ, identified with the Church under the leadership of the Pope, and the empire of unbelief which composed the entire pagan world and also the heretics of Christianity. In the mystic literature these ideas turn up again and again, and during the Middle Ages the bride of Christ is usually thought to be the Church, while among Protestants it is generally the soul. As an instance we will quote a passage from Hildegard of Bingen, an abbess and a prophetess who saw visions quite similar to those of St. John the Divine in the Revelations. She herself was almost illiterate, but her adviser, presumably her father confessor, reduced her prophecies to an approximately correct Latin and had them published.

Pope Eugene IV happened to visit in 1147-48 the Abbot of Treves. There he met Henry, Archbishop of Mentz who through Kuno, the Abbot of Disibodenberg had become deeply impressed with the spiritual profundity and genuineness of Hildegard's visions, and when a report of them was submitted to the Council of Treves, the Pope, urged by the Abbot Bernard of Clairvaux who happened to be present, readily acknowledged the divine origin of Hildegard's revelations and encouraged her in a personal letter to continue in her writings.†

We quote a passage from one of the prophecies recorded in the book *Scivias* ascribed to Hildegard, the substance of which is re-

* This article was begun in the November number and was preceded by another on the same subject entitled "The Bride of Christ," which appeared in August.

† For further details see Wilhelm Preger's *Geschichte der deutschen Mystik*, pp. 33 f.

peatedly expressed in similar words, and which makes reference to the Antichrist as well as the bride of Christ which here symbolizes the Church:

"I perceived a voice from heaven which spoke to me: Although everything on earth tends toward the end, yet *the bride of my son* in spite of the fact that she is hard pressed in her children as well as she herself by the messengers of the Son of Perdition as well as by himself, shall by no means be annihilated however much she may be hard pressed. On the contrary she will rise at the end of time stronger and more vigorous, and more beautiful, and glorious, so that she will meet the embraces of her Loved One in a more graceful and lovely manner, and it is this that the vision which thou seest indicates in a mystical way."—(Quoted from Preger, *loc. cit.*, p. 34.)

The sensualism of Hildegard's prophecy is quite in keeping with the hyperspirituality in which hysterical minds of her type love to indulge.

The idea that the Church was the bride of Christ has continued down to modern times, and has been cultivated even among Protestants, who have been most reluctant to accept the legend of St. Catharine, because the very idea of attributing a personal bride to Christ seems to give them a shudder, as if it were blasphemy, for it savors too much of mediæval legends, saintworship, and paganism. Yet the belief in a symbolical bride is still retained as is evidenced by many chorals sung even to-day which celebrate the marriage of the Lamb, or the marriage of the King, the bride being mostly the soul, or the elect, represented by the wise virgins. We quote the following lines:

"The Bridegroom is advancing
Each hour he draws more nigh.
Up! Watch and pray, nor slumber
At midnight comes the cry.

"The watchers on the mountain
Proclaim the bridegroom near.
Go, meet him as he cometh
With hallelujahs clear."

In another choral we read:

"Jerusalem the holy
To purity restored;
Meek bride, all fair and lowly,
Go forth to meet thy Lord.

"With love and wonder smitten
And bowed in guileless shame,
Upon thy heart be written
The new mysterious name."

And a third churchsong of the same character begins with this stanza:

"The marriage feast is ready,
The marriage of the lamb.
He calls the faithful children
Of faithful Abraham.

"Now from the golden portals
The sounds of triumph ring;
The triumph of the Victor,
The marriage of the King."

The church hymns here quoted are by no means all the songs of this character. There are many more that belong to the same class, for instance: "Behold the Bride-groom Cometh," beginning "Our lamps are trimmed and burning"; and "The Lord is coming by and by," with the refrain, "Will you be ready when the Bridegroom comes?" We mention further, "Wake, awake, the night is flying," and there are several others more.

Protestantism has most assuredly gone to the extreme in rejecting romantic similes and fantastic notions, yet the underlying idea is the same as in pre-Christian festivals and, if we discovered in an ancient cuneiform inscription the two lines:

"The triumph of the Victor,
The marriage of the King!"

our Assyriologists would not hesitate to say that the words have reference to Bel Marduk, who after his victory over the dragon Tiamat enters in triumphal parade to celebrate his marriage with Istar Tsarpanitu.*

The legend which makes Catharine the bride of Christ has been much neglected since the rise of Protestantism, which had more influence upon the Roman Catholic Church than is commonly conceded. There are innumerable pictures of the fifteenth and the beginning of the sixteenth century representing the mystic marriage, but the Reformation seems to have acted as a blight on the romanticism of the legend. Even Roman Catholic artists had become too sober, we might say, too prosaic, and perhaps too timid, to revert to this formerly so very popular subject.

* Schrader, *Keilinschriften und das Alte Testament*, pp. 371 and 394.

The London National Gallery contains at least six St. Catharines, one among them (No. 168) is the famous St. Catharine of Alexandria by Raphael. Another (No. 249) is by Lorenzo da San



ST. CATHARINE.

By Raphael, 1483-1520. In the National Gallery at London.

Severino, a mystic marriage of St. Catharine of Siena, to whom (as we have seen in our previous article on "The Bride of Christ"*)

* *The Open Court*, Aug., 1907, p. 461.

on account of the sameness of the name the same mystic relation is attributed. The "Two Catharines" by Ambrogio Borgognone† is also one of the National Gallery collection (No. 298).

St. Catharine of Siena was a most striking figure in the Middle Ages and did not fail to impress the people with her extraordinary powers as a saint. She lived 1347-1380, at the time when the idea of the mystic marriage had already taken deep root in the hearts of the faithful. Being the daughter of a poor dyer she rose from the humblest surroundings. As early as in her thirteenth year she joined the Dominican order in which solely because of her sanctity



By Pinturicchio, 1454-1513.
National Gallery, London.

and in spite of her lack of culture she took a leading position and played a prominent part even in the historical events of the age. Popular belief naturally fastened upon her all the honors of her namesake of Alexandria, and her mystic marriage has been pictured in her home, the Dominican convent at Siena, and by Umbrian painters.

The *Pall Mall Magazine* in a series of articles entitled "Half Holidays at the National Gallery," in an attempt to make the subject

† *Ibid.*, p. 462.

intelligible to the modern Protestant spirit, makes the following comment upon San Severino's picture:

"The mystic marriage which forms the subject of this picture, where the infant Christ is placing the ring on her finger, suggests the secret of her power. Once when she was fasting and praying, Christ himself appeared to her, she said, and gave her his heart. For love was the keynote of her religion, and the mainspring of her life. In no merely figurative sense did she regard herself as the spouse of Christ, but dwelt upon the bliss, beyond all mortal happiness, which she enjoyed in communion with her Lord. The world has not lost its ladies of the race of St. Catharine, beautiful and



By Carlo Crivelli,* 1430-1493.
In the National Gallery, London.



By an unknown artist of the
Umbrian School. National Gal-
lery, London.

pure and holy, who live lives of saintly mercy in the power of human and heavenly love."

It stands to reason that the rivalry of the two Catharines led to acrimonious disputes which in those days were taken more seriously than the later born generation of a scientific age can appreciate. St. Catharine of Alexandria being the older one had a prior and a better claim and could no longer be ousted from her

* A copy of this picture in the church of St. Giobbe at Venice bears the name Previtali, which, considering the fact that they are apparently made by the same hand, is strong evidence that the artist worked under two names.

eminent position, so a compromise was made in which the two Catharines were regarded as being both genuine brides of Christ, yet at the same time it was understood that ecclesiastical authority would henceforth tolerate no other saints to aspire for the same honor.



THE HOLY FAMILY AND SAINTS CATHARINE AND BARBARA.
Artist known as "Master of the Holy Family" (*Sippe*). In the Wallraf-Richartz Museum at Cologne.

A painting by Pinturicchio (also in the National Gallery) shows the donor kneeling with folded hands before our saint who listens to his prayer with a truly royal grace.

Two more pictures of St. Catharine in the National Gallery of

London are the one by Carlo Crivello, the other by an unknown master of the Umbrian school.



ST. CATHARINE.

Detail from the above.

Considering the fact that in Northern Germany and in the Netherlands the Reformation spread with great rapidity in the first

half of the sixteenth century, and that with it every trace of a belief in a mystic marriage was thoroughly wiped out together with all saint-veneration or reverence for legendary lore, we are astonished to find a great number of Catharine pictures in these very countries.



MADONNA AND CHILD TOGETHER WITH FEMALE SAINTS AND DONOR'S FAMILY.

Artist known as "Master of the Life of Mary."

We call special attention to a picture painted by an artist called *Meister der heiligen Sippe* (i. e., the master of the holy family) who represents the mystic marriage like a German family scene in which the bride is a typical German noblewoman of the time, well educated,

with an expression of simple-hearted devotion, and dressed with painstaking elegance.

Another artist, known as the Master of the Life of Mary, places the scene of the mystic marriage into a gracefully blossoming arbor, the foliage of which is so ideally sparse as to indicate very early springtime. Here too the features of all the saints are genuinely Teutonic, exhibiting the self-satisfied complacency of wealthy patricians, while the modest donors with their austere faces are crowded into the corners.



THE GLORIFICATION OF THE VIRGIN.

Artist unknown. In the hospital at Cues.

In a painting called "The Glorification of the Virgin" an unknown master of the German school presents us with a general view of the Christian world-conception of his age. In the heavens appears the Trinity. In the center God the Son is represented as the Christ-child in the arms of his mother, while on her right is God the Father and on her left the Holy Ghost. Below on earth the male saints are headed by John the Baptist, while St. Catharine takes the leadership of the female saints.

In further evidence of the extraordinary popularity of St. Catharine in Germany we reproduce two pictures of Master Wilhelm, who may have used the same model for both, showing here once in profile and then full face. Yet we shall find that all his saints possess a great family likeness in that they possess extremely small



MADONNA AND SAINTS.

By "Master Wilhelm." In the Berlin Museum.

hands and unusually large foreheads. Of a similar type, though not quite so pronounced, are the St. Catharines by Stephen Lochner and by the Master of the Life of Mary, while an unknown artist of the Westphalian school endows his St. Catharine with hands of normal size.

The life of the saint has been made the subject of careful study especially in England, where Mrs. Jameson* and Dr. Eikenkel have treated the subject with great ability. Both have come to the conclusion to look upon Hypatia as the prototype of St. Catharine's



ST. CATHARINE.

By "Master Wilhelm." Detail
from the Madonna of the Bean
Blossom.

By Jan Van Eyck, 1386-1440.
Kgl. Gemäldegalerie, Dresden.

martyrdom. The latter deems the similarities of the life of the saint and her pagan parallel exceedingly striking. He says (pp. xi-xii) :

* *Sacred and Legendary Art*, II, 87-88.

"Time, place and background exactly agree. Both ladies are of high and noble origin; both deeply, and from their childhood, imbued in the sciences of paganism; both reasoning with philosophers,



ST. CATHARINE.

By an artist of the "Westphalian School." In the Wallraf-Richartz Museum at Cologne.

Artist known as "Master of the Life of Mary." In the Wallraf-Richartz Museum at Cologne.

and, indeed, philosophers themselves; both suffering and dying for their belief. Here, too, in the religious story as in Egyptian history, we have a representative of the worldly power playing an



SAINTS CATHARINE, HUBERT, AND QUIRINUS.

By Stephen Lochner in the Munich Gallery.

important part in the tragedy, he being in reality the only slayer of the virgin. If we come to speak of the alterations which the plain historical facts have undergone, there is indeed not one of them which might not easily be accounted for, either by the change of religion or by the changes of times."



MADONNA AND SAINTS.
Artist known as the "Master of St. Severin."

In the oldest report of the legends, the *Menologium Basilianum*, we read that "seeing the slaughter of animals, she was so greatly moved that she went to King Maximus." This is a trace left of a religious movement against bloody sacrifices. Though the Christians had adopted the argument and used it against the pagan mode

of worship, they did not make it as prominent as it appears here. For the God of the Christians was also the God of the Jews, and as such he had demanded bloody sacrifices as much as any of the



MADONNA AND CHILD, WITH SAINTS BARBARA AND CATHARINE.

By Bernardino Luini, 1470-1535. St. Catharine may be recognized by the wheel which she wears as an ornament while the emblem of St. Barbara is the tower with three windows.

pagan gods. In fact, if we can trust historical reports, the temple of Jerusalem must have reeked with the blood of slaughtered bul-

locks and other cattle which the pious Jews in their zealous devotion offered in uncounted numbers.

There were Oriental philosophers in Alexandria who had been under Jaina and Buddhist influences and denied the righteousness of the ceremonial shedding of blood. But we need not even go so far as distant India to explain the feeling that revolted against bloody sacrifice. The Neoplatonists had given frequent utterance to the same sentiment, and the great religious leader, Apollonius of Tyana* left no opportunity unimproved to preach against the impiety of bloody sacrifice.



THE VIRGIN ENTHRONED.

Siennese of late fifteenth century. The Virgin is attended by saints among whom is St. Catharine.

We cannot doubt that whatever be the historical source of the St. Catharine legend we have here tradition which is ultimately based upon a myth of a solar bride. It is certainly not a mere accident that the emblem of St. Catharine is the wheel which from time immemorial has been the symbol of the sun, and we must remember that the ancient punishment of an execution on the wheel was originally meant as a sacrifice to the sun-god.

* See "Apollonius of Tyana," by T. Whittaker, *Monist*, XIII, 161.

Does Fra Angelico perhaps follow an ancient tradition when he represents St. Catharine clothed in a garment covered with the stars of the heavens? The story of the bride of Christ certainly testifies to the tenacity of religious ideas, and perhaps also to the truth that even in different religions, pagan as well as Christian, the same ideas and the same allegories turn up again and again, as if they were the permanent element in all historical changes.

GOETHE'S SOUL CONCEPTION.

BY THE EDITOR.

THE present number of *The Open Court* contains an article "What is God?" by Orlando J. Smith, and I heartily recommend to our readers a careful consideration of the ideas there presented. I do not hesitate to say that Mr. Smith's God-conception is the same as my own. In fact he uses quite similar arguments, in one case the very same in almost the same language as I do myself;—I refer to the one based upon the eternality of such truth as is represented by the multiplication table.

Our differences begin when he discusses the nature and immortality of the soul. To him the soul is a monad, a unit, a certain something which migrates from one personality to another and is reincarnated again and again. This view is untenable from my conception of things spiritual, because spiritual things are not entities. They are not substantial, and they can never assume the forms of monads. If the soul is not a substantial entity that originates; if it is form and not matter or energy, its continuance can not depend upon the identity of a substance of any kind but must be a preservation of form. This in fact is the real state of things, for a preservation of form actually takes place in our bodily constitution. There is a preservation of our bodily appearance under constant slow modifications; we retain the structure of our sense organs, and especially of our memory. The continuity of our life is simply due to the preservation of form in the constant flux of the vital functions which constitute life. The changes, growth, and all the various fluctuations of our body account most easily for those of our consciousness.

The fundamental problem of psychology has found its classical formulation in the contrast that obtains between Brahmanism and Buddhism, the former set forth in the philosophy of both the Vedanta and the Upanishads, and the latter in the *Questions of King Milinda* and other Buddhist books. Brahmanism asserts, Buddhism

denies the separate existence of a soul entity, called *atman*, i. e., "self,"—an immutable eternal self. And if the Vedanta view is taken seriously, there is no middle ground. Either the soul is or is not a concrete substantial thing. *Tertium non datur*. There is but the one alternative of yea or nay, and we must accept either horn of the dilemma. The only way to reconcile the two views would be by taking the Vedanta view as a poetical allegory invented for the purpose of driving home to the people the truth of the actuality and importance of the soul.¹

The assumption of a soul-entity not only conflicts with facts that are well established by science but also leads into innumerable complications. For these reasons we reject the Vedanta view of an *atman*, and side with the Buddhist doctrine of the *anatman*, the non-existence of a special self. Nevertheless the soul remains as real as ever, and the rules of morality gain rather than lose in significance; for we must insist that the actions of man are even more important if they mould the soul, than if we assume it to be an immutable entity.

Having repeatedly discussed the problem of the soul, both in articles and books, (for instance *The Soul of Man* and *Whence and Whither*), we will not enter here into the subject again, but we will say that Mr. Orlando J. Smith's view of the soul is of great interest to us, on account of the similarity which it bears to Goethe's view.

Goethe had a dislike for abstract considerations. He was too much of a poet and liked to think even spiritual truths in such a way as to let them assume a definite and concrete shape. He was too human not to prefer the sense-perceptible image which is palpable, to the formula which is general and devoid of all tangible elements, and so if certain views became too abstract for him he clothed them in poetical allegories.

As to his view of the nature of the soul Goethe was careful not to commit himself definitely in his writings, but in conversation he now and then uttered ideas which indicate that his views of reincarnation resembled strongly the Vedanta view and also the theory here presented by Mr. Orlando Smith.

The main tenets of immortality, and even of reincarnation, are repeatedly expressed in Goethe's own writings and in his letters. We have collected the pertinent evidences in an article on the subject

¹ The subject has been treated in an article "Brahmanism and Buddhism, or the Religion of Postulates and the Religion of Facts" in *The Open Court*, Vol. X, p. 4851 ff.

which has appeared in *The Open Court* (Vol. XX, p. 367 ff.) under the title "Goethe's View of Immortality."

In his writings Goethe abstained from committing himself to the belief in a soul-entity, and his views are stated in such general terms that they might suit either the Buddhists or the Vedantists, but in his conversations he went further, taking decidedly the Brahman view, and we will here present those additional expressions of his thought which he mentions privately to Eckermann and Falk.

Goethe said to Eckermann on September 1, 1829:

"I do not doubt our continuance, for nature can not do without continuity; but we are not all immortal in the same way, and in order to manifest himself as a great entelechy, a man must first be one."

Here Goethe falls back upon a technical term of Aristotle which denotes that something which makes things actual. The word "entelechy" means the quality of having become complete, of being perfected, or having attained its purpose,² and is used in contrast to "dynamis,"³ i. e., potential existence, which is the idea of a thing, its possibility, its mere potentiality. Accordingly, entelechy denotes that principle or factor which renders things actual.

The idea of an entelechy as a separate being is decidedly metaphysical and, if taken seriously, would lead to dualism. There is not reality and a principle that makes reality real. There is not motion, and an agent of motion, a being that makes motion move. There is not actuality and a thing that makes actuality act. The actuality of things and also of living beings is their existence itself and living beings (i. e., organisms) originate in a slow process of evolution by a combination of their parts, or as we had better call it by organization. We may regard them as actualizations of eternal types, but in that case we can only mean their potential existence, which is the possibility of their special combinations, in the same sense as mathematical truths are eternal and exist even before any mathematician has discovered and actualized them.

Goethe apparently takes the word in the sense of an entity. On March 2, 1830, we find the term "entelechy" mentioned again in another slightly different connection. There he is reported as having said:

² *ἐντελέχεια* is derived from *ἐντελής*, "perfect", and *ἔχειν*, "to have". The adjective *ἐντελής* means also "powerful, mighty, commanding"; and the verb *ἐντέλλειν*, from which it is derived, "to enjoin, to command". The root of the latter the same as that of the noun *τέλος*, "end", "purpose".

³ *δύναμις*, potentiality.

"The persistence of the individual and the fact that man rejects what does not agree with him, are proofs to me that such a thing as an entelechy exists. Leibnitz cherished similar ideas concerning such independent entities, only that what we call 'entelechy' he called 'monads.'"

Almost seventeen years prior to these conversations with Eckermann Goethe used the term "monad" in a talk with Falk who accompanied him on his return from the funeral of Wieland. With reference to the impossibility that Wieland's soul could have been annihilated, Goethe said:

"There can be no thought of an annihilation in nature of such high psychic powers, nor under any conditions, for she is not wasteful of her capital. Wieland's soul is by nature a treasure, a real gem. Moreover, during the whole of his long life he did not use up these spiritual and beautiful talents, but increased them...."

"A personal continuance of our soul after death by no means conflicts with the observations which I have made for many years concerning the constitution of our own beings and all those in nature. On the contrary, it seems to be an outcome of them and finds in them new confirmation.

"How much or how little of a personality deserves to be preserved, is another question, and an affair which we must leave to God. At present I will only say this: I assume different classes and degrees of ultimate aboriginal elements of all beings which are, as it were, the initial points of all phenomena in nature. I might call them souls because from them the animation of the whole proceeds. Perhaps I had better call them monads. Let me retain this term of Leibnitz, because it expresses the simplicity of these simplest beings and there might be no better name. Some of these monads or initial points, experience teaches, are so small and so insignificant that they are fit only for a subordinate service and existence. Others however are quite strong and powerful...."

"All monads are by nature so indestructible that they can not stop or lose their activity at the moment of dissolution, but must continue it in the very same moment. Thus they only part from their old relations in order to enter at once into new ones. In this change all depends on the power of intention which resides in this or that monad.

"Each monad proceeds to whithersoever it belongs, into the water, into the air, into the earth, into the fire, into the stars, yea the secret tendency which conducts it thither, contains at the same

time the secret of its future destiny. Any thought of annihilation is quite excluded....

"Should we venture on suppositions, I really do not understand what could prevent the monad to which we owe the appearance of Wieland on our planet to enter in its new state of existence into the highest combination of this universe. By its diligence, its zeal, its genius, through which it has incorporated into its own existence so many historical states, it is entitled to anything. I should not be astonished at all should I, after millenniums, meet Wieland again as a star of the first magnitude. Then I should see him and bear witness how he with his dear light would gladden and quicken everything that would come near him.

"To bring light and clearness into the nebular existence of some comet should be deemed a joyous task for a monad such as the one of our Wieland! Considering the eternity of this universe of ours, no other duty, generally speaking, can be assumed for monads than that they in their turn should partake of the joys of the gods as blessed creative powers. They are conversant with the becoming of creation. Whether called or uncalled, they come by themselves from all sides, on all paths, from the mountains, from the oceans, from the stars. Who can prevent them?

"I am sure that I, such as you see me here, have lived a thousand times, and hope to come again another thousand times."

There is a great lack of lucidity in these sentences. On the one hand the monads are the simplest realities, a kind of atoms, which belong to fire, water, earth, and other elementary existences; on the other hand, they are psychic agencies, and are introduced to personify the law that sways the formation of a nebula into a planetary system; and again they are assumed to be psychic entities. Perhaps some monads are thought to be chemical atoms and others psychic powers; and the latter, after the fashion of the Greek deities, are expected to do the work of the natural laws. Such thoughts are poetry, not science; fiction, not psychological facts; mythology; not philosophy.

If we knew Goethe from this passage alone we would say that he was a mystic. We grant that he had a mystic vein whenever he happened to speak or refer to the soul, but even here he disliked the excrescences of mysticism. He avoided having anything to do with clairvoyance and other pathological or semi-pathological phenomena. He not only disliked to delve into inquiries of mysterious events, but also to analyze psychological problems in abstract speculations. Thus his views remained hazy and indistinct. He accepted

immortality as a fact, not because it could be proved,—in fact he thought it could not be proved,—but because he could not dispense with an infinite outlook into the past as well as the future.

Goethe's conversation with Falk is perhaps the most important passage to be quoted on the mooted topic, and it may be well to bear in mind that it was Falk and not Goethe who wrote these sentences, and that they therefore must be used with discretion. Nevertheless we can not doubt that Goethe held similar views, and that he believed in the existence of monads or entelechies. Yea the expression was so dear to him that in his first conception of the conclusion of Faust he used the word entelechy when saying that Faust's soul was carried up to heaven by angels. In the printed editions he replaced it by the term "Faust's Immortal."

Eckermann has recorded several of Goethe's remarks which corroborate, at least in general, that he held these notions. For instance under March 11, 1828, we find the following comment of Goethe's:

"Each entelechy is a piece of eternity, and those few years during which it is joined to its terrestrial body do not make it old."

In a conversation with his friends, Chancellor von Mueller and Herrn von Riemer, October 19, 1823, Goethe declared that it would be quite impossible for a thinking being to entertain the idea of its own non-existence or the discontinuance of its thought and life. Accordingly every one carried a proof of his own immortality quite immediately in himself, but as soon as he tried to commit himself to objective statements, as soon as he would venture to come out with it, as soon as he wanted to prove dogmatically or comprehend a personal continuance, as soon as he would bolster up this inner observation in a commonplace way, he would lose himself in contradictions."

In his "Prose Sayings" Goethe says:

"The highest we have received from God and Nature is life, viz., the rotating motion of the monad around itself, which knows no rest nor ceasing. The tendency to preserve and cherish life is naturally and indelibly inborn in every one, but its nature remains a mystery to us as well as to others. The second favor which comes from the Supreme Being is what we call experience in life, our becoming aware of things, and the influences which the living and moving monad exerts upon the surroundings of the outer world. Thereby the monad feels itself as infinite within and limited without."—*Sprüche in Prosa*, 1028-1029.

In a conversation with Chancellor von Müller, February, 25, 1824, Goethe expressed his dislike to investigate the question of life after death.

"To be engrossed with the ideas of immortality is only for the leisure classes, and especially for women who have nothing to do. An able man who needs to make himself useful here, and who accordingly has to exert himself daily, to struggle and to work, leaves the future world alone and is active and useful in this one."

Considering all these quotations it is certain that Goethe assumed the existence of a soul-entity, an entelechy or monad, which in his opinion was necessary for comprehending the nature of the soul and its immortality, and the latter was not the traditional Christian, but an Oriental belief, i. e., a reincarnation or metempsychosis of some kind. He speaks repeatedly of his former existences; so for instance in a poem addressed to Frau von Stein, he declares that in the sympathy which binds their souls, he feels that in "by-gone ages she must have been either his sister or his wife."⁴

When he traveled in Italy Goethe declared that he must have lived there, and he went so far as to state that it must have been in the days of the Emperor Hadrian. He wrote on October 12, 1786 from Venice:

"Indeed I feel even now as if I were not seeing things here for the first time, but as if I saw them again."

With all due respect for his greatness, we believe that Goethe has not elaborated his views of the soul nor matured them into clear and scientifically tenable propositions. He was too much of a poet and too little of a philosopher,—in spite of his several scientific labors. He actually disliked explanations in abstract terms. It is, however, interesting to find that Mr. Orlando J. Smith in his conception of immortality is backed by such a great man as Goethe.

⁴"Ach, du warst in abgelebten Zeiten
Meine Schwester oder meine Frau."

PERCHANCE.

BY AMOS B. BISHOP.

SEDUCED by solitude and a far horizon I am tempted to emulate the courage at least of Montaigne—he who dared to be on occasion irrelevant and casual and short—and rove in the company of some ideas which, however old in essence, are fascinatingly new to me. Isolation can invite great guests to the mind, and it has been one of my surprises in a virgin land to find it preoccupying me with the gods.

The reason for it begins with the perception of the change in scale here between man and nature. Country long familiar with human presence is, as well as the city, man's handiwork. Nature is benedictory, or now and again obtrudes a cataclysm. But on the whole it has the effect of acknowledging a master. In the wilds this is reversed. Storm-distorted trees, creeping shadows; even the marching clouds, are instinct with a drama quite their own. Countless miles of forest utter a voice deep and steady as that of the sea. It is nature's realm. Her presence becomes almost visible. It threatens in the storm winds, it smiles in the afterglow that sets the earliest stars; and in the still white nights. The most sophisticated man, in the retirement of virgin woods and lonely waters, does not escape the realization of a great presence abroad. Primitive, childlike men did more. They feared it, again they loved it. They deified it: and the gods were born.

The future fortunes of the gods are particularly engaging at a moment like the present when religion has the effect of being in one of its periods of abeyance. Each race and every age has seen the gods withdraw as sophistication took the stage, to return when feeling surged up again to command. Religion, however, returns with a difference; just as the sophistication that exiles it assumes never twice the same guise. It is even very long since the gods became a euphemistic phrase. Religion to moderns means a God:

although it is easy, by personifying attributes, to fill a pantheon; and certain creeds of the moment analyze to the secularist into polytheism. However, it is monotheism alone that is acknowledged to-day. To the gayety, the variety, the irresponsibility of the gods succeeds a God; single, grave, responsible, and perfect. With him religion stands or falls.

What can make him fall? What is now religion's chief foe, sophistication's latest avatar?

It is the fashion to instance science: and in the name of truth science has smiled austere at the title. Science does analyze cosmos into mechanism; and permeates thinking with an exactitude that eliminates much of the material on which religious cults thrive. But science rather passes by on the other side than charges into religion. It finds religion not germane to its inquiry. It leaves room behind the mechanical frame for a cause which shall be intelligent, responsible, or anything else. "Atoms, space, and law" do not of necessity tell the whole story. Science inherently declines to speak about more than these. It is for ethics to ask, Is there a God? For ethics approaches cosmos with a differing analysis. Its concern is to discover the nature of the order of the world: if it is moral, if evil and suffering "bear the high mission of the flail and fan," if cause and effect regard quality. Obviously it is a moral order alone that can rationalize a God. If the order of the world discovers itself not to be moral, not to regard quality, a single cause,—intelligent and responsible—does not fill the measure of a God. Several causes dividing responsibility in the old fashion of Olympus can retain divine virtue by their loss of divine power. One or several causes frankly disclaiming divinity, acknowledging imperfection, make conceivable primal agents. In more definite phrase, if the order of the world is not moral, monotheism disappears from possible concepts, polytheism and pluralism are ethically tenable. But Olympus is no more, and pluralism is not religious. Monotheism holds the scene.

Is then the order of the world moral? The test is to bring together descriptions of a moral order and of the actual scheme.

A moral order is one where cause and effect are qualitative. The most highly organized is the most precious. Wealth of consciousness conserves. Suffering brings ultimate benefit. Imperfection and struggle justify themselves. Quality is the selective principle on which creation moves.

Is this a description of the actual scene? A different situation stares from history and from every day. The child injured before

birth or born to be dwarfed, maimed, brutalized through no fault of its own and to its own permanent loss: the power of accident to cut off the most costly and potent life: "the distracted industry of nature" in a reproduction unequal to providing for its own: are facts apparently eternal and facts irreducible to good. They disclose an element of brute injustice in the scheme that no amount of analysis removes. Analysis discovers its source in the ascendancy of the mechanical categories. One physical reaction perforce starts another without regard to the conscious phenomena involved. A great machine grinds on, indifferent to the phenomena of consciousness. Consciousness can elude it, can manage it now and again: but fitfully; not fundamentally. It is physical reaction that is in command, consciousness that protests with less or greater success. The child can be ruined because it lacks the mechanical reaction to resist the mechanical attack. Reactions of the sexual organs create the immense human potential as carelessly as they create the brute. Satisfaction of physical needs is competent to start down the ages a stream of human woe; while an instant's mistake in a drug, in a calculation, can destroy a genius. This amazing incommensurateness between cause and effect displays the difference in the plans on which consciousness and the machine work. Value to the one is not value to the other; and the machine is able to make its standard of value, success in physical reaction, prevail. "It is doubtless more polite to deny God's existence than to accuse him of this." Because of it the place at the beginning of things that science leaves vacant, ethics leaves vacant too. Science declines to posit a cause, ethical perception irrationalizes a God. The scheme of things affirms itself innocent of intention. If it is not moral, neither is it immoral. It is simply unmoral.

As ethics discovers this, religion of to-day finds its chief foe to be of its own household. Ethics arises from its position of servitude, and assumes to be the critic of its patron: with a measure of success that casts religion back on purely emotional supports, thus bringing into view a further agent for analyzing cosmos.

Science and ethics are concerned wholly with the same material, the world yielded by observation and subject to ratiocinative proof. Neither of them transcends demonstration. Both are limited to the theatre of reason. With emotion it is a different story. Emotion's subject matter is needs and their fulfilment. Prove to emotion that humanity needs a God, and it will lay every mental resource under tribute to the utmost, to provide that God. And nothing is more easy than to prove such a need. The possession of a God assures

to the hard-pressed human soul an infinite background of help, of knowledge, of tenderness, that makes it strong to go forward and to endure. Before a God the spirit of man sinks humbly down into the blessedness of self-surrender; and gains a trust transcending accident. As a methodological device for securing happiness religion has no peer.

But through this very need for a God emotion realizes that the world does not rationalize a God. It therefore makes bold to supply beyond the grave a world which shall correct the scheme of this. Heaven posits compensation for the ignoring of quality on earth. It erects appreciation over against the power of physical reaction. In so doing it bestows divinity on a first cause, who after all, has done things well. Viewed at this its summit, religion has traveled a long way from its origin. A mere cry to the void at length attains a fulness of content which presents from the emotional point of departure a logical completeness fairly magnificent. This completeness amounts, indeed, to a reproach. For while the believer finds it too magnificent not to be true, the observer accustomed to disillusionment in the character of truth finds it too magnificent to be true. There is a great gulf fixed. Emotion's analysis of cosmos does not move on the plane used by science and ethics. Its supplementary world transcends their demonstration and eludes their proof. In the absence of an oracle to deny that both planes are real an intellectual cleavage on the subject is likely to persist. The seeker after symmetry in the universe will find religion by assuming the supplementary world; and the observer intent on exact thinking lose religion by eschewing that assumption.

Something of the same sort happens in relation to the quality of ultimate truth. There is apparently no evidence, for truth refuses to be run down. Facts of to-day are probably hypotheses of to-morrow. Surds stare from analyses on every hand. Always not quite is truth's irrefragable motto.

In such case philosophic opinion decides itself largely by temperament. Some observers see the finer sides of consciousness in such high relief that the truth back of a world merely illumined by them seems perforce very good. Others are attracted to the ascendancy of the mechanical categories, the unmoral working of the machine; and they gain the obsession that the root of things is a blankly gazing sphinx before which man and all his works fall to pieces like the angel in Thompson's magnificent picture.

There is a very practical bearing to the dissonance of view, and the lack of support of either position by evidence. If any hypoth-

esis as to the quality of ultimate truth is as tenable as any other: if, were the mists to dissolve before its face, truth is as likely to appear ugly or indifferent, as good; it is only the child who craves truth in its nakedness. Adjurations in high places to seek ultimate truth, to accept truth and truth only, might as well say, What children are here. For maturity should know enough to lay its emphasis on stabilities that prove themselves good. Love, for instance. Not the physical affair that serves to people the world. But love that cherishes another spirit beyond its own; love that comforts and companions in a world potentially hard and lonely. Further, there is honor; which gives the high pleasure of straightening the soul erect to a losing duty: and sacrifice, through which lies the way of freedom. These things, lovely and sure beyond dispute, deserve the attention of the average man more than the search for a truth which is possibly like the Prophet of Khorassan, too repellent to raise its veil. Strong daring makes the desirable equipment for explorers in philosophic seas. By which token, most minds are better at home.

JACOB BOEHME.

BY BELLE P. DRURY.

JACOB BOEHME was born in or near Görlitz in upper Lusatia in 1575. He was a grave and thoughtful child with the gift of immediate vision regarding the wonders of fairy tradition, as, later, he had of the mysteries of religion. After having learned to read at school he was apprenticed to a shoemaker. Alone at his work in the shop one day a stranger appeared and said: "Jacob, thou art little but shalt be great and become another man such an one as at whom the world will wonder. Therefore be pious, fear God and reverence his word. Read diligently the Holy Scripture wherein thou hast comfort and instruction; For thou must endure much misery and poverty and suffer persecution, but be courageous and persevere, for God loves and is gracious to thee."

This incident made a deep impression on his mind and he made such rapid progress in his Christian life that he became a reproach to his master who set him at liberty, telling him to seek his living as he liked best. For a time he became a traveling apprentice, wandering about with little in hand, and possessed of a tender conscience and melancholy soul. He was distressed that the very principle of Protestantism was being forsaken when ecclesiastics began to prove their positions not by Scriptures but by articles of faith.

Boehme married young and settled in Görlitz, working hard at his homely trade. When Stilling visited this town he said Görlitz was interesting to him because Jacob Boehme was a master shoemaker and citizen of the place, and that it was extremely affecting to him to find his memory still so much cherished and its influence so beneficial although it was now two hundred years since he lived and was so undeservedly and basely treated by the clergy. Boehme inculcated nothing in his doctrines or writings which was contrary to the Augsburg confession. He went constantly to church and frequently received the sacrament. In his manner of life he was

blameless, a faithful subject, an exemplary father, a kind neighbor, yet the priesthood treated him as a heretic, and would not suffer his body to be buried in the churchyard. But the case was referred to the Court at Dresden which ordered that Boehme's corpse should be interred with all the honors due a good Christian and the whole of the clergy should attend his funeral!

Boehme is styled the "Teutonic Philosopher" because he wrote of God, nature and man in the Teutonic or common German tongue. His language is often obscure and inadequate, his ideas transcendent and even fantastic. He also uses strange hieroglyphical figures, and gives to everything an air of mystery, yet Cousin in his history of speculative philosophy pronounces Boehme the most profound and unaffected of the mystics of the sixteenth century.

Coleridge regarded him with veneration and acknowledged his personal obligations to the "illuminated cobbler."

His abstractions are pictured in actual forms. He is as grotesque as Dante, as pithy and picturesque in speech as John Bunyan.

Boehme was illiterate and claimed no wisdom of his own, no ability to think, speak or write of himself. His works claim to be an opening of the spirit of God working in him and out of the common path of man's reasoning wisdom. They show the first rise of nature and creature, how all things come from a working will of the Holy Triune Incomprehensible God manifesting himself as Father, Son and Holy Spirit through an outward perceptible working Triune Power of Fire, Light and Spirit—both in the eternal heaven and in this temporal transitory state of material nature; how man is the real offspring of God, born partaker of the divine nature. He shows, at length, how some angels and man are fallen from God, what they are in their fallen state and the difference between the fall of angels and that of men. He labors to show what is meant by the curse, how and why sin, misery, wrath and death shall reign but for a time till the Love, Wisdom and Power of God shall in a supernatural way triumph over sin, misery and death, make fallen man rise to the glory of angels and this material system shake off its curse and enter into everlasting union with heaven from whence it came."

To study the writings of Boehme is to attain to something of the wisdom of the East which Solomon had, it is to attain the mysteries of nature and also Divine Wisdom and Theosophy or the wisdom of faith, for this is the wisdom by which Moses wrought his wonders which were above nature and all the prophets from the

first to Christ. It is that which Jesus himself taught his disciples and which the Comforter continually teaches the holy servants of God. But Boehme's biographer adds: "They who come to mankind with a plain uncouth message for them to strive with earnestness or else their expected heaven will turn to hell are odious messengers especially to those who in their several forms of religion have been promised eternal happiness at a far cheaper rate!"

Boehme's originality is thought to consist in the way he applies the principles of the theosophists to the interpretation of Scripture. He claims, indeed, divine illumination but admits that the light was communicated to him by degrees, at intervals, and not without obscurity. He does not, like Swedenborg, profess to hold intercourse with spirits in other states of being but aided by divine grace he lived along the whole line of his nature with a completeness attained by few. He says he did nothing of himself, only sought earnestly the Holy Spirit and thus seeking, the Gate was opened so he saw more in one quarter of an hour than if he had been many years at a university. He saw and knew the Being of all Beings, he knew and saw in himself all the three worlds, the divine, the paradisaical, the dark world. He saw things as in chaos which it took him years to bring forth into external writings.

He was persecuted and exiled, although the doctors of divinity who examined him admired his meekness of spirit, depth of knowledge and fulness of matter with which he answered all inquiries. One Doctor who examined him at Wittenberg said: "Who knows but God has designed him for some extraordinary work, and how can we with justice pass judgment against that which we understand not? For surely he seems to be a man of wonderful high gifts of the spirit though we can not at present from any ground of certainty approve or disapprove of many things he holds."

The superstitious of the time thought Boehme possessed of magical powers, and one man went so far as to try to conjure the familiar spirit away from him!

After the publication of "Aurora or the Morning Light" chemists and other learned men sought out the author. From them he learned some Latin and Greek words he afterward used in expressing his ideas or rather his illustrations. His writings began to be quite generally read in many countries, even in Rome. Infidels catching at the bait of his mysterious philosophy were drawn to the true faith, and he influenced ministers to be less controversial.

He wrote the following in a friend's album:

"To whom time and eternity
Harmoniously as one agree;
His soul is safe, his life's amended,
His battle's o'er, his strife is ended."

Boehme's mysticism is not sentimental or effeminate. A few points in his theory are as follows:

As regards the Trinity he supposes that in the abyss of the Divine Nature there exists Desire—a going forth which is called the "Father." The object and realization of such tendency is the "Son." The bond and result of this reciprocal Love is the "Holy Spirit."

As there is an Eternal Spirit so also there is an Eternal Nature. God is not mere Being, He is also "Will"—the Will manifests itself in external nature. Eternal Nature has in it seven forms of life,—Active Principles or Fountain Spirits typified in the seven golden candlesticks of Revelation. These forms or qualities reciprocally generate and are generated by each other and their center is the Son of God.

The simultaneous action of these qualities becomes concrete in the visible universe, on our planet their operation has been corrupted by moral evil. The names of the seven Fountain Spirits are: The Astringent Quality, the Sweet Quality, the Bitter, the Quality of Fire, of Love, of Sound, of Corporeity or Essential Substance. The Father is the dark fiery principle, the Son the principle of Light and Grace, the Holy Ghost the creative preserving principle. The Light or Son had not been but for the Darkness—the Father—and from the two arises the Holy Spirit, the archetypal form of the universe. Evil is necessary to manifest good. What were virtue without temptation? In life's warfare lies its greatness. Our author believed in the doctrine of a future state determined by the deeds done in this. He does not believe that God is a mere vital force, nor yet does he relegate Deity beyond the skies. God is the life of all creatures, He dwelleth in me, I am in his heaven if I love him wherever I go. The universe is born of him and lives in him.

God created three kingdoms of spirits to correspond with the three persons in the Trinity. To each a monarch and seven princes were assigned, corresponding to the Fountain Spirits. One of these sovereigns, Lucifer, fell through pride. The seventh quality of Lucifer's realm collided in space with our world, and the earth, once a heavenly world, was broken up in chaos. Before man was created nature had fallen and out of this chaos God made earth.

Adam was made to be the restoring angel of this world, but

when he began to love the external world it was thought better for him to lose the feminine in his own nature, so Eve was made, but this did not serve to arrest his downfall: he ate of the tree and his angelic life ceased. No divine wrath was visited on him: disease and death ensued solely because he chose an animal instead of an angelic life.

God inflicts no punishment on lost souls, their own sins and passions are their flames and chains. Redemption is our deliverance from the restless isolation of self or "ownhood," and our return to union with God.

He sometimes breaks away from the authority of Scriptural text and says, "It is evident that the dear man Moses did not write this as it is contrary to—etc.

Boehme's style is often very difficult to master, but again it is simple and clear as in such passages as this:

"Therefore, O noble man, there is nothing nearer to you than heaven is; all the principles with eternity are in you and the holy paradise is again generated in you, wherein God dwells. When will you seek for God? Seek Him in your soul only that is proceeded out of the eternal nature wherein the divine birth stands.

MISCELLANEOUS.

ORIENTAL SAGES.

BY M. H. SIMPSON.

Six scholarly thinkers considered one day
The grouping in every possible way
Of Ego, Non-Ego, and Non;
Debating which word should be first of the three.
And what the most obvious meaning might be
Of Ego, Non-Ego and Non.

'Tis "Not Not-Self, but Self alone,"
Said Number One sedately.
'Tis "Not-Self is, and Self is Not,"
The second answered straightly.
'Tis, "Neither Self nor Not-Self is,"
Submitted Number Three;
But "Self to Not-Self is as Naught,"
Cried Number Four, "for me."
Yet "Not-Self is to Self as Naught,"
Cried Five, "is just as good."
"The Self is Not-Self, yet 'tis not,"
The sixth had understood.

And then a seventh joined the group,
Who solemnly averred
The separate form, "Self, Not-Self, Not,"
Was much to be preferred;
For they, he said, the factors were
Of every combination,
And naturally moved around
In ceaseless permutation.

And every thinker much admired
The thoughts of all the rest,
While each within his secret soul
Esteemed his own the best.

THE PAGAN CONCEPTION OF SIN.

To the Editor of The Open Court:

In the last issue of *The Open Court* the Christian missionary is compared unfavorably with the native whom he has set himself to convert from the error of his ways.

I am sure the writer did not mean to be unfair or to cloud the facts of the case but he has exposed himself nevertheless to the suspicion of lack of the chivalrous spirit.

He seems to rejoice somewhat in the fact that the Hindu has no word for sin, or at least has "no systematized statement on this matter," and he seems to think that this absence of a definite terminology is a distinct evidence of superiority both in their ethical standards and in their national character. Now the fact that such a systematized statement is absent from their Upanishads might to some minds suggest that the Hindu mind was weak in its ability to draw clear distinctions and mark out clearly defined lines between sin and holiness. Some people might feel justified in drawing such a conclusion.

But in the New Testament there is no one word for sin! There are some eight words, each with its own angle of observation and definition of the notion—sin.

For instance *παράπτωμα*, "trespass," Matt. vi. 14. Rom. v. 15; *ἀγνόημα*, "error," Hebr. ix. 7; *ἑστρημα*, "defect," Rom. xi. 12; *ὀφειλημα*, "debt"; *ἀνομία*, "iniquity," Rom. vi. 19, and xi. 12; *ἀμαρτία*, (sin) "missing the mark," Rom. vii. 13; *παράβασις*, "transgression," Rom. iv. 15; *παράκοῦν*, "disobedience," Rom. v. 19. All of these words, yet no one separate word, taking up the idea into itself with full power of complete expression. It might be inferred that a people who could so parcel out the idea and mark out its diversities and relationships and associations, and show how it touched life at so many points, were a people with a highly organized ethical system and a highly organized moral standard, and therefore among them might be found many men and women of well developed moral characters, and that among such people we might reasonably expect many subjects of actual spiritual regeneration.

I have lived in southern East India, in Cannanore and in Madras, but in three years observation of the Hindu character and from a standpoint prejudiced in their favor, I always felt the difference in the atmosphere of the Hindu and the Christian. (I speak of the ideal life in both European and Hindu). I liked the Hindu, and I have never seen cause to change my opinion or shift my regard, but there was always something lacking in the Hindu which I felt, and sometimes saw, that the Christian only could supply.

Now, I do not think it quite fair to take the "revivalist" as a fair sample of Christian intelligence, indeed I never met the species in India, although I met many earnest catechists and pastors of all sorts.

Before the calm of the Hindu mind the revivalist is more likely to excite amused comment than interested remark, and no missionary society selects men because of their renown as revivalists. They select their men for far other qualities.

As to the gibe about the widow's mite, perhaps Mr. Rumball thinks Professor Deussen's remark final, "The widow's mite is never anything more than a mite." If either Professor Deussen or Mr. Rumball had kept the

good company of standard exegetes they would have heard of the life behind the mite, and have learned even in my humble Sunday-school that the "mite" was an expression of a subjective life, and an evidence of subjective worth of character; surely these gentlemen must recall the comment on the widow's action made at the time, "she hath cast in more than they all." Did the mite remain always the mite? Nay brethren, but from the first it was not so.

I value your paper. I take it, read it, pay for it, keep it, bind it, lend it, when I move all back numbers move with me, I furnish lists of likely subscribers, etc., and I do this because it instructs and informs me and helps to keep me out of certain ruts of thought; but give us a square deal in *The Open Court* before the ever enlarging tribunal of your select readers.

REV. W. B. EVALT.

GRACE EPISCOPAL CHURCH, BROOKFIELD, MO.

P. S. On page 612 it is stated that the word *ἐκδοῦν* is often found in the New Testament,—never, the word is *ἐκδοῦν*.

IN ANSWER TO MR. EVALT.

To the Editor of The Open Court:

I thank you for the opportunity of placing beside the criticism of Mr. Evalt, my reply, which I trust will to some extent make clearer the points which he raises.

In so far as my critic has given a side of the subject which I did not propose to myself to touch, all must feel grateful. The great difference between us seems chiefly to be one of emphasis. One important part, however, has either not been clearly expressed on my part or misunderstood by him. He says of me that I seem to think the "absence of a definite terminology is a distinct evidence of the superiority both in their ethical standards and national character" of the Hindu compared to the Christian. My words were really as follows: "Christian critics who narrowly desire to make all non-Christian nations conform to their own moral standard must here be reminded that the ethical standard of the Upanishads *if not the same is by no means inferior to their own.*" This is not quite the same as saying that it is "superior."

My mention of the Christian revivalist who covers sea and land to bring about "cases" of conviction of sin, was not intended as only having reference to his peculiar type of religion. Rather, do I receive him as an extreme and therefore clearly defined example of a rather large class of Christian teachers, who make much ado about the "sins" of an age, that is already—thanks to a more natural view of this strange thing we call life—modifying its views about sin and inquiring with Burns "why they do it." I yet think that it is significant of much between the Christian religion and the religion of the Upanishads that this latter draws our attention far more to the individual determinism and potentiality for godliness than does the religion that yet speaks of us as "miserable sinners."

As for the question of the "widow's mite," I fail to see how my critic could have so misunderstood me. Whatever acquaintance Professor Deussen and myself have had with "standard exegetes," it is certain that neither of us is ignorant of the subjective value of an action. The confusion may have arisen in consequence of my not distinguishing more clearly between what

I call "organized Christianity" and real Christianity. I am sure that Mr. Evalt laments as every good man does, that the Christianity of the Churches *does* give such importance to the objective value of an action. It is not *we* who say that "the widow's mite is never anything more than a mite," it is "organized Christianity," that is saying so, by its conduct, that is, by its deference to the rich and its indifference to the poor. It is the \$10,000.00 gift that is praised by the "religious" weeklies, the mite is forgotten. I therefore support the words of Professor Deussen. The correction *ἐκιδυμλα* to *ἐκιδυμλα* is, of course, due to a misprint. In closing I would like to say that I am glad the matter has been brought up, for the emphasis thus given to it may create a greater interest in these things of the soul. Every one who can come into the open court of courteous discussion on religion is a great gain, especially if he is more concerned about what is right than who is right.

EDWIN A. RUMBALL.

THE SUPERPERSONAL GOD.

IN COMMENT ON A COMMUNICATION FROM PÈRE HYACINTHE LOYSON.

Father Hyacinthe Loyson, in a letter of September, 1907, writes with reference to conversations we had at Paris on various philosophical subjects and especially on the problem of God, as follows:

"My God is superpersonal like yours, like the En-Sof of the Cabbala which I have been studying a little lately; but this God is at the same time the Heavenly Father of the Gospel, the inmost ear which hears the inarticulate language of the soul, the inmost mouth which speaks to it in an inarticulate language,—inarticulate also but the more profound and the more efficacious because it is inarticulate."

In comment on Father Hyacinthe's remark I would say that I gladly grant that his further description of God does not contradict my conception of Him, and I have insisted at various times that God is not only the world-order such as we formulate it in great outlines as natural laws, but also and mainly what in Biblical language we would call "The Still Small Voice." It is He that speaks to us in the most intimate sentiments of religious feelings, inarticulate though these feelings may be. I still hold the idea that God can be understood from the standpoint of a scientific investigation, but I also grant that to the unscientific man a scientific formula is unmeaning, and he would naturally be more satisfied with the hazy picture of his inarticulate sentiment because that to him is the realiy, and the scientific formula, as it has been boiled down in the alembic of a logical analysis, is to him a foreign and meaningless jumble of words. I would at the same time insist that the still small voice is powerful not only in the heart of a devotee; it is not purely a subjective sentiment, but there is something real corresponding to it in the objective universe. There is a feature in the destiny of the evolution of life that tenderly preserves the finer and nobler aspirations, which naturally gives the impression that a fatherly care guides and protects mankind.

The scientific way of looking at things is after all one method only of treating our experiences. We claim that there is nothing that cannot be subjected to it, and it is the only way of reaching the standpoint of a higher conception which will enable us to rise above the standpoint of sentimentality. Culture based upon science affords a foundation for a man that will enable

him to rise above a mere sentimental morality or goodness, as high as primitive mankind rises above the brute creation. Yet for all that, in spite of the unparalleled importance of science, the sentimental method of contemplating the world which utilizes the short cut of mystic imagery is also quite justifiable, and will be a very good surrogate of a real philosophical insight into the nature of the divinity of the cosmos. It will enable the man who is incapable of scientific thought to enter at least with his sentiments into the inmost heart of the nature of being which thereby he will understand according to the measure not merely of his own intellect, but also of the culture of his heart. What the philosopher thinks in clear definitions, which appear cold and dry to an outsider, the mystic theologian tries to comprehend in sentiments by the assistance of allegories, symbols and parables, sometimes in poetic visions and ecstatic yearnings.

P. C.

THE SYLLABUS AGAIN.

Father Hyacinthe Loyson, having been asked by many Christians what to do in the present crisis, published a letter in *Le Siècle* of Paris, France, in which he says.

"What shall Christianity do? If Christianity possessed to-day the spirit which animated it in former years it would again convene an ecumenical council, i. e., a universal council, in order to act upon the deposition of Pope Pius X, and to provide for the vacancy of the Holy See. For why should there not be at Rome, at Constantinople, at Jerusalem, at Paris, or at some other place among the multiplicity and diversity of churches, a supreme bishop recognized freely by all, *primus inter pares* as they used to say, and serving as a bond to unite all Christianity."

We doubt very much if it would be possible to convene an ecumenical council. The interpretations of Christianity are too different to let all Christians unite in one truly Catholic organization. Father Hyacinthe is very pessimistic as to the probability of a reform of Rome, but he is rather optimistic with regard to the progress of religion on the basis of greater freedom. He says:

"The reform of the Catholic Church has been the dream of my whole life; I loved that Church too passionately for it to be otherwise. But still more do I love truth. Now the truth is, as history testifies, that new wine is not put into old bottles; and it is equally true, as the converters of souls bear witness, that hardened sinners are not converted. The forms of the Roman Church are the old bottles, and the popes, even the most sincere and the most pious (perhaps we should say, *especially* the most sincere and the most pious), *in so far as they are popes*, are the hardened sinners, hardened in their infallibility.

"Then let us cease trying to reform a church which is decidedly incapable of reform, at least unless God by a miraculous intervention should put his own hand upon it, which he will never do. Let us join, if we feel ourselves called upon to do so, one of the churches independent of Rome in the Orient or Occident, where we may be permitted to think freely as men and to live devoutly as Christians according to the spirit and the Gospel. *Ubi Christus, ibi Ecclesia.*

"But if we prefer to live apart (we are not alone when we are with God),

let us take from all churches at our pleasure the elements necessary to nourish our faith; let us purify them from all alloy of error; let us enlighten them and interpret them if necessary; let us join them into one harmonious and living whole....

"A union will result naturally or supernaturally according to the needs of public worship, between the liberal and conservative believers, and with the religion of the future we will then have the Church of the future."

The Pope has been much criticized for his Syllabus, but we should bear in mind that he has staunch supporters. Here is a letter written to one of our contributors from Mr. Henry V. Radford, a Roman Catholic convert who, as such, is perhaps more ardent in his convictions than those born in the Church.

"Of course, being a solemn definition of my holy Church, the contents of the Syllabus would have my unquestioning acceptance, as an adherent, even before I read the document; but having read it, I am prepared to say that every line appears to me conformable to reason and most natural. There is nothing new or startling in any article of the Syllabus (there never is in any definition of the 'Ancient Faith'): I was taught to condemn every one of the propositions years ago, while attending Catholic schools and a Catholic college. Every part of the Syllabus is in complete harmony with the teachings of the Church that have been familiar to intelligent Catholics from time immemorial, and which are daily being everywhere promulgated by the Church—from the pulpit, in books, in periodicals, and through every other channel available to her. It is, indeed, a dignified and necessary document, but there is nothing in it that will cause any strife—and hardly any discussion—among her own followers. They have held opinions identical with those of the Syllabus from time out of mind.

"As to the effect of this document upon those outside of the Roman Church, I should say that it would be considerable. This calm reiteration of Catholic faith, in the face of so-called 'scientific progress' and twentieth century scepticism, coming from the real (though perhaps unrecognized) heart-center of modern Christianity, from the Great White Shepherd of Christendom, seated on the indestructible Throne of Peter, should act as a bracer to all the old-line Protestant denominations, who are not yet ready to make a full surrender to the relentless forces of 'liberalism' (i. e., infidelity) by which they are beset, both from within and from without. And, to open infidelity itself, this document will act as another check, saying to those who would seduce the faithful: 'Thus far thou shalt go, and no farther.'"

GENERAL PFISTER.

We are deeply grieved to read in a press cablegram an announcement of the death of General Albert von Pfister, Ph.D., who was not only a soldier but also a scholar and an author. He was well known in America through his writings on the history of the United States, and also because he was sent to Chicago to represent his sovereign, the King of Württemberg, at the Schiller Festival in 1905. During his sojourn in the United States he was honored wherever he went, in New York, Philadelphia, Baltimore, Washington and Chicago, and through his genial ways and amiable personality gained the love and sympathy of all with whom he came in contact. He died suddenly in his eighty-sixth year at his summer home in Trossingen.

BOOK REVIEWS AND NOTES.

THE ESSENCE OF BUDDHISM. By *P. Lakshmi Narasu*. Madras: Srinivasa Varadachari & Co., 1907. Pp. xix, 212.

This book is an attempt by a Hindu man of science at a rationalistic interpretation of Buddhism rather than a traditional and conservative exposition of it. Though the author calls himself an humble disciple of the Master, he shows a great deal of independent judgment. He rejects in Buddhism what does not quite appeal to his scientific training, and upholds only those points which can be consistently maintained; and he rightly considers this attitude to be in perfect accord with the true spirit of the Buddha. For every Buddhist scholar of consequence has shown such a great regard for the general validity of ideas as to "not infrequently set aside the sutras, which are commonly regarded as the basis" of the Buddha's teachings. Thus Mr. Narasu may be said to have modernized his religion according to his own judgment.

The book is composed, the author says, of several essays on Buddhist subjects originally contributed to certain southern Indian magazines, and they are here organically arranged so as to make a serial reading. The subjects treated are: The Historic Buddha, The Rationality of Buddhism, The Morality of Buddhism, Buddhism and Caste, Woman in Buddhism, The Four Great Truths, Buddhism and Asceticism, Buddhism and Pessimism, The Noble Eightfold Path, The Riddle of the World, Personality, Death and After, and The Summum Bonum. The book as a whole is very readable.

The author thinks that "the marrow of civilized society is ethical and not metaphysical," and, in accordance with this view, he seems to be shy of deeply entering into the theological phase of Buddhism, which was developed by Ācāvaghosha, Nāgārjuna, Aryadeva, Asanga, Vasubandhu, and others. He finds the essence of Buddhism in the so-called three "seals of Dharma," i. e., *anityā*, *anāturala*, and *nirvāna*: that the universe is a perpetual flux of becoming, that there is no such thing as an ego-substratum, and that Nirvana is the attainment of perfect love and righteousness while negatively it is the extinction of lust, hatred, and ignorance.

Mr. Narasu's Buddhism is broad and liberal enough to include the conceptions of Dharmakāya, Amitābha, and even of Sukhāvati. Evidently, he must have read some of those books on the Mahāyāna Buddhism, which have been written mostly by Japanese scholars.

This book has a short introduction by Mr. Dharmapala who apparently does not subscribe to all of the author's statements concerning Buddhism as the latter views it from his "purely rationalistic" standpoint. But the reader with a fair, impartial mind will find it interesting to notice how many different shades of belief are included under Buddhism,—from a fantastic occultism of some theosophist to a rationalistic, positivistic interpretation of the non-atman theory of men of science.

The value of the book would have been increased if the author had traced every quotation to its source, and taken pains to supply a good index. D. T. S.

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OF
THE OPEN COURT

AN INDEX OF CONTRIBUTED AND EDITORIAL
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